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ARTHUR PREUSS

Twenty-Eighth Year

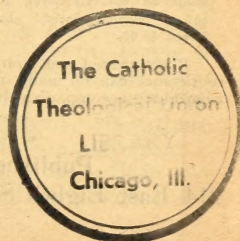
VOLUME XXIX

1922



ST. LOUIS, MO.

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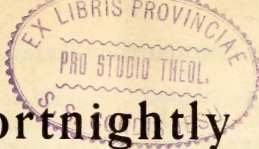
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The Fortnightly Review

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ST. LOUIS, MISSOURI

January 1, 1922

Denouncing Capitalism

The *Sunday Watchman* (Oct. 23) says: "The late issues of the FORTNIGHTLY REVIEW bristle with denunciations of the capitalistic régime. Now these same contributors to Mr. Preuss' able organ are indulging in another form of wastage while condemning the inefficiency of Capitalism. For every intelligent Catholic knows that co-operation is the system on the horizon and that the wage system is showing even outward signs of dissolution. The above intellectual energy, therefore, should go into constructive channels, should be used in devising ways and means of introducing this or that form of co-operation."

This is very interesting indeed. In the first place we wish to congratulate our contemporary for so boldly espousing co-operation. The vast majority of our Catholic editors and writers, to say nothing of "intelligent Catholics," are not yet within hailing distance of co-operation.

Dr. Ryan, in the National Catholic Welfare Council Bulletin, under the title, "Criticisms of the Social Action Department," recently stated in answer to these criticisms: "The essence of the new order is some form of ownership and management of industry by the workers themselves. Let us assume that the responsible heads of the Social Action Department accepted this theory and were eager to promote its realization.

How far could they go in this direction at the present moment? The first obstacle confronting the department is the fact that neither the bishops, the priests, nor the laity are convinced that our industrial system should be reorganized in this radical fashion." In an address before the National Council of Catholic Women, the same authority, while discussing "Some Obstacles to Catholic Social Reform," made this significant statement: "After years of pronouncements on the social question by popes and bishops and the setting up of the administrative machinery of the National Catholic Welfare Council, our social principles are not recognized as such by large sections of our own people; and when attempt is made to apply these principles to actual conditions, the expression of them 'may be given the lie by the practice of powerful laymen.'"

We have quoted Dr. Ryan, for we believe that his word in these matters will and should reach farther than that of any other authority. The fact is, however, that a few observations round about us would suffice. Why is it that labor unions are so ineffective, except that they are bound to the belief that the present order is sufficiently good to justify retaining it with some alterations. Trade unionism as a movement is blind to co-operation. Scan the press, periodicals and books, and

who will make bold to say that it is clear in the minds of even the intellectuals that the wage system is doomed and that some form of co-operation is near at hand? What is it that one hears on every side at the present time?—discussions of means to better the present sad conditions, discussions of the fundamental evils of our present system based on Capitalism and landlordism? It is a significant fact that there is little or no such talk. There is hopeless muttering and ceaseless grumbling against obvious injustices, but there is no realization of the causes or of the way out. The great mass of people have come to an *impasse*. On the one hand they see the inevitable injustices, while on the other they behold piled up nothing but dreary, dark hopelessness.

Is it, therefore, a waste of time to point out the rottenness of the present system? Is it more important to discuss why certain sections of a city should be condemned and razed to make room for a new civic center, or to discuss the plans and the means to realize and actualize the plans? Certainly, if the majority are ignorant of the reasons for the condemnation, then let us make those reasons clear first. The plans and the means of realization will follow quickly enough. In the same manner, let us first make it clear to the majority that the present régime is essentially unsound. We predict that if this is done, there will be little difficulty in making the change. Once have an intelligent and instructed populace clearly see the evils of modern Capitalism and their causes, and the rest will take care of itself.

We should like to add in this

connection that in our opinion entirely too much stress is placed on the co-operative idea as a basis for the new order of society. If we merely changed to co-operation in consumption, production, and distribution, there would be little relief from the present intolerable evils. Unless landlordism and privilege are abolished first, and some form of co-operative society is built up, we shall be simply marking time. The savings effected by the co-operative societies would eventually be swallowed up by the landlords, the privileged classes, the owners of our natural resources, from which in the final analysis all the wealth flows.

Hence it is that we shall continue to point out the evils of Capitalism. We are certain that if in our own limited circle it is perfectly clear what the underlying rottenness really consists of, we shall have done a far greater service to our readers than by discussing, at this juncture, a programme of co-operation and the means to attain it. And, in closing, we wish to say that we intend to analyze the evils of the present régime, to show their genesis, character, and composition. It is not enough to insist that Capitalism is unsound and must go.



—Speaking of a movement for the international organization of Catholics (F. R., Dec. 1st), writes a correspondent, how much prejudice and malice is to be overcome in the way of bringing about a friendly understanding and sincere co-operation in our own country alone between American Catholics of, *e. g.*, the Celtic and the Teutonic races, in view of some of the hate-inspired utterances we have heard during the war and since?

An Acrostic

The following poem, which was lately sent to one of the editors of the *Freeman*, is, on the face of it, first-class magazine verse; it has the manner, accent and substance of the verse which you can find scattered, week by week, month by month, through this or that American periodical.

ILLUSION

Rose-petals fall slowly
to the seats of alabaster
On the edge of the garden;
All the peacocks move languidly
Where the long shadows
Portend the coming dark.

Peacocks seven follow each other
Golden and blue and purple—
The iris-hued procession
That moves like some evangel
Of a dream unborn, but soon
To play a part.

I am waiting, waiting —
O surely out of the red sunset
Dreams will tremble into being,
Dreams quiver and quicken,
Once star-dust, now the nimbus
Of the young god of joy.

Upon closer inspection the poem turns out to be an acrostic. The first letter of the first line in each stanza, the second of the second, and so on, form the words, *Rotten poetry is easy!*

"It struck me," comments the *Freeman* editor (No. 83), "that this achievement carried with it about all the essential critical implications upon the bulk of our current verse. Such poetry is easy; so easy that a practised literary hand can churn out the undetectable counterfeit of it by the barrelful, if so disposed, and can even, with no great effort, playfully put the literary hand's trade-mark on the counterfeit.

Such poetry is so easy to write that, as Sheridan said of easy writing, it is very hard to read. Thus it seemed to me that by saying 'most of it is unreadable' and by sending me his acrostic, my friend has supplied me with a fairly complete *apparatus criticus* for application to our current lyric poetry."

Chrysanthemum

By Eugene M. Beck, S. J., St. Louis
University

Yon garden is a meeting-place
Where stand with bannerets aloft
The bright-hued congregation of the flowers.
Contentment marks each happy face:
There's gladness in the candy-tuft
And music in the honey-suckle towers....
Dahlias and roses
For lovers' posies,
Tulips and peonies
And popped wizardries;
Bright worshippers in golden frock
And surpliced hollyhock—
Ah me,
What deafening melody!
'Tis not for mortal mind
The tangled orchestration to unwind;
Nor may I here
Divine simplicity revere.
Your bright confusion likes me not,
Your tinted chorus not a jot,
Fair mouths that shall be dumb!
Inconstant as the futile world
Whose moods you borrow,
Where shall your banners be unfurled
To-morrow?
Soon — very soon —
November's frosty shoon
Shall press you to the earth
And still your garish mirth.
But one last worshipper shall brave
The frost, to guard the garden-grave
Where lies your heaven's sun.
To-morrow shall the stiffened turf
Be showered with the fragrant surf
Of requiem chrysanthemum!
Beneath a coverlet of white
Shall flowers grand and gay
Be softly tucked away,
Until the snowy prophecy
Has come to pass, and from the sky
The dancing snow-flocks shall alight!

The Mistake of Malthus

The Malthusian heresy has been hotly debated for over a century. Its fundamental proposition is that social evils are not attributable to social institutions, but to the everlasting tendency of population to increase up to the limits of subsistence.

It must never be forgotten that Malthus' "Essay" was not a dispassionate scientific inquiry into the law governing the increase or decrease of population; it was an *ad hoc* argument against the Utopianism of William Godwin. It was deliberately constructed to oppose the improvement of the conditions of the working classes; it was one of the most important incidents in what Thorold Rogers called "a conspiracy, concocted by the law and carried out by parties interested in its success, to cheat the English workman of his wages, to tie him to the soil, to deprive him of hope and to degrade him into immediate poverty."

Mr. C. F. Pell ("The Law of Births and Deaths: Being a Study of the Variation in the Degree of Animal Fertility under the Influence of the Environment." London: Fisher Unwin), summarises Malthus' argument in these words: "The evils which you deplore are necessary for the purpose of keeping down the numbers of the population. If you improve the condition of the mass of the population, you will cause a fall in the death-rate. The fall in the death-rate will be proportionate to the degree of improvement which you effect in the condition of the people. Therefore, the closer you approximate to an

ideal condition of society, the lower will be the death-rate, and consequently the more rapid will be the increase of population. The geometrical rate of increase will be realised in exact proportion to your success in improving conditions. As the resources of any country, and even of the world, are limited, it follows that the increase of population must rapidly exceed these resources unless you can keep down the birth-rate. Unless you do so, your efforts for social progress will be self-defeating."

But the fact remains that, instead of the social miseries being checks to population, they are stimuli to it.

—*The Pöplar Protest*, a "journal devoted to the best interests of American business," in its October number discusses the question "Why many do not attend Church?" and gives one important reason as follows: "Nearly all fraternal lodges are governed by religious services, and you frequently hear the remark: 'If I live up to the teaching of my lodge, I'm as good a Christian as any church could make me.'" Unfortunately, many Protestant preachers encourage this idea by becoming lodge members themselves and introducing all sorts of religious and semi-religious "stunts" into the lodge meetings. What is still worse is the fact, to which one of our clerical correspondents calls attention, that even Catholic societies stoop to this dubious means of propaganda by calling themselves lodges and promising to make better Catholics of their members. As our reverend correspondent points out, these societies are usurping the place of the Church and, if they do not induce their members to become more frequent church-goers and to lead better Christian lives, they will do more harm than good. No society can be a substitute for the Church.

Pre-Patrician Saints in Ireland

It is now accepted by the foremost scholars that the Christian religion was known and practiced in Ireland before the coming of St. Patrick. British soldiers who had served in Palestine probably carried the story of the tragedy of Calvary and the Resurrection and Ascension of Christ to Britain, from which it was not slow in reaching Ireland. In the third century scattered communities of believers were to be met with along the Eastern coasts of Ireland. The little band of missionaries who planted the faith in Ireland are usually styled "the pre-Patrician apostles," as they preceded St. Patrick and in the later part of their careers labored conjointly with him. They were: SS. Ibar, Kieran, Declan, and Ailbe. In the October number of the *Irish Ecclesiastical Record* (pp. 374—383), Mr. J. B. Cullen devotes a paper to St. Ibar.

St. Ibar was born from a noble family in the latter half of the fourth century in the province of Ulster. He studied in one of the Druid colleges which were then the chief centres of culture in Ireland. In early manhood he crossed over to Brittany. Later he visited Rome, where he became converted to the Christian faith. At Lerins he is said to have met St. Kieran and also St. Patrick. He returned as a priest to his native land and with some companions established the first community of religious on Begerin Island, where he had a convent of 150 monks. Begerin was one of the Arran group of islands and is now united with the mainland. St. Ibar's apostolic labors extended probably to what

is now the County of Wexford. Numerous miracles, prophecies, and legends are associated with his memory. After his death the monastery of St. Ibar (Latin: Iberius) continued to flourish for almost 400 years. It was one of the first of the religious settlements along the East coast of Ireland that suffered from the invasions of the Danes. Its famous library was totally destroyed by the Vandals, in 819. For ages, however, Begerin continued to be regarded as a sacred spot by the people of the surrounding districts, who were accustomed to make frequent pilgrimages to the grave of its holy founder.

—Fr. Bede Jarrett, O.P., in his work on the English Dominicans, says that the Franciscan Order was organized by popes and cardinals against the wish of its founder. There is much in the life of St. Francis to lend probability to this statement. Yet, as a writer in the *Tablet* (No. 4251) points out, we must always remember that the ideals of St. Francis were not fixed from the start, but had in them to the end an element of indecision. Rather, then, does it seem true to say that his life was a progress,—the goal, long unseen by him, being the complete loosing of his own wishes, and a replacing of them with the will of God, as manifested to him by the Church and her rulers. This progress was accompanied by deep distress, and though the popular view of St. Francis is to fix on his joy—which was indeed there, as it must always accompany a deep sincerity of purpose—below it we can easily detect a continuous undercurrent of sadness. Bartholomew of Pisa has drawn out an elaborate conformity between St. Francis and Christ: the real conformity lies in this—that both were "men of sorrows," though of St. Francis it may be said, in the old monastic phrase, that his was a *hilaris tristitia*.

Fr. Junipero Serra and the Military Heads of California

By Francis Borgia Steck, O. F. M.

II

Besides these, the *Instruccion* contained directions regarding the eventual founding of towns and the enlistment of suitable recruits for the military department. The scandalous incidents, which had occurred between pagan Indians and Fages's lawless soldiers, and which Fr. Serra justly exposed and condemned in his *Representacion*, induced the viceroy to admonish Rivera that strict discipline had to be enforced among the soldiers and that incorrigibles had to be remanded to San Blas. At the same time, Bucareli ordered that married soldiers were to take their families with them to California, and that unmarried men were to present testimonials proving their single state.⁹ The reader may judge for himself whether Rivera's "powers were either too loosely defined, or else too specifically stated."¹⁰ Quite naturally, the viceregal government was turning to account what it had thus far learned in the school of experience.

The instructions with which Governor Felipe de Neve came to California dated back to the time when he was chosen to succeed Don Felipe de Barri in Lower California. They were issued by Bucareli on September 30, 1774. The viceroy told him very earnestly that "every good official must have as guide in his transactions the service of God and of the King. The Peninsula of the Californias," he continued, "has suffered disturbances that must be banished; and there is need of a prudent person, devoted to the service, in order to establish, maintain, and stabilize good order; a thing which can not be attained, however, as long as the necessary harmony and mutual co-operation is not observed between the royal officers and the missionary Fathers." For this reason, the viceory found

it expedient to remind Neve of the various instructions, decrees, and provisions drawn up already in 1769 by the inspector-general, Don José de Galvez, all of which should be observed wherever they did not conflict with the *Reglamento Provisional* of 1773, which went into effect on January 1, 1774, and which also must be strictly enforced. The governor should remember that these regulations treat of the "mutual co-operation and harmony he is obliged to preserve with the missionary Religious, in order to advance the commendable object of the king's intentions and the holy purpose of bringing the gentiles to the bosom of the Church." As the King has commanded, both the governor and the comandante¹¹ "should direct their attention mainly to the deliverance of those inhabitants (of the missions and new establishments) from their unhappy state and to the propagation of the Faith in those unknown regions." The natives should receive good treatment; the servants, troops, and settlers of the old establishments should set a good example; and all should be provided with the necessary sustenance. "In order to forestall and impede scandals and quarrels, there shall be vested in the governor the highest jurisdiction proper to his office and character, and the superiors of the missionaries should take no action that will hinder the missionaries or the soldiers from making the rounds of the localities assigned to them; although the Rev. Fr. Presidente is vested with the authority of an ecclesiastical judge, his faculties are those that are accorded him in Article 5 of this *Instruccion* with reference to what was resolved in the *Junta de Guerra y Hacienda*, held on May 6, 1773." Then, after giving detailed di-

⁹ Viceroy Bucareli, *Instruccion*, August 17, 1773. Bancroft Collection.

¹⁰ C. H. R., *ut supra*, p. 146.

¹¹ In 1774, when these instructions were drawn up, Upper California was still under a comandante, who was subject to the governor of Lower California.

rections as to foreign trading vessels, branding cattle, transmitting reports, working mines, etc., the viceroy concludes: "I hope from his zeal for the service that ... he will make every effort to observe inviolably all that I prescribe as long as a serious obstacle does not present itself on some point, in which case he may suspend it and give me an account, precisely noting the grounds and motives he had for considering his procedure more expedient."¹²

Under date of December 25, 1776, Viceroy Bucareli addressed a lengthy letter to Fr. Serra from which it is clear that Governor Neve received special instructions shortly after his appointment to Upper California. In this letter, the viceroy assures the Fr. Presidente "that the governor of these provinces, who is commanded by his Majesty to reside at the presidio of Monterey, will do all (as regards the founding of Mission San Juan Capistrano) in a manner that will be satisfactory to your Reverence." Besides being strictly ordered to re-establish Mission San Diego and to found Missions San Juan Capistrano, Santa Clara, and those in the Santa Barbara Channel, the new governor, "whose sole business shall be the care of the presidio and of the troops," will "place at each of the new missions at least six (soldiers), which will be done in accord with your Reverence." Furthermore, "Governor Don Felipe Neve is charged to consult me and to propose to me what he may deem expedient and necessary to make those establishments happy."¹³ Surely, if any one of the military heads in California knew what was expected of him and what policy he was to pursue toward the advancement of the spiritual conquest, it was Don Felipe de Neve, California's first governor.

When Don Pedro Fages, on September 10, 1782, returned to Califor-

nia in the capacity of governor, he apparently did not receive special instructions from the viceroy. Nor was it necessary. In the first place, he had already passed through the school of experience; and if, as the event showed, he forgot or ignored what he had learned, it was his own and not the government's fault. Moreover, when he assumed the governorship, the duties of that office, thanks to Neve's policy, were already well defined and the relations between the ecclesiastical and military authorities sufficiently regulated. To further the conquest spiritually as well as materially, Fages had only to obey the government orders and disregard instructions with which his predecessor had supplied him before resigning the office he had filled so ingloriously.¹⁴

Such then was the line of action which the Spanish government through its highest representative in Mexico mapped out for the military heads in California. It is self-evident that, through the College of San Fernando, the viceroy instructed also the missionaries how to carry on the work entrusted to them. Fr. Serra in particular was well informed as to the avowed object of the enterprise and the rights and obligations which he and his fellow missionaries should have for its realization. Only, it was not necessary for the government constantly to remind the Fathers what they could and ought to do, since they at all times followed orders strictly and faithfully.

(To be continued)

—It is said that "Genius is simply the art of taking pains." Whether this be true or not, it is a fact beyond question that many of the cleverest and most famous men owed their success to persistent carefulness and patience. Natural aptitude is much, but there is something greater which lies behind real success, and that is taking pains and persevering.

¹² Viceroy Bucareli, *Instrucciones*, September 30, 1774. *Banc. Coll.*

¹³ Viceroy Bucareli to Fr. Serra, December 25, 1776. *Santa Barbara Archives.*

¹⁴ See H. H. Bancroft, *History of California*, Vol. I, p. 384.

Correspondence

The Essence of the Holy Sacrifice of the Mass

To the Editor:—

In regard to the need of a physical transformation, let us say: a *mutatio in melius*, for the sacrificial act; why not say the substantial change of the bread into Christ's body is such a transformation, and the transfer and acceptance of the accidents of bread by Christ after the consecration is a *mutatio in deterius*? The essence of the sacrifice demands a real transformation of the *res oblata*; in this case the above im-mutation would seem to fit.

ANSELM CAPPE, O.S.B.

Belmont Abbey

Dean Harris on the "Miracle" of St. Januarius

[The venerable Dean W. R. Harris, D.D., LL.D., member of the Ontario Archaeological Commission (cf. F. R., XXVIII, 23, p. 433) and author of many learned books, writes to us in the course of a letter dated Toronto, Dec. 9th:]

I am in thorough sympathy with what you say (F. R., Vol. XXVIII, No. 23, p. 438) on the liquefaction of the blood of St. Januarius. The supposed blood ought to be subjected to a chemical analysis and the problem or alleged miracle be studied from the historic side. Cardinal Newman—see Ward's Life, Vol. I, p. 189—writes to H. Wilberforce from Naples, Sept. 17, 1847: "Yet there is this remarkable fact that liquefactions of blood are common at Naples—and unless it be irreverent to the Great Author of Miracles to be obstinate in the inquiry, the question certainly rises whether there is something in the air."

I am tempted to ask, with all due reverence, what purpose does the miracle, if it be a miracle, serve? Newman tells us that he believed Naples to be the worst city in Europe, notwithstanding that the liquefaction has occurred there three or four times every year for four hundred years. When, in

September, 1870, I was present in the cathedral at the time of the liquefaction, I was more shocked than edified at the behavior of the people there. I do think, moreover, that the weird extravagances and painful exclamations of the "Aunts of St. Januarius" (*zie di San Gennaro*), a body of elected poor women assisting at every liquefaction, ought to be suppressed. Of course, there is nothing in Newman's air or atmosphere supposition. Until the liquefaction is shown—I do not say: proved—to be a miracle, I, like the FORTNIGHTLY REVIEW, hold my judgment in suspension.

I cannot refrain, my dear Dr. Preuss, from renewing the expression of my admiration for your splendid REVIEW.

W. R. HARRIS

The Trouble With Our Universities

To the Editor:—

The Rev. A. J. Tallmadge, S.J., in answer to my recent communication concerning the lack of coöperation between Marquette University of Milwaukee and the Charities Conference, states that I "have not all the data." In support of his contention the writer enumerates several very worthy and commendable phases of activity undertaken by the University faculty, students and graduates.

The majority of these activities were known to the present writer, if not indeed by the general public. It was scarcely possible to be ignorant of them. In spite of this, I wrote my previous communication, pointing out that there was a lack of coöperation between the University as an intellectual force and the Charities Conference.

I wish to enumerate or re-enumerate the following points in support of this contention:

1. The University is situated in one of the largest industrial districts in the U. S., and the Charities Conference, held at a very crucial time in the industrial life of this nation, was, or undoubtedly would have been, vitally interested in the particulars of that depressing situation, which almost

reach to the very door of the University for recognition and attention. What better time would there have been, what better opportunity, to make it clear to our Catholic people as well as to non-Catholics that the Church does not stand sphinx-like before a problem which is engulfing many thousands of people in this district alone?

2. If the Charities Conference did not ask that this intellectual force in this district make itself heard along traditional Catholic lines, then either one of two conclusions must be drawn: either the Charities Conference did not recognize in this large Catholic university an intellectual force capable of dealing with the problem, or the Charities Conference itself lacked the vision to see the possibilities of the situation. Instead a representative of the much-derided and despised Wisconsin State University appeared on the programme and soon made it clear that he was as far from a truly Catholic solution of our industrial ills as are the birth-controllers from that of our race problem.

3. It is quite apparent that all that is necessary to prove an educational institution a "live one" is to show that it can produce entertainment, committees, money, and advertising. As for intellectual accomplishments, they are beyond consideration. The quality of a football team and athletics in general determines the standard. So far have we fallen from the true standards of education!

4. It is worth while to recall that my previous communication was designed to call attention to a very general state of affairs in higher Catholic education. It is significant, in this connection, that wonderful enthusiasm was displayed at the recent visit of Marshal Foch to the United States, while the Dante celebrations have been conspicuous by their absence. Moreover, it is a fact that the vast majority, if not all of our institutions, could not teach true Catholic social doctrine without inviting financial death.

5. It should be made clear at this

point that these remarks are directed not against any one institution or body of men. Our Catholic universities are the victims of a system, which has practically paralysed them intellectually. We are all, our universities included, the victims of the present régime of privilege. Our institutions are unfortunately inadequately financed and, as a result, are dependent upon the representatives of Privilege, who are only too often smirking, pietistic Catholics. The intellectual life of these institutions is therefore not free, but enslaved. They are either consciously or unconsciously the supporters of Privilege, and their whole intellectual life has been an effort to uphold the unethical, unchristian, and pagan doctrines of Privilege. It is true, of course, that the vast majority of our university faculties see eye to eye with their Patrons of Privilege. But it is also true that, even if they were aware of the present deplorable situation, little could be done until they were liberated from the crushing financial burdens which have made them like unto Lazarus at the gate of the Rich Man. Our institutions are not so much to be blamed as the present order of society and the chaotic condition of American Catholic life. But whither shall we turn for light and leaders?

MILWAUKEAN



—The high church movement in Protestant Germany has grown strong enough to support a monthly organ of its own, called *Die Hochkirche*. In the issue for May, 1921, Heinrich Hansen, a Protestant preacher of Slesvig, published ninety-five theses, which he offered to defend against any and all opponents. Therein Protestantism is compared with the prodigal son who is anxious to return to his father's house, *i. e.*, to the Catholic pale. The theses are thoroughly Catholic and show that Pastor Hansen and his brethren are in earnest in their seeking of the true Church. May they find it and in it the peace they crave!

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Notes and Gleanings

—Mr. John T. Comes, of Pittsburgh, the famous ecclesiastical architect, has taken into partnership two of his former associates, Mr. Will R. Perry and Mr. Leo A. McMullen, and the firm will be henceforth known by the name of Comes, Perry & McMullen.

—The exclusion of King Charles from the Hungarian throne, to which he has a just claim, and his banishment to Madeira, was not, so far as we can see, the work of the Hungarian people, but of a band of self-seeking politicians acting under pressure from the Entente. This is certainly, as the Liverpool *Catholic Times* observes (No. 2830), "not in accord with the principles of democracy," for which, ostensibly, the late war was fought.

—In truly Catholic fashion, the Catholic Workers' College has made an humble start at Oxford, with two students and a principal. Organized as a memorial to the late Fr. Charles Plater, S.J., it will carry on his work

and, we hope, grow into a centre of social and economic studies that will provide trained and highly educated leaders of their own class for the Catholic workingmen of England. Meanwhile, where is *our* Catholic Workers' College?

—We note from Fr. Anton Puntigam's magazine, *Der eucharistische Völkerbund* (Vienna, Vol. II, No. 1/2) that at a council of the Russian schismatic church held in August, 1917, the ancient patriarchate of Moscow was re-established, with Tychon, the metropolitan of Jaroslaw and Rostow, as patriarch, and that the thirty million Ukrainians, who hitherto belonged to the schismatic Russian church, are about to detach themselves from the same and to unite with Rome.

—In the *Christian World* (London) Mr. P. W. Wilson discusses the religious movement in America. He says that Protestantism in this country is largely without Christ. He also asserts, —though he evidently dislikes the idea,

—that "the real duality of the United States" is "between Protestant and Catholic." Noteworthy is his observation that "Masonry is spreading apace" and that "it is silent, astute, thoroughly organized," though "it says nothing." How is it that so many of our coreligionists are blind to this menace, while this Protestant observer from across the sea perceives it clearly?

—The League of Catholic Women, New York, request the F. R. to call attention to the fact that they keep a reliable room registry at their headquarters, 371 Lexington Ave., for Catholic girls, students or business women, who come to the metropolis and do not know where to go. The registry staff not only directs newcomers to reliable addresses, but advises them on other important problems. This is a noble work that deserves praise and encouragement.

—The *Bulletin* of the Catholic Laymen's Association of Georgia quotes the Worcester *Telegram* as saying, in comment on Marshal Foch's Chicago remark that "peace has been promised . . . only to men of good will": "It was not 'peace on earth, good will to men,' but 'peace to men of good will' that Christianity promised." If the reference is to the Christmas message of the angels at Bethlehem, neither version is right, as we demonstrated in this REVIEW a number of years ago, for that message promised peace "*tois anthropois eudokias*," that is, to "the men in whom God is well pleased."

—The Franciscan Fathers of this province are about to establish a quarterly magazine, to be known as the *Third Order Forum*, under the editorship of Fr. James, O.F.M. The new periodical is calculated chiefly to meet the needs of directors of Third Order fraternities, but will make a special appeal to the clergy in general and to all others who are interested in "the Great Reform" urged by Leo XIII and his successors. There has been a constantly growing need of a magazine of this kind in English, and we feel sure

the *Third Order Forum* will "fill the bill." The publication office will be at 5045 S. Laflin St., Chicago, Ill.

—A series of papers printed in the *Builder*, "a Journal for the Masonic Student," published at Anamosa, Ia., under the title, "Roman Catholicism and Freemasonry," again raises the question if it would not be advisable to collect and publish in an English edition all the encyclicals issued by different popes about Freemasonry, together with such other official documents, decisions of the Roman Congregations, etc., as would serve to make the attitude of the Church towards Masonry perfectly clear to Catholics and non-Catholics alike. So far as we are aware, no satisfactory collection of these important documents exists. There is certainly need of one in English.

—Those interested in the liberation of India can keep themselves informed of the republican movement in that country by subscribing for *The Republican India*, published at 799 Broadway, New York, by the Friends of Freedom for India and edited by Mr. Basanta Koomar Roy. The current issue announces that the Prince of Wales will be boycotted by all liberty-loving Hindus upon his visit in India, and that the Hon. Srinivas Sastri, who pretends to represent the people of India at the Washington Conference, is a creature of Lloyd George and has no right whatever to speak for his fellow-countrymen. "He no more represents India than Benedict Arnold could represent America."

—Among the international organizations designed to bring about the union of all Catholics of the world (see our article in Vol. XXVIII, No. 23) may also be reckoned the "Eucharistic League of Nations in the Holy Ghost," established at Vienna by Father Anton Puntigam, S.J. It has a monthly organ in *Der eucharistische Völkerbund*, edited by the founder. The fundamental idea of this organization is to effect that interior change or conversion without which the reconciliation of nations

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is impossible. A secondary object, intimately connected with this primary one, is the support of the foreign missions. We are indebted to Fr. Punzigam for the statutes of the League, copies of which can be had from headquarters, Canisiushaus, Canisiusg. 11, Vienna IX/4, Austria.

—The *Builder*, "a Journal for the Masonic Student" (Anamosa, Ia., Vol. VII, No. 12, p. 347) reproduces from the *New Age*, a Masonic magazine published at Washington, a list of Masons in the present Congress. The list is arranged according to States and contains the names of no less than 335 senators and representatives, among them such leaders as Senators Penrose, Underwood, Glass, La Follette, Johnson, McCormick, McKinley, Williams, Freylinghusen, Calder, Knox (since deceased), Sterling, Culberson, Poin Dexter, and Sutherland, and such prominent members of the House as Julius Kahn (Cal.), W. A. Rodenberg (Ill.), Claude Kitchin (N. C.), and others. Pennsylvania has the largest number of Masons among its representatives in Congress, namely, 24; then comes New York with 21, then Illinois with 19. Missouri is credited with but one.

—In his peace appeal to the leaders of the belligerent nations, Aug. 1, 1917, Benedict XV wrote: "As to the damage to be made good and the cost of the war, we see no other way of solving the question but to lay down, as a general principle, an entire and reciprocal condonation, justified, moreover, by the immense benefits which will accrue from disarmament." The rulers of the nations paid no heed to these wise words at the time, but to-day, four years after the Holy Father spoke, we find a leading financial expert like Mr. R. McKenna telling his fellow business men that the policy adopted by the victorious Allies has resulted in world-wide impoverishment and loss. The policy of vengeance, the exaction of the "pound of flesh" at the bayonet's point, has not paid, even from the mere money point of view. The Pope was right, whereas the politicians were

hopelessly wrong, and the bankers at one end of the scale and the workless millions on the other, are finding it out.

—There is before the British Parliament at present a bill, introduced by Mr. T. Davies, which aims at the destruction of the Catholic schools. It was reported lately (see F. R., No. 23, p. 438 sq.) that the Anglican authorities were co-operating with the Non-conformists in favor of this measure to abolish the so-called dual system. But we see from the *Catholic Times* that many leading members of the Church of England are opposed to the Davies bill, so that the Catholics in their opposition to it can count on some assistance at least from that quarter. The *Catholic Times* (No. 2830) calls the bill "a challenge to the Christians of the whole country" and expresses the hope that the Catholics of England will defeat this attempt to deprive them of the right of bringing up their children in the Catholic religion, just as they defeated a similar attempt (the Birrell bill) not long ago.

—Bro. Dudley Wright intimates in the Masonic *Builder* (Anamosa, Ia., Vol. VII, No. 12, p. 346) that Catholic priests and prelates who oppose Freemasonry "certainly cannot know what they are talking about." Yet, as we pointed out but a short while ago (F. R., Vol. XXVIII, No. 22, p. 412), no less a Masonic authority than Mr. Osasian Lang, in an official report recently made to the Grand Lodge of New York

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Encourage Children to Read Good Books



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IMAGINE! Alexandre Dumas' "Three Musketeers" considered one of the best sellers of the week for children, according to a Chicago daily paper. What a dearth of children's books there must be when children will read the works of an author who is on the index.

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by Clementia should be given to every child you know. It's a Dollar Book. The older people will also enjoy this book because it will bring back memories of their childhood days.

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and reprinted in pamphlet form, distinctly says: "I do not mean to have you infer that thoughtful non-Masons could not possibly hit upon a right reading of the 'history'" and adds that Fr. Herman Gruber, S.J., in his article on Freemasonry in the Catholic Encyclopedia, "comes nearer interpreting the 'history' correctly, in my estimation, than any Masonic writer whose publications have appeared in the English language. . . ." Correctly to interpret the "history" of Masonry, in the sense in which Mr. Lang employs the term, presupposes a right understanding of the true nature of the craft, and it is foolish to assert that the popes who condemned Freemasonry did not know what they were condemning.

—Fr. Bustin, in his address at the Catholic Students' Mission Crusade, told of a practice which, if adopted by any large number of flourishing parishes, would solve a goodly part of the mission problem within a generation.

"Last year," he said, "Father Dahlent, pastor of the colored church in Macon, Ga., was called to his reward. His loss appeared at the time irreparable, and we so stated it to one of his confrères. This priest replied that his place would soon be taken by another. He then stated that the village in which Father Dahlent was born and reared in Alsace, will hear of his death from the pastor's lips next Sunday. That afternoon, the men of the village will assemble together and pick out a likely boy with a vocation, will educate him, will send him off equipped to represent them and their village parish church in mission fields far off. Then he said that for over a hundred and fifty years that little village has had at least one representative in mission work. Would to God," Fr. Bustin added sadly, "that statement could be made about any single parish in this United States."

—From an official correspondence between Governor Hardwick, of Geor-

gia, and Solicitor Hartridge, of Atlanta, (reproduced in the Nov. *Bulletin* of the Catholic Laymen's Association of Georgia) it appears that, contrary to the assertions of Tom Watson, the convent inspection act is being carried out rigorously in Chatham County, in which Atlanta is situated. In 1917, a test case was created to establish the constitutionality of the law. The State Supreme Court affirmed the decision of the superior court, and "since that time," in the words of Solicitor Hartridge, "there has been no objection on the part of anyone to the inspection of any of the institutions covered by the act. If there is any just criticism which may be made," adds the Solicitor, "it is that the grand juries in this county have inspected a great many institutions which, perhaps, do not come within the strict letter of the law." Thus there is a chance that the Veazy law may some day be repealed on account of the abuses connected with its enforcement. That it has not stopped the lying stories of "Bishop Keiley's white girl slave pens" and others of like tenor, is remarkable and a disappointment to Catholics, not only in Georgia.

—We see from St. Michael's Almanac that the school for the training of negro priests established by the Society of the Divine Word at Greenville, Miss., last year, is soon to be transferred to Bay St. Louis. The institution, which was founded with the approval and blessing of the Holy See, already has in training 29 students for the priesthood and three candidates for the lay brotherhood. It is under the control of a society whose members have assumed all responsibility for the new venture. Whether or not this society will in course of time be united with the S. V. D., or remain a separate religious community, has not yet been decided. We just see from *Our Colored Missions* for December that "on the recommendation of Pope Benedict XV, the priests trained at Sacred Heart College will be members of the Society of the Divine Word, with the

same rules, rights and privileges as any member of the Society throughout the world." There is a difference of opinion among those working in the negro missions whether it is advisable to attempt to train a colored priesthood; but as it has been the practice of the Catholic Church to educate a "native" clergy wherever the work of converting a new people was sufficiently advanced, and as some of our best missionaries believe that many negroes are called to the priesthood and can be trained to do good work among their fellows, we think the S. V. D. is acting wisely in making the attempt, despite the peculiar difficulties arising, especially in the South, from the social position of the negro.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.
(43rd Installment)

The new convent, a two-story brick building with basement and a tower in the center, is 80x40 feet. Mr. A. M. Weibel and John Kerr were the builders. In May, 1898, the new convent was finished. In order to help pay the heavy expense, a fair was held in the roomy attic of the building. Everybody helped to make it a success. Mr. Carvielle, the electrician, provided the large room with a great number of electric lights. The ladies brought evergreens and flowers, and the many beautiful booths with their decorations gave the place a fairylike aspect. Over \$2000 was realized on that occasion.

Rev. Father Hugo Fessler, O. F. M., from Memphis, blessed the new convent.

During the year 1898 work was continued, especially on the school. With the sanction of the Rt. Rev. Bishop and the Rt. Rev. Abbot General, the convent was now made the motherhouse of the Sisters, on equal footing with Maria-Stein at Pocahontas. The former place was to remain the motherhouse and profession was to be made there both for Maria-Stein and Jonesboro; the novices were to make part of their novitiate in Maria-Stein, and it was thought, on account of the malaria, this change would be of great hygienic advantage. Amongst the railroaders I had often heard the remark that the third section-house would invariably cure the chills. Pocahontas was then quite isolated and hard to reach, and even now it is rather inconvenient of access. However, the place is the mother of all Catholic life in Northeastern Arkansas, and the property of the

Sisters is so beautifully located that no better place could be found for a novitiate and a convent school. It was certainly not the intention either of the Bishop or of the superiors to take any rights or prerogatives from the highly blessed spot, where one of the most successful missionaries of Arkansas had laid the foundations of our faith, and which place that zealous priest, the Rev. James O'Kean, as he often asserted, left only

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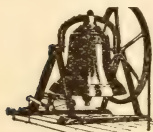
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with keen regret, to take charge of the Cathedral at Little Rock.

I visited Pocahontas at least every other week to hear the confessions of the Sisters. Jonesboro, which had but a few hundred inhabitants when I first visited the place, was steadily growing, and by this time had from 5000 to 6000. The same was the case with Paragould. When I visited Paragould the first time, in 1882, it had perhaps half a dozen buildings. In 1890 there were in both places a number of factories, with hundreds of employees, and both had become important railroad centers.

Often men who were total strangers would become sick, and we did not know what to do with them. The nearest hospital was St. Joseph's, in Memphis, Tenn., under the management of the Franciscan Sisters. I went so often to that institution with charity patients that I began to feel ashamed, although the Sisters, under their zealous Mother, Alexia, never showed the least reluctance to receive poor patients. But I saw the necessity of a hospital for Northeastern Arkansas and was resolved to do my best to bring about the establishment of one. The first and most difficult part was to convert the Sisters in Jonesboro to the plan. Some ascetic priests had put the idea into their heads that Benedictine Sisters were not called to conduct hospitals. I pointed out that the very name *hospital* recalled their origin from the Benedictine Order. According to St. Benedict, every monastery must possess a guest-house (*hospitium*), where strangers can enjoy the hospitality of the religious. As the people were so well treated as guests, and the religious were acquainted with many remedies for the sick, those guest houses in course of time became hospitals. Of course, with the regulation made by the Council of Trent for the strict enclosure for Sisters, the numerous schools and hospitals, formerly kept by Sisters, met special difficulties, and many could not be continued. But a later time brought Sisters who could go out and devote themselves to works of charity, as of old. If there is an order whose founder has set an example of this charity, it is the Order of the Benedictines of Mount Olive. Their founder, St. Bernard Ptolomei, in the year 1348 sent his Fathers all over the district of Arrezzo, to take care of the many poor people, victims of the pest, of which disease he himself died, as he had foretold, at the age of seventy-six years, on the Feast of the Assumption, 1348.

(To be continued)

—If the FORTNIGHTLY REVIEW fails in stimulating its readers to think for themselves—even to the point of occasional disagreement with its utterances—its purpose is not attained.

Literary Briefs

First American Edition of the "Divina Commedia"

We see from the *Catholic Sentinel* that a new edition of Dante's "Divina Commedia" has recently been printed by the Visitor Printing Company of Providence, R. I. This, we are informed, is the first Italian edition printed in America and was edited by Msgr. Aluigi Cossio, auditor of the Apostolic Delegation, Washington.

Meditations on the Sacred Heart of Jesus

"Jesus Christ, the King of Our Hearts," is a volume of meditations (the translator oddly calls them "elevations") on the Sacred Person of our Divine Redeemer, considered in connection with the regal dignity and sovereignty of the Heart of Jesus over the hearts of men. The book is adapted for private devotion and for reading aloud at devotions to the Sacred Heart or during the "Holy Hour" or services on "First Friday," and for these purposes it has an appendix of suitable prayers. (Benziger Bros.).

The Rosary, its History and Use

Under the above title the Rev. E. J. McGuinness has prepared a useful booklet in 32mo, illustrating the mysteries of the Rosary and presenting appropriate Scriptural texts to be used for meditation on these mysteries. The Assumption and Coronation, for lack of Biblical proofs, are illustrated by excerpts from ancient writers, testifying to the prevalence of the respective beliefs in their day. The historical introduction should have been revised in the light of recent research. That a historical error is mentioned in a papal encyclical does not render it less an error. (Chicago: Extension Press).

Practical Talks on Family Life

"You and Yours," by Fr. Martin J. Scott, S.J., is a volume of "Practical Talks on Family Life," permeated by common sense and sound piety. The style is not that of sermons, but of easy conversations. The author proceeds from the thesis—undisputed, we think,—that the home is the very heart of both Church and State, and discusses in detail the factors which make for a good home. He says that all his suggestions are founded on experience, and we believe him, even though here and there he makes a statement that seems to indicate lack of experience, as, for instance, that "race suicide" is a sin hardly known among Catholics. On the whole, however, "You and Yours" is a sound, sensible, and helpful book, and we cordially recommend it. (P. J. Kenedy & Sons).

Books Received

Luther-Studien. Herausgegeben von Hartmann Grisar S.J. Heft I: Luther zu Worms und die jüngsten drei Jahrhundertfeste der Reformation. Von H. Grisar S.J. vii & 89 pp. 8vo. Heft II: Luthers Kampfbilder. Von H. Grisar S.J. 1. Passionale Christi und Antichristi. Eröffnung des Bilderkampfes (1521). xiii & 68 pp. 8vo. Mit 5 Abbildungen. B. Herder Book Co. 90 cts.

Abandonment to Divine Providence. By the Rev. J. P. de Caussade, S.J. Edited by the Rev. J. Ramière, S.J. Introduction by Dom Arnold, O.S.B. From the 10th Complete French Edition by E. J. Strickland. xiii & 377 pp. 8vo. Exeter, England: The Catholic Records Press; St. Louis, Mo.: B. Herder Book Co. \$3.50 net.

St. Michael's Almanac for 1922. 106 pp. large 8vo. Illustrated. Techny, Ill.: Mission Press of the S. V. D. 25 cts. (Wrapper).

St. Michael's Kalender für 1922. 107 pp. large 8vo. Illustrated. Techny, Ill.: Mission Press of the S. V. D. 25 cts. (Wrapper).

St. Jerome and Holy Scripture. The Encyclical Letter of Pope Benedict XV... on the 15th Centenary of the Death of St. Jerome. Authorized Translation. 59 pp. 8vo. P. J. Kenedy & Sons. 40 cts., postpaid. (Wrapper).

The Story of St. John Baptist de la Salle, Founder of the Institute of the Brothers of the Christian Schools. By Bro. Leo. With an Introduction by the Archbishop of New York. vii & 135 pp. 12mo. P. J. Kenedy & Sons. \$1.60, postpaid.

A Handbook of Moral Theology. By the Rev. Arthur Koch, D. D., Professor of Theology. Adapted and Edited by Arthur Preuss. Volume IV: Man's Duties to God. Second, Revised Edition. iv & 423 pp. 12mo. B. Herder Book Co. \$2.50 net.

St. Agatha's Parish, St. Louis, Mo. Souvenir of the Golden Jubilee, 1871-1921. 116 pp. 8vo. Richly illustrated. (Wrapper).

Work, Wealth and Wages. By Joseph Husslein, S.J., Ph.D. x & 159 pp. 12mo. Chicago: Matré & Co. \$1, postpaid.

Lauda Sion, or Gregorian Melodies for Liturgical and Other Functions. Compiled by the Rev. Thomas Rust, O.F.M. Edited by the V. Rev. Peter Griesbacher. 145 pp. 12mo. Chicago: Franciscan Herald Press. \$1, postpaid.

Rubricae Generales Missalis Romani a Pio X Reformati et SSmi D. N. Benedicti XV Auctoritate Vulgati. Additis quibusdam specialiter observandis in Missa Privata coram SS. Sacramento, necnon coram Episcopo in sua Dioecesi, etc. xvi & 317 pp. 32mo. Turin: Marietti. Frs. 7.

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Some Forgotten Aspects of the Irish Question

By the Rev. F. Joseph Kelly, Detroit Seminary

It may be pleaded and generally is pleaded, that the British government has been trying consistently to undo the wrongs of centuries, and is offering the people of Ireland privileges which will place them on an equal footing with the people of England. Granting that this opinion is true, the mere undoing of a wrong does not always place the injured party on an equal footing with those who have not been wronged. The sovereign's "pardon" does not necessarily place the innocent convict where he was before. His health may have been ruined meanwhile, or his business, or both. In equity, therefore, if not in strict law, he has exceptional claims on the consideration and sympathy of the government which did him the wrong. The conduct of England in the past goes far to explain the present condition of Ireland. If that conduct has been exceptional in the highest degree, the Irish may be less unreasonable than is generally supposed in demanding some exceptional remedies.

It is popularly supposed that the special ill-treatment of Ireland by England began at the time of the Reformation. Undoubtedly the Reformation introduced a new element of discord by adding to the antipathy of race the more potent and more bitter antipathy of religion,—the religion

of a handful of English officials in Dublin imposed upon the Irish nation by the Musselman argument of the sword. Before the Reformation, the Irish nation was outlawed for the crime of being Irish. At the Reformation, it was outlawed anew for the additional crime of being "Papist."

But to say that the Irish were outlawed by England may appear to some an exaggerated statement. It is, however, the literal fact. England found the conquest of Ireland a much more difficult matter than it had bargained for. If the Irish had been united politically under one head, one of two results must have followed:—either the English invaders would have been driven out of the country, or the Irish would have submitted after a few decisive defeats. But the ancient Irish were broken up into a number of separate tribes, owing, collectively, no allegiance to any one single chief. This made it impossible, without a military occupation of the whole country, to subdue and rule them in the mass; and a military occupation of the whole country was impossible. Political organizations are in this respect like animal organizations. When they are highly developed, you can deal with them as individual entities whose power of resistance is destroyed when you have cut off or overcome the

head. In undeveloped organizations, on the other hand, to divide is simply to multiply the centers of life and of resistance. Ireland was politically in this undeveloped condition at the time of Strongbow's invasion. No victory, however decisive on the spot, sufficed to crush the resistance of the population at large, because they acknowledged no single head. Dispersed at one place, they suddenly attacked at another. Harassed and exasperated at this style of warfare, the English seem to have conceived the idea of exterminating the majority of the native population. The atrocious laws decreed against them hardly admit of any other interpretation. The Irish were, simply as Irish, placed outside the protection of the law, and were treated as vermin. Submission to English rule did not bring with it the correlative privileges of an English subject. To kill an Irishman was no murder. To break a contract with him was no wrong. He could not sue in the English courts. The slaughter of the Irish and the seizure of their property were acts rewarded by the government. There was no restraint on the greed and cruelty of the oppressor, except the fear of retaliation. A common defense in the charges of murder was that the murdered man was of the "mere Irish." To escape from this cruel bondage, the Irish repeatedly petitioned for admission to the benefits of English law, and were always refused. Such was the condition of the Irish beyond the Pale. Nor was the lot even of those who lived within it an enviable one. The degree of protection which submission to English rule afforded

them, may be tested by a statute of 1465, which decreed that "any person going to rob or steal, having no faithful man of good name or fame in his company in English apparel," might be killed by the first man who met him. This placed the life of every Irish man and Irish woman within the Pale at the disposal of any Englishman who might feel tempted to indulge his passions. But it is right to record even small mercies, and therefore I hasten to add that the brutality of this law was somewhat mitigated by a subsequent statute which directed the Irish within the Pale to wear English apparel.

Such however was the fascination of the Irish character, stimulated here and there perhaps by sympathy with undeserved wrongs or by love of adventure, that Englishmen were allured across the Pale in considerable numbers. These became proverbially more Irish than the Irish. They learned the language, adopted the costume, imbibed the manners, and got infected with the wit of the subject race. If this process of amalgamation had been allowed to go on unchecked, Ireland would probably have had a different history. But it was arrested inside the Pale by the Reformation; outside the Pale, by the statutes of Kilkenny. By these statutes an impassable gulf was dug between the two races. To intermarry with the Irish, or indeed to form any sort of connection with them, was a capital crime. It was also made highly penal to present an Irishman for an ecclesiastical benefice or to grant the rights of hospitality to an Irish bard or story-teller. Yet

the result of it all was that when Henry VIII quarreled with the Pope, and thus added the bitterness of religious persecution to the hatred already engendered by English tyranny, the area of English rule was contracted within a compass of twenty miles. Till then, the extermination of the Irish, though aimed at in various acts, was never openly recommended by English officials. It was left to Protestant zeal to stain the English name with this infamy. The poet Spenser calmly contemplates the extermination of the Irish as the surest method of making an "Hibernia Pacata." After pathetically describing the desolation of Munster by the soldiers of Elizabeth, he observes: "The end will (I assure me) be very short, and much sooner than it can be in so great a trouble, as it seemeth, hoped for; although there should be none of them fall by the sword nor be slain by the soldier, yet thus being kept from manurance and their cattle from running abroad, they would quickly consume themselves and devour one another."

This horrible anticipation was in fact literally fulfilled in Elizabeth's reign and on several subsequent occasions. The barbarous policy succeeded only too well. Pestilence and famine committed frightful havoc among those who had escaped the sword and fire. Starving children were to be seen feeding in the silent streets on the corpses of their parents, and even the graves were rifled to appease the pangs of hunger. And these horrors went on, not during one or two years, but at intervals extending over seven generations. Famine, as at the end of the Eliza-

bethan wars, stepped in to complete the havoc of the sword. A plague followed. Whole counties were cleared of their inhabitants. Did these dreadful sufferings soften toward the Irish the hearts of their English oppressors? On the contrary, some furious spirits wished that the Irish would rebel again, so that they might be put to the sword.

Another era of persecution dates from William of Orange, and it was not till the reign of George II that the penal code reached what Mr. McLennan calls "the fullness of its hideousness—the reproach of politicians and disgrace of Protestants and Churchmen." The most brutal laws were passed against the Papists, as they were called. Had they been mere slaves, they might have expected some degree of humane treatment; but since the policy which made them slaves held them at the same time as the natural and interested enemies of their masters, they were doomed to experience all the oppression of tyranny without any of the chances, which other slaves enjoy, of the tyrants being merciful and feeling their tyranny secure. In short, the Irish Catholics who survived the persecution were literally dispossessed of their native country. The situation of the Irish nation in the revolution of 1688 stands unparalleled in history. If the wars of England had been waged against a foreign enemy, the inhabitants would have retained their possessions under the established law of civilized nations; but the policy of England was perpetual war against the natives of Ireland, and it has rendered her a blank amid the nations

of Europe and retarded her progress in the civilized world.

Confiscation was the common title of Irish landlords; and from their first settlement they were hemmed in by the old inhabitants brooding over their discontent in sullen indignation. It was not a mere class which the confiscations disinherited and uprooted from the soil, but the entire race of Irishmen; and these still cherish the tradition that they are the lawful owners of the land. And, as if it were not enough to have divorced a whole nation from the soil which gave it birth, and which by right belonged to it, the ingenuity of English statecraft found other means of completing the ruin of Ireland. Parliament passed stringent laws, which drove the Irish from the field of flourishing trade. But they are a pertinacious race and did not readily "say die." They tried their hands at the smaller industries, since all the larger ones were tabooed for them. To crush Ireland beyond all hope of competition with English merchants, all the Mediterranean ports were closed against her, and she was at length shut out from commerce with the whole world, Old and New, including even the English colonies. To such a pitch did this cruel policy reach that even the spontaneous produce of the ocean which washed his shores could not be enjoyed by the Irishman without the jealous interference of English interests.

The sins of nations, as of individuals, are sure to find them out, and England has no just cause of complaint if events now pending should prove that her

sins against Ireland are not yet expiated in full. She robbed the Irish of their land, and they betook themselves to other industries for livelihood. Of these she robbed them also, and drove them back upon the land exclusively for the benefit of Englishmen. Can we wonder that many Irishmen mistrust all the assurances of good will and promises of home rule vouchsafed by England and insist upon absolute independence?

◆◆◆◆◆ The Love of Work

The chief trouble in modern life, says a writer in the *Freeman* (No. 83), is that human beings have lost so much of their old pride and pleasure in work. "It is not cant to say," he observes, "that the happy life is the creative life, and that the sense of creation may be had in the domestic arts as in the fine arts, in the work of a cook as in the work of a statesman, in teaching, or cleaning windows, or bringing up a family, or driving a motor-car, or doing almost any kind of work that is not absolutely mechanical. Without this creative pleasure in work, we doubt if there is any lasting happiness to be had by human beings. The great problem of society is the problem, not only of providing work, but of getting people to enjoy it. We do not mean to suggest that the love of work is a more important thing than the love of the sexes. But the love of the sexes is beyond the control of the State. The love of work, which is the greatest compensation in life for the average man, is something that may be encouraged and increased by a juster social system than ours."

The Official German Answer to the Bryce Report

Perhaps no single instrument of Allied propaganda published during the war served so well the purpose of arousing enmity against Germany, as the Bryce report on Belgian atrocities. While this report was given the widest circulation, the German White Book of 1915, the official reply to the Bryce charges, was denied publication in England by the censor. The comment of an English officer who has made the translation of the German defence for the present American edition will seem to the average fair-minded American sufficient justification for printing these vital documents at this time:

"We have seen the evidence adduced to prove Germany's misdeeds in Belgium. Why have we been prevented from seeing Germany's defence against these charges? In any civilized society, even the vilest criminal is allowed to defend himself. What is the use of 'defying Germany' to prove a single case of franc-tireur action and at the same time depriving the public of all access to the German White Book with its long list of specific outrages supported by sworn evidence?"

The English edition of the German White Book is entitled: *The German Army in Belgium*. The White Book of May, 1915. Translated by E. N. Bennett, Late Capt. 4th Batt. Oxford and Bucks Light Infantry, formerly Fellow of Hertford College, Oxford. (New York: B. W. Huebsch Inc.)

How flimsy the evidence is on which the Bryce report was based, says a reviewer in *La Follette's Magazine* (Vol. XIII, No. 11), is

made clear by Captain Bennett in his Foreword to this book. The numerous statements in the Bryce report were "mainly derived from Belgian refugees" who had reached England, men who were "naturally in a state of nervous excitement and full of bitter indignation against the invaders of their soil." It is obvious also that some of these refugees were not eye-witnesses of the outrages they described, "for they had fled from their homes and merely recorded their own inferences as to the events which had occurred during their absence."

Another serious weakness in the Report, according to Capt. Bennett, "arises from the fact that the various barristers and others who were sent round to interview these refugees were with very few exceptions quite unable to converse fluently in French and wholly ignorant of Flemish. Finally, none of the evidence was taken on oath."

On this "ill-digested mass of unsworn statements," then, "some merely at second-hand, made by excited and angry Belgians," is based the report which in the minds of hundreds of thousands of citizens in neutral and allied countries, served as sufficient grounds for resting an indictment against a whole people.

In contrast with the Bryce report, the evidence in the German White Book is made up entirely of duly sworn statements. On one point—and that a vital one—the evidence in both the Bryce and Belgian reports is shown to be fabricated; namely, in regard to the question of civilian attacks

made by Belgians on German troops. "No proof has ever been given," says the Bryce report, "that civilians fired on German troops . . . or of shocking outrages perpetrated by Belgian men and women on German soldiers." Well, there is proof in plenty in this report of such attacks and such outrages and of an incontestable quality: namely, testimony from Belgian newspapers, covering the entire period of the invasion. "In the face of such evidence," says Captain Bennett, "much of it furnished by correspondents who were eye-witnesses of what occurred, the main contention of the Belgian and Bryce reports falls to the ground That the German troops were confronted with a widespread and determined opposition on the part of armed civilians in flagrant violation of the Laws of War must be accepted as a fact established by evidence varied, cumulative and irresistible."

It is mainly as a result of the Bryce report that there permeated among Allies and neutrals a conception of a Teutonic psychology which rendered Germans capable of acts that other nations would have found it impossible to commit. We shall have, in the light of this report, if for no other reason, to disabuse our minds of this notion. The whole question of outrages in war-time is still a subject for impartial investigation, as Captain Bennett suggests. Of one thing we may be certain: that the liability for it is rarely confined to any one side in war-time. As a corrective to a tremendous and organized prejudice, set in motion by a report which had behind it the weight of a powerful

name, as well as for its sheer historical importance; the publication at this time of the German White Book of 1915 ought to be welcomed by those who still believe that an indictment does not constitute a trial.

The Pestilence of Nationalism

"The spirit of nationality rages like a pestilence: it is the curse of Europe." Thus writes Lord Hugh Cecil in a letter to the *London Times*. He blames that spirit for the Great War, with its attendant horrors, because the impelling motive was always an intoxicated patriotism.

"If one can imagine," he goes on, "some beneficent magician, who could weave a spell by which all the peoples of Europe should cease to hate alien nationalities, even if it cost them the love of their own, how enormous would be the benefit to human happiness!"

The mistake of the nineteenth century, he declares, was that it exalted nationalism to a quasi-religion, whereas the twentieth century is slowly discovering that the patriotic motive is but a human passion. Hatred is the temptation of the patriot, and when he falls to it, few crimes are too loathsome to be committed in his country's name. The narrow faith of "my country right or wrong" must give way to Christian charity. We are brothers, one of another, without distinction of race or color. The word nationalism is usually applied to subject nations, but the Great Powers have been partners in the thing. When nations are caught up in the ardor of Christian charity there will be no more war, no more destruction of human lives for selfish issues.

The Right to Life of the Unborn Child

By Peter J. Latz, M. D., Chicago, Ill.

There is nothing so indicative of the lowering standard of morality among the people as the growing popularity of the means designed to prevent or nullify conception.

There is a decided and audacious effort being made in certain professional circles to bring the knowledge of abortion and of the use of contraceptives to the mass of the people. Just as the merchant advertises his wares to arouse a desire in the prospective purchaser, so also the abortion industry—for it is possible to designate it thus—sends its women agents, fully equipped, on an “educational” mission for the purpose of placing its wares, previously unknown, in the hands of women at an exorbitant price.

Among the many means used to prevent the birth of children, one of the most important is the destruction of the fetus after the first few months. The reports of doctors allow of no doubt but that abortions among all classes have increased alarmingly and that the *number of criminal abortions is more than double the number of normal births*. In connection with this fact it must be remarked that the sense of responsibility towards the unborn child is fast waning among women, and erroneous ideas have taken root, which in their turn are leading to a still more chaotic condition. Thus it is that the medical profession, in turn, has not stood adamant against the demands of its patients.

The God-given law of nature, that the life of an innocent human

being must not be taken intentionally, includes the child in the uterus of the mother. From the moment when the natural consequence of intercourse has set in, the liberty of the parents ceases, and they are consequently not free to interfere with the life of the child: whether it be male or female, healthy or sickly, normal or abnormal, gifted or not, all this is beyond the control of the parents.

The child in the womb has the same inviolable right to life as the child in the cradle. The time of birth is immaterial. The destruction and removal of a growing and living human being constitutes a grave offense. That this being is only several millimeters long, that it is as yet incapable of living apart from its mother, that it has not sensitive or intellectual life, has no bearing on the matter. It lives, and this life must not be destroyed.

The constantly reiterated statement that the mother has power over her own body and therefore also over the undeveloped fruit of her body, is the result of exaggerated individualism. The right of determination is not only to be repudiated on ethical and religious grounds, but also on the ground of medical science.

From the ethical and religious standpoint it must be emphasized that the highest moral end of matrimony is, and must remain, the maintenance of the family. But this end is frustrated when the mother takes it upon herself to destroy the fruit of her body. Such action not only sets aside

the higher end of lawful intercourse between the sexes, but violates the ideas of morality and the religious teaching of Christianity, and, finally, sets at naught the natural law of race propagation and development.

On purely scientific grounds, too, this view is untenable. The widespread idea that the unborn child is not an intimate part of the mother, but a lifeless compost of matter, is, as already observed, wholly false. This human being, though yet unborn, is rather an individual entity, unfolding itself into self-existence, an independent being, which draws its sustenance and protection, during the period of its unfolding, from the maternal body, though its origin goes back to the union of male and female principle (ovum and spermatozoon).

This being is heir, from the first moment of its existence, not only to the characteristics of mother and father, but to the manifold experiences and aspirations of its progenitors. Indeed, it contains, even in its cellular state, the elements for the formation of its future life.

The destruction of such a wonderful work of nature does violence, not only, to all dictates of morality and human responsibility, but to the principles of science.

In cases where attempted justification for the destruction of the unborn child is based on emesis, pulmonary tuberculosis, pernicious anemia, troublesome dreams, etc., the conclusion has been reached that the supposed harmful influence of the fetus upon these disorders has been greatly exaggerated. Doctors, expecting to

relieve these disorders through abortion, constantly accomplish what they wish to avoid. It must be borne in mind that such destruction entails a radical disruption of the entire organism and cannot be accomplished without a loss of blood disastrous to one seriously ill. Dr. F. Frank, a renowned obstetrician, professor at the University of Cologne and director of the university clinic, makes the following significant statement: "In my long obstetrical experience, I know of no case where abortion saved a life. The preservation of fetal life is also the best means of preserving the life of the mother."

As a consequence flowing from professional abortion comes sterilization, which has of late reached extraordinary development. In addition to removal of the ovaries and constriction (ligation) of the fallopian tubes, the destruction of the ova and sperm-producing (spermatogenic) layers or tissue cells by means of Roentgen Rays (X-Rays) has increased alarmingly. Most married people are ignorant in physiological matters and do not reckon the consequences of their rashness. Once sterility has been accomplished, always sterile. The thought of perpetual impotency has a depressing influence upon the wife. The causes of many a case of qualms of conscience, fatigue, insomnia, vertigo, palpitation of the heart, and particularly of neurasthenia are known only to the physician.

The beginning of fructification or life takes place at the moment when the male semen and the female ovum unite to form a new

complex, the child cell. It is impossible, in the present state of our knowledge, to determine the exact moment when life begins. Dependence must be placed rather upon a secondary manifestation, the cessation of the menstrual flow. Hereon is based the opinion of moralists that in cases of rape or defloration the male semen may be at once removed and destroyed, provided, of course, it can be assumed with great probability that no fetal life is as yet present. (Noldin, *De Sexto Praecepto et de Usu Matrimonii*, 16th ed., n. 69, b; Arregui, *Summarium Theol. Mor.*, 4th ed., n. 241, b).

With the beginning of pregnancy come radical changes in the maternal organism. Entirely new functions appear and no organ of the mother remains uninfluenced. Violent removal of a fetus, therefore, affects the entire organism catastrophically, and those who declare otherwise, do so in the face of facts.

The number of criminal abortions, according to clinical records, increases daily in an alarming degree and with them the number of female ailments constantly grows. In no phase of practical medicine is this more clearly established than here.

Fr. Junipero Serra and the Military Heads of California

By Francis Borgia Steck, O. F. M.

III

During the first year of his term, Fages seems to have known and followed instructions quite well. It would be rash to declare that because of negligence on his part the lack of discipline among the soldiers of the Monterey presidio was such as finally to induce Fr. Serra, in July, 1771, to make use of the permission he had requested and obtained from the viceroy and remove his Mission of San Carlos to the Carmelo River, five miles south of the presidio. The comandante was on the road most of the time that year, which may account for the lack of military discipline at Monterey. He is to blame, however, to a great extent, for the trying conditions that prevailed at Mission San Gabriel during the first year of its existence.¹⁵

About a month after the founding of this mission, "one of the soldiers," as Fr. Palóu relates, "grievously offended the good will (of the Indians) by wronging one of the first chiefs of the rancherías and, what is worse, by sin-

ning against God our Lord." In consequence, the natives grew restless, especially after the shameless soldier killed the chief who with a formidable horde of pagans was on his way to the mission to avenge the outrage committed on his wife.¹⁶

Thus far, indeed, neither the missionaries nor the comandante were aware of the real cause of the trouble. But the lawlessness of the soldiers continued, while the comandante's constant disregard of the Fathers' just and repeated complaints naturally emboldened the soldiers. Not only were they insolent toward the missionaries, quarrelsome among themselves, and regardless of the corporal's authority; but worse than this, they continued to outrage the poor Indians. "Flight did not avail them (the Indians) to get rid of the iniquities of the soldiers," Fr. Serra testified in his *Representacion*. "The soldiers, six or more, on horseback, left usually in the morning, either with the permission of the corporal or without it; they went to the rancherías, though

¹⁵ The mission was founded September 8, 1771.

¹⁶ Fr. Palóu, *Vida*, chap. xxix, p. 131; *Noticias*, vol. ii, p. 299.

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many leagues distant; and when, on seeing them, the men and women ran away, the soldiers (as the declarations of the Fathers repeatedly and the complaints of the pagans informed me) availed themselves of the dexterity they have in lassoing a cow or a mule, and in this manner they lassoed Indian women, in order to gratify their unbridled lust; and occasionally, when the Indian men sought to defend the women, the soldiers killed several of them with musket balls."¹⁷

These grave disorders went on for an entire year, although the comandante knew of them. One of the Fathers was so affected by what he on one occasion was forced to witness, that he took sick and had to retire to San Diego. Finally, in September, 1772, Fages had José Maria Góngora, the corporal of Mission San Carlos, replace the one at San Gabriel. Góngora was a worthy and conscientious officer. Immediately, things changed for the better and the Fathers "began to breathe easier again after their great affliction." The comandante alone seemed dissatisfied with the restored order and harmony and with the progress the Fathers were making at San Gabriel. Góngora had not been there two months, we learn from Fr. Serra, when Fages secretly ordered him to Monterey, stating that his place at San Gabriel would be taken by the corporal who had been there during the first year. Luckily, the Fr. Presidente heard of this contemplated change, much, of course, to the chagrin of Señor Fages. Fr. Serra writes: "At first he wanted to conceal the truth from me. But when I told him how and with what certainty I knew of it, he acknowledged it, saying that he had wished to make the change because Góngora had already begun to be haughty, which is generally his refrain. If this corporal had done nothing in favor of the mission," Fr. Serra continues, "or if he had neglected everything that concerns the Fathers, such a defect (as haughtiness) would perhaps not have

been noticed, considering that not one of the twenty men of the preceding year acted as gentlemen, neither the soldiers nor the corporal. Finally, after much pleading, he (Fages) promised not to take him away. Whether he did so after my departure,¹⁸ I do not know."¹⁹

The need of more guards at San Gabriel had so far prevented the founding of the three other missions, especially that of San Bueneventura which, above all, the inspector-general, Don José de Galvez, was eager to see established. As time wore on, Fages lost sight of instructions altogether. Not so the Fr. Presidente. He was only waiting till order might be restored at San Gabriel. This having been to some extent accomplished, he, early in October, 1772, approached the comandante and reminded him of the missions that remained to be founded. The comandante curtly told him that founding new missions was a matter that concerned him and not the missionaries. Here he was evidently wrong; and he must surely have realized it when, not long after, he received the afore-mentioned instructions of March 18, 1772. But, instead of complying with them, he retaliated by forwarding to Fr. Serra, on October 12, 1772, a portion of a letter which, in reply to his of July 23, 1771, he had received from Viceroy Bucareli under date of November 30, 1771. The portion of Bucareli's letter, which Fages sent to Fr. Serra, read:

"Your Honor (Fages) will see to it and will impress upon the Rev. Fr. Junípero Serra, Presidente of the Missions, the commendable obligation under which, by example and persuasion, they are to stimulate all to obey and comply with the orders of your Honor." To this the comandante appended the following note: "I bring all this to the attention of your Reverence and sup-

¹⁸ Namely, for Mexico, on October 20, 1772. Why the Fr. Presidente made this long and wearisome journey, will be explained presently.

¹⁹ *Representacion, ut supra.*

¹⁷ *Representacion*: Fr. Serra to Viceroy Bucareli, May 21, 1773. *Sta. Barb. Arch.*

plicate you to make the other religious understand it for the due accomplishment of so important an object."²⁰

Hence, even before the founding of San Gabriel Mission, the comandante had launched false accusations against the friars. Besides criminal negligence in military matters, he made himself guilty of deceit and calumny. It was evidently a matter that needed speedy and energetic action. In a quiet and dignified tone, the Fr. Presidente, on the same day, October 12, answered the charge. "I have always persuaded and urged the subalterns and subjects of your Honor to obey your orders. For this I have the testimony of my conscience; and your Honor could, if you would, bear testimony to what I have done in the case of the soldier Ignacio Estevanell."²¹

On the following day, Fr. Serra held a consultation with his confrères at San Diego. Clearly, there was no alternative; and, forgetting his own bodily infirmities, the heroic friar set out for Mexico. How deeply mortified Viceroy Bucareli was when he learned the true state of affairs and what steps he took to remedy the evil, need not be detailed here. Suffice it to say, Fr. Serra's efforts in behalf of the California missions, made in his famous *Representacion*, were eminently successful. The removal of Fages from office and the instructions framed for his successor demonstrate how Viceroy Bucareli felt toward the one and what he expected of the other.

(To be continued)

Correspondence

The International Eucharistic League

To the Editor:

I was glad to see among the "Notes and Gleanings" of the F. R. for Jan.

²⁰ Fages to Fr. Serra, October 12, 1772. *Arch. Gen. California*, 66; *Archbishop's Archives*, no. 2. See *The Missions and Missionaries of California*, vol. ii, pp. 106-107.

²¹ Fr. Serra to Fages, October 12, 1772. *Archb. Arch.*, No. 3. The soldier Ignacio was probably one of the deserters whom the Fathers succeeded in bringing back.

1, on pages 13 and 15, an announcement of the "Eucharistic League of Nations in the Holy Ghost," which was established at Vienna by Father Anton Puntigam, S. J. You were kind enough to suggest that copies of the statutes of the League could be obtained by sending to headquarters at Vienna. I should like to state for the information of your readers that Father Puntigam has named the undersigned as director of the League for the United States and that *The Grail* is its official organ in this country.

Their Eminences Cardinals O'Connell and Dougherty have both heartily approved of this new Eucharistic movement, which is an Apostolic work that without doubt will accomplish much for the glory of God and the salvation of souls.

If space will permit, I should like to state further that the "Eucharistic League of Nations," or "International Eucharistic League," as they call it at headquarters, has a threefold object: (1) peace and harmony among the Catholics of the whole world, (2) the return to the faith of all non-Catholics, (3) the conversion of all non-Christians, who form between three-fifths and three-fourths of the human family.

This threefold object is to be attained through the Holy Eucharist: (1) by a daily offering of all the Masses and Holy Communion of the whole world, (2) by offering up a Mass heard and a Holy Communion received—once a week (first degree), or once a month (second degree), or three times a year (third degree).—There are no fees, dues, or collections. With the exception of a small alms at the time of admission, there are no moneys to be paid.

The undersigned will cheerfully give any other information that may be required.

BENEDICT BROWN, O.S.B.

Editor of *The Grail*

St. Meinrad, Ind.

Notes and Gleanings

—*The Month* (No. 690) discusses the question whether or not Catholicism is on the increase in England. It concludes that if the figures for Catholic baptisms maintained the same high proportion (eight per cent) in 1920, when the general birth rate suddenly leaped up by two-fifths, "we shall be inclined to agree that our Catholic population cannot now fall very far short of an aggregate of three millions." But until reliable statistics are available, this is mere guesswork.

—Dean J. W. Leigh, in his lately published volume, "Other Days" (London: Fisher Unwin), tells a good story of Mrs. Harriet Beecher Stowe and Fanny Kemble, with whom he got acquainted during his American days, 1873-77. At one time, he says, Mrs. Stowe took up the planchette very keenly. She came to Mrs. Kemble much agitated, and exclaimed: "My dear, what do you think Planchette has said? That we are all d—d fools!" "The first thing that makes me believe in it," replied Mrs. Kemble.

—Dean W. R. Inge, in the latest impression of his "Outspoken Essays" (Longmans), says he "now knows to be unjust" certain violent outbursts against the Germans contained in the earlier editions of the book. The *London Times* in its Literary Supplement (No. 1035, p. 754) notes this fact and adds, frankly: "The nations all went stark mad together, and our plain duty now is to restore the solidarity of European civilization, to help the crippled nations to recover, and create safeguards against another outbreak."

—In No. 690 of *The Month*, Fr. Herbert Thurston, S.J., concludes his notable series of papers on "The Problem of Anne Catherine Emmerich." He examines the veridical element in her alleged visions and shows that they exhibit "an extraordinary confusion of accurate and inaccurate information and we can trust no statement of any sort made therein until it is corroborated from reliable historical sources."

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He adds: "These visions, so far as their veridical character is concerned, seem to me to stand exactly on the same footing as the communications received through spiritualist mediums or by automatic writing."

—The action of the Cathedral schools of Denver in making a novena for securing vocations to the priesthood and the religious life is highly commendable. Moreover, the students, desirous of honoring their fellow students who have given their lives to the service of God, recently raised \$300 to erect on the wall of the new Catholic high school entrance a bronze tablet bearing the names of all former students of the cathedral schools who are now priests or religious. This is an instance where a bronze memorial is in good taste and has some value.

—According to reports, the electric light plant at O'Neill, Neb., has begun to burn corn. It has become advisable and profitable to do this owing to the present state of the grain market. And yet it should make one pause for a moment to consider the kind of social and economic organization in which so valuable a food as corn is burned for fuel because it cannot be marketed at a reasonable profit to the farmer, while people in our own country, to say nothing of Russia and China, where millions are on the verge of starvation, lack the necessities of life! How can hide-bound conservatives dare to look an honest and intelligent man in the face while they attempt to pawn off their bogus arguments for the present regime?

—Samuel Eliot Morison, in his recently published "Maritime History of Massachusetts, 1783-1860" (Houghton Mifflin), tells many interesting stories of whaling and the trade in "sacred codfish," with which Puritan New England used to supply Catholic Europe and by which many large fortunes were made. There were many wrecks along the coast, and when, as often happened, a rich East-Indian ran ashore, plundering took place. "Moon-cursing," as it was termed, had many

votaries. It is related of the Rev. Mr. Lewis, of Wellfleet, that one Sunday, whilst he was in the middle of his sermon, he saw through a window a vessel going ashore. Without more ado, he ran down the pulpit stairs and, with a shout of "Start fair," led his congregation out of their meeting-house door to plunder the wreck.

—That France is threatened by the same dangers from advocates of "Paternalism" to which we, too, are exposed, is amply evident from an article in *Le Progrès Civique* (Paris, December 3, 1921), under the caption "Compulsory Physical Education Which Now Menaces Us." The writer, Doctor Ruffier, argues against this plan, which, he says, is only a scheme to "provide a roost for ridiculous bureaucrats and greedy office-holders." Strong language this, but evidently the French critic knows whereof he speaks. He writes: "Would it not be proper, Messrs. Deputies and Senators, that we should define for you very precisely what 'physical education' means, and that you should know its purpose and means, before we allow you to make it obligatory?" The whole argument of Dr. Ruffier is a justification of the opposition of the F. R. to similar "paternalistic" schemes in our own country.

—Mr. Herbert G. Ponting, a member of the Scott South Pole Expedition, publishes an account of his experiences under the title, "The Great White South" (Duckworth). A notable feature of the book is the way in which the scientific work of the expedition is made intelligible to the ordinary reader. Now for the first time we understand how, by means of soundings together with barometer readings, it was possible to establish the fact that the Great Ice Barrier is afloat, contrary to the opinion of Amundsen, who spent a winter on it without detecting any movement. Mr. Ponting, who is a photographer and an artist, failed to photograph the Aurora in the South, though pictures had been obtained of it in the North, and thinks that his failure was owing to the greater faint-

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ness of the light of the Aurora Australis as compared with the Aurora Borealis.

—In the annual report of Rabbi L. M. Franklin to the Central Conference of American Rabbis, published in Vol. XXXI of the official Year Book, there is question of a collection of "unpublished manuscripts in regard to the Rohling case," which was or is to be purchased from a Dr. Jos. S. Bloch for \$1500. We wonder whether these unpublished manuscripts refer to our old friend, Dr. August Rohling, formerly of the Salesianum, and later of the German University in Prague, who, as some of our readers may remember, thirty or more years ago was engaged in a violent controversy with certain Jewish writers on the true interpretation of the Talmud. If so, what makes these unpublished manuscripts worth \$1500 to the Central Conference of American Rabbis? So far as we know, Dr. Rohling was never taken seriously by Catholic scholars. The late Dr.

Edward Preuss, who had studied Talmudic lore under Rabbi Biesenthal in Berlin, used to say that one could prove anything by means of Rohling's methods.

—Our readers will remember the discussion, some time ago in this REVIEW, of the question whether unfermented grape juice can be validly and licitly used for the Holy Sacrifice of the Mass. We notice from the Year book of the Central Conference of American Rabbis that a similar question has been agitating liberal American Jewry. Rabbi Deutsch, who investigated the question as chairman of a committee, reported that numerous authorities from the 14th to the 18th century declared the use of unfermented wine permissible in religious ceremonies, and in view of "the sacred principle of Judaism that obedience to the law of the country is a religious duty for every Jew," recommended that a resolution be passed requesting all the members of the Conference not to

issue any certificates for the use of wine for so-called sacramental purposes." A corresponding resolution was adopted by the Conference. The *Orthodox* Jews conscientiously believe that fermented wine is indispensable for the fulfilment of their religious obligations.

—By means of a critical apparatus of an elaborate and peculiar kind Prof. J. F. A. Pyre, of the University of Wisconsin, in a book on "The Formation of Tennyson's Style," shows that Tennyson was not only a scrupulous reviser, but also had, what artists often lack, the gift of felicity in revision. Exquisite from the first in their diction and melody, his poems improved each time they passed through his hands, and so afford the student the rare spectacle of a scale of approximation in the adaptation of form to substance. Each may be dissected, if we have enough patience and discrimination for the task, and we shall find in its finest articulations why it has assumed just this shape and quality. In the whole of "Dora," for example, there are only four qualitative epithets. Prof. Pyre tells us why there are so many. The poem seems not to be one of those which were very much worked over; if it had been, we should almost certainly have found the number of these epithets gradually reduced, and perhaps when perfection was reached there would have been none at all.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.
(44th Installment)

When the Sisters had been won over to the idea, I sent the following circular to my friends (July 2, 1899): "A hospital for Jonesboro is needed. The Benedictine Sisters are willing to open one, but they need money. They are still in debt from the fire. Hospitals are expensive. As the Sisters will be compelled to do a certain amount of charity work, and are so poor, the Bishop will not allow them to open a hospital before they have at least the price for one free bed, i. e., \$5000. Miss Gardner, President of the National Organization for Public Health Nursing, says: For centuries the monasteries

and convents stood for all that was best in nursing, and we of a later generation, who have lived to see the rise of a great secular profession, should not forget that it would have fared ill indeed with nursing had it not been for the monks and nuns of the Middle Ages. Without the protection of the strong arm of the Church, individual effort would probably have perished in those stormy days. We could cite innumerable facts to show how the Sisters from the beginning would look after the sick. St. Radegundis of Thuringia, in her convent of St. Croix, built gardens, baths, porticoes, galleries, and a church. Her nursing among the poor was very thorough and her biographer asserts that she shrank from no disease, not even leprosy. St. Odilia, Abbess of Hohenburg, took care of many sick, but as the invalids found it hard to ascend the high mountain, she built a second nunnery and hospital, called Niedermünster, at the foot of the mountain. Among the sick and pilgrims she showed especially an interest for those coming from England and Ireland."

I had written Bishop Fitzgerald quite a while before, and he answered that he knew there should be a hospital in Northeastern Arkansas, but pointed out how Memphis and Little Rock had endowments for their hospitals, whilst we had nothing. I did not lose courage, but kept on asking for help. I had received for New Year, 1897, a beautiful gold Waltham watch from the congregation in Wynne, for attending their place without any salary. I raffled it off for the benefit of the new hospital. It brought \$100, which started the collection. We kept on collecting and preparing, trusting that some day we would succeed. There was a good deal of talk about it, and many expressed fears as to the success of the undertaking.

June 26th, 1899, at the 13th annual commencement of the Holy Angels' school, Jonesboro, there were, not to speak of the splendid drama and comedy, so many beautiful articles on exhibition in free-hand drawing, maps, and all kinds of sewing and fancy work, that the exhibition would have reflected great honor upon any college. Walter J. Tynin, then a pupil of Holy Angels' School, made a beautiful closing address. Other pupils of that year were: Pat McCabe, John Heany, Pat Murray, James Rose, Rose Colley (later Sr. M. Magdalen, O.S.B.), May McCabe, Annie Higgins, Beulah Martin, Agnes Calvin, Mabel Schmuck, May Engelhart, and others.

The school at this time was once more at the height which it had reached in 1896, before the fire of that year.

We had a splendid dramatic club. Night after night we would hold rehearsals, and many of the young people said they learned more at those rehearsals than they had learned at school. The school children also gave entertainments frequently, such as the oper-

ettas, "Maud Irving," "The Enchanted Woods," "Pocahontas," "The Cadets' Picnic," etc., and dramas like "The Martyrdom of St. Tarcisius," "St. Elizabeth," etc., with numberless comedies.

Besides the parish school we also had a negro school before the fire. The present prioress, Mother Walburgis, had charge of it. There had been, in the church destroyed by fire, a side chapel for the colored people, and an average of twenty-five used to attend services there. (To be continued)

Literary Briefs

A Life of Cardinal Bellarmine

"Der ehrwürdige Kardinal Robert Bellarmine, S.J., ein Vorkämpfer für Kirche und Papsttum, 1542—1621," by E. Raitz von Frentz, S.J., is sympathetically written and based upon the latest researches, but it is composed too much with an eye to popular edification and is therefore unsatisfactory to the student. Thus we miss an adequate

account of Bellarmine's work as a controversialist and of the rôle he played in connection with the publication of the Sixtine Vulgate. The very readable little volume is embellished with seven appropriate illustrations. (B. Herder Book Co.)

A Latin Commentary on the Odes of Horace

In these days of anti-classic prejudice it requires courage to publish a Latin commentary on the Odes of Horace, as Fr. Herman, O.S.B., of Atchison, Kas., has begun to do in his booklet, "Commentarius in Oden Primam Quinti Horatii Flacci ad Maecenatem, complectens Paraphrasim, quum Breve tum Uberiorem, adornatus Adnotationibus Grammaticis, Etymologicis, Historicis, Geographicis, Mythologicis." The commentary is scholarly and attractive, and we recommend it to all lovers of the works of the great lyric poet of the Augustan age. Copies can be ordered from the author at St. Benedict's Abbey, Atchison, Kas.—P. C. AUGUSTINE. O.S.B.

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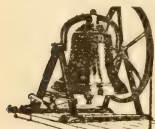
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A History of Modern Philosophy

Those who deal in matters philosophical will warmly welcome the first volume of the Jesuit Father Gaston Sortais' latest work, "*La Philosophie Moderne depuis Bacon jusqu' au Leibniz*." The author's immense historical and philosophical erudition will at once strike the reader. He does not confine himself to the philosophers of first rank, such as Bacon, Gassendi, Hobbes, and Descartes, but discusses also many minor thinkers who helped shape the seventeenth century movement, with which the present work mainly deals. The introduction, some 93 pages, deals with the preceding century, during which the way was paved for the Empiricism of the seventeenth. There is a splendid bibliography at the end of the volume, besides an analytic and synthetic table of the various chapters. (Paris: Lethielleux).

A New Book on Homiletics

Msgr. A. Meyenberg, the world-renowned editor and author, has begun to publish a series of volumes to supplement his standard work on homiletics. The first instalment is a large quarto of over 800 pages just published by Râber & Co., of Lucerne, and entitled "*Weihnachtshomiletik*." It exhibits Jesus Christ from the Incarnation to the beginnings of his public life in the light of the liturgy of the Church from Christmas to Septuagesima. The author offers a number of complete sermons and a wealth of rough-hewn homiletic material characterized by profound erudition and sublime faith. The liturgy, which is treated in such niggardly fashion by the average preacher, receives due consideration. We are glad to see from the preface that the learned author is about to publish a *Life of Christ* in two volumes. We know of no one so well qualified as he is to depict the life of our Divine Saviour for present-day readers.

A New Book by Father Husslein

Father Joseph Husslein, S.J., has published a new book, "*Work, Wealth, and Wages*," in which he re-states briefly, with references to his more exhaustive treatises, the Christian principles underlying the leading social problems of our day: wages and unemployment, labor unions, strikes and the class struggle, woman labor and its proper safeguards, Socialism, Capitalism and industrial democracy, co-operation, the application of the guild idea to modern industrial conditions, the right of private property, poverty and wealth, and Christian charity as scientifically applied. Altogether it is a very good résumé of the position assumed by the school of social reformers to which the

author belongs and with which we agree in the main,—so far as it goes, though in our opinion it does not go far enough. The book is designed for widespread dissemination among the common people and is well adapted for this purpose, for its perusal will set the "man in the street" to thinking, and once *hoi polloi* begin to think seriously on these vital problems, a radical change is sure to come in our industrial conditions. (Matré & Co., Chicago).

Sermons by St. Bernardine of Siena

We are indebted to Fr. James J. Quinn, of Cleveland, O., for a copy of St. Bernardine of Siena's Sermons, Selected and Edited by Don Nazareno Orlandi and translated by Miss Helen J. Robins. St. Bernardine, born in 1380, for forty years preached almost unceasingly in cities and villages, more often in the piazzas than in the churches. By good fortune many of his most popular sermons have come down to our time. Those here selected are delightful for spontaneity and clearness of thought as well as for vigor and sincerity of style. They derive peculiar charm from the vivid little anecdotes and stories with which they are interlarded and which closely resemble in simplicity and ingenuous piety the "*Fioretti*" of St. Francis. The translator has done her work well and pruned judiciously where it was advisable. The volume is published by the Tipografia Sociale of Siena, and we hope that some American publisher will take the agency for it in this country.

Arvisenet's "*Memoriale Vitae Sacerdotalis*" in English

Hurter in his "*Nomenclator Literarius Theologiae Catholicae*" says of Canon Claude Arvisenet (1755-1831) that his "*Memoriale Vitae Sacerdotalis*" spread all over Europe and won praise from Pope Pius VII. This excellent meditation book for priests has lately been translated into English by the Rev. F. J. O'Sullivan and published by Benziger Brothers under the title, "*An Epitome of the Priestly Life*." Canon Arvisenet's "*Memoriale*" covers the whole range of dogmatic, moral, and disciplinary matter pertaining to the priesthood and is serviceable alike for meditation, spiritual reading, and particular examen of conscience. Not being familiar with the original, we presume the translator has adapted the book to present-day conditions, for the specimen pages we have perused read as if they had been written last year. The volume is printed in fine large type, bound in flexible leather, and fits snugly into the coat pocket.

German as Spoken in Switzerland

There is considerable misunderstanding in this country as to the language spoken in Switzerland. So accustomed are we to regard a country as having one language that we feel that the Swiss must speak "Swiss," just as the French speak French, or the Portuguese, Portuguese. For political or historical reasons, however, there are at least five recognized languages in Switzerland: German, French, Italian, Swiss-German, and a dialect of the Romance languages. Dr. Karl Stucki has now published a book entitled "Schweizerdeutsch. Abriss einer Grammatik mit Laut- und Formlehre," in which he tries to show what the dialect of German that is spoken in the different cantons is like. The author had a difficult task. We find him constantly noting a word that is used in Zurich but not in Basle, another common in Berne but never heard in the villages. His book is of great value to students of linguistics.

Books Received

The Counter Reformation in Scotland. With Special Reference to the Revival of 1585 to 1595. By John Hungerford Pollen. viii & 79 pp. 12mo. B. Herder Book Co. \$1 net.

Weihnachtshomiletik. Von Weihnachten bis Septuagesima. (Homiletische Ergänzungswerke). Von A. Meyenberg. vii & 820 pp. 8vo. Lucerne, Switzerland: Raeber & Cie. \$5 net.

Summarium Theologiae Moralis ad Codicem Iuris Canonici Accommodatum. Auct. Nic. Sebastiani. Editio 6ta minor, recognita. xi & 658 pp. 16mo. Turin: P. Marietti. Frs. 12.

"De Tempore" Dissertatio Philosophico-Scientifico-Iuridica in Tit. III. Lib. I Novi Codicis Iuris Canonici. Auctore Ioa. Lacau, S.C.I. 51 pp. 8vo. Turin: P. Marietti. Fr. 2.75. (Wrapper).

The Children's King. By a Sister of Notre Dame, Author of "True Stories for First Communicants" and "First Communion Days." Illustrated by T. Baines, Jr. 32 pp. 16mo. B. Herder Book Co. 70 cts. net.

Memoriale Rituum pro Aliquibus Praestantioribus Sacris Functionibus Persolvendis in Minoribus Ecclesiis. Benedicti XIII iussu editum, Benedicti XV, auctoritate recognitum. Editio I Taurinensis iuxta typicam. 76 pp. 16mo. Turin: P. Marietti. Frs. 5.

Philosophia Scholastica ad Mentem S. Thomae. Auctore Seb. Uccello, S.S.S. In two volumes. Vol. I: Logica, Ontologia, Cosmologia; xx & 411 pp.; Vol. II: Psychologia, Theodicea, Ethica, Philos. Epitome Historica ac Lexicon Scholasticorum Verborum Iosephi Zamae Mellinii. ii & 459 pp. 12mo. Turin: P. Marietti. Frs. 25.

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February 1, 1922

A Catholic Laboringman's Reconstruction Programme

This is the season for inventory-taking, and it may not be amiss, therefore, to take stock of our social reconstruction programmes and their results. I do not mean to say that in the three years that have elapsed since the period of reconstruction began, it should be possible to place one's finger on actual results. Nevertheless, certain definite tendencies should be making themselves felt in consequence of these pronouncements. It must not be overlooked that at the time of promulgation conditions favored the workers. The programme of our bishops, based as it was, primarily, on wages, hours, and working conditions, was launched in favorable weather. Since then storms have broken loose, heavy storms indeed; the ship's compass might well be consulted to determine our present bearings, though the storm has by no means abated as yet.

Those of us who have been fortunate enough to retain our jobs, with immense reduction in our purchasing power — in consequence of reduction in hours as well as wages — have long since ceased to think of "the principle of organization," the exterior conditions of our work, and the minimum of wage. At least we are not thinking of them in the same way that the professors of economics and sociology think of

them. But we have wondered and are discussing, in our own informal and inadequate manner, the relationship of these things to real social and industrial reform.

I do not mean to give the impression that we are discontented with, or inappreciative of, the efforts of our leaders. A group of Catholic laboringmen can surely discuss the bearings of the principles of our social reform movements, even though they come from our spiritual leaders, without endangering our reputation for loyalty to the Church we love. It is hardly more than natural that we should discuss the value of such principles in the face of events of the past year.

Much has been made in Catholic circles of the pronouncement of the great Pope Leo regarding workingmen's associations, or unions, as they are called in this country; little, however, has been made of his statement that there must be a juster distribution of the goods of this world. The difficulty would seem to lie in an exaggerated notion of the results to be obtained from the labor union movement. I can safely say, from my experience and relationship with many workers, that the workers themselves do not place much confidence in organizations as a means to a better order of things. They constitute a source of protection against the tyranny of

those who hold the balance of power, though they have also been used unjustly by Labor during times unfavorable to the employer. In fact they perpetuate and accentuate the division of classes, and are incapable, under the present constitution of industrial society, to help effectively to a better ordering of things. I believe I am correct, therefore, when I state that the laborer expects little from "the principle of organization," though organizations are perhaps necessary, for the time being, as a means of protection.

The present period of depression has brought out clearly the futility of the whole labor union movement. A philosophy of action having as its objectives higher wages, better working conditions, and shorter hours, is obviously bootless at a time like the present. Unless we can get at the causes of the commercial stagnation, little will be accomplished.

Likewise with the host of other proposals inserted in our reform platforms. What, for example, has the minimum wage to do with true reform, when all wages are the plaything of economic forces which we seemingly do not understand? What is the value of the various housing proposals, when the question of land monopoly is left untouched and unearned increment is shunned like a contagious disease? How much will come of the coöperative movement, so long as the ownership of our natural resources, the source of all wealth, is left unquestioned? Suppose, in this connection, that a group of workers did come into the possession of the tools of pro-

duction of a certain commodity. Would not the increased profits and benefits silently and quickly flow into the coffers of Privilege? Some years ago, Mr. Ford inaugurated a new era in our industrial world. He paid a minimum wage far in excess of even the maximum of many industries. What happened? Did not rents, land prices, and commodity prices soar? The increased earnings were capitalized by Privilege many years in advance.

And again, what have the milk and water proposals regarding a more socialized rural life to do with true agrarian reform, while land monopoly grows ever stronger in these United States? Only 40% of our population now live on farms, and of these the vast majority are renters, and they are on the increase. What will stop it? Surely not social centers built around the district school-house or the country church!

Thus it is that, while we run down the list of reform proposals and view them in the light of these dour days, we begin to have a feeling that after all these externals, —like wages, hours, conditions of work and life,—are to a great extent beyond our control; that behind these there must be something else, which, if properly adjusted or reconstructed, would automatically take care of these externals; that, in short, we have started at the wrong end of the line.

By this time some one will have sensed something "radical." A young man at the "plant," whose education took him into Latin roots, told us at one of our noon-hour gatherings that the

word "radical" came from a word meaning "root." Perhaps a "radical" then, in one sense at least, is he who goes to the root of things. However that may be, I can assure you that in the accepted meaning of the term, the vast majority of workers, in my experience, are decidedly non-radical. We look for no overthrow of existing conditions nor for a sudden revolution, which would turn all things to our unskilled direction. Even though we should awake tomorrow to find Labor at the helm, several decades would elapse before the great body of workers would be sufficiently educated for the new regime.

I do not mean that the laborer spurns organizations, welfare work, regulation of hours, wages and conditions as a temporary means of amelioration. But he does, in my experience, look with disfavor upon these as permanent remedies. The fundamental difficulty seems to lie in the ignorance of what is at the bottom of our ills. A thorough diagnosis must be made first. After that the remedy will be easy—at least we can proceed intelligently.

With these thoughts in mind, I recently formulated a "Reconstruction Programme" at one of our informal noon-hour meetings. Its strange departure from traditional programmes may not rob it of interest to your readers. I had in mind Catholic workers primarily, though the application, with a few changes, could be made universal.

1. The establishment of a School of Sociology, where unadulterated principles of Catholic philosophy and theology might be fearlessly

applied to modern data, from which would arise a truly Catholic sociology. It would seem that absolute freedom and fearlessness must be the first characteristics of such a school. The workers themselves must provide the funds; freedom from obligation for financial patronage must be absolute.

2. The training in the proposed school of leaders, who would act as an educational force.

3. The organization of Catholic laborers along parish lines. Well-trained leaders in a truly Catholic sociology would have an adequate message to bring to the hungry multitudes.

This, then, is my "Reconstruction Programme." Surely there is nothing "radical" here. Isn't it worth a fair trial, in view of the disheartening experience with prevailing proposals? Why talk of the coöperative movement, guilds, unionism, and legislative reform, when we are obviously in the dark concerning the diagnosis of our present ills. Is it not yet clear that the first characteristic of a reconstruction programme must be educational? For lack of this many Catholic laborers are losing the true filial spirit and allegiance to the Church.

A CATHOLIC LABORINGMAN

—Here are two new jokes about the collection box in church, which will be appreciated by our clerical readers.

(1) Sleepy parishioner, when the collection plate is passed: "Never mind, waiter, never mind, just keep the change." (2) The collector approached a parishioner and held out the box. "I never give to missions," whispered the parishioner. "Then take something out of the box, Sir," whispered the collector; "the money is for the 'eathen."

Those Foreign Debts

By the Rev. Dr. F. Joseph Kelly, Detroit Seminary

Two events have started the American press to editorializing on our foreign debts: the passage by the House of Representatives of the administration's refunding bill, with modifications, and the pronouncement of Reginald McKenna, ex-chancellor of the exchequer of Great Britain, to the effect that it would be desirable as a reconstruction measure, if America and Great Britain would agree to cancel their debts, coupled with the rumor that Great Britain proposes to cancel hers.

The insertion by the House in the refunding bill of a provision that no foreign indebtedness should be cancelled is pronounced by some as proper, while others see in the refunding bill a dawning understanding of the relation between these debts and the failure of the world to recover its poise, which offers hope that it will encourage a further and deeper understanding, until the point is reached where the actual cancellation of the debt, huge as it is, may appear as the shortest and least expensive cut to a revival of international trade, a healthier rate of exchange, and a possible redemption of promises regarding international peace. The allied debts without doubt are absolutely just, but whether this country will collect, remains to be seen. America probably would trade them all in behalf of complete disarmament and world peace. As time passes, financiers and economists are coming to the view that cancellation would be advisable for all concerned, and with such

economic experts as Isaac Marcossou recommending cancellation of all war debts, it is urgent that all facts should be taken into consideration. Many reject the theory on which Europe operates to justify the request for debt cancellation, namely, that we came late into a common venture. They argue that we did not enter for the sake of Italy, France, or England, or to discharge an obligation to humanity, but for practical reasons of expediency. Yet there is a phase of this debt cancellation that has been consistently ignored. This is, that the government would not upon its own responsibility write these debts off. It could hardly put the question up to the people without seeming to advocate cancellation. Immediately that was done, it would be transformed into a political issue. It is doubtful if any administration could survive which was put in the position of giving billions of dollars away.

The possibility of an agreement between the United States and Great Britain for the cancellation of their respective debts, after contrasting Great Britain's share in the war with ours; is discussed by some papers. They say that in view of these facts it does not seem improper to suggest to Great Britain that, if she is unable to pay in cash what she owes us, she might turn over to us the islands of the British West Indies. Why should England decline to assign them to us in part payment of her debt incurred in obtaining ten times their area of new lands in

other sections of the world? Great Britain could give up all the debts the allies owe her and have a great deal to show for it in what she gained by the war, but the United States would suffer a dead loss. These countries should pay us the interest on the money they borrowed; they are all able to do so, and should be given indefinite time to pay the principal. If Great Britain abandons her obligations, she ought also to forego her spoils. Yet this country ought to stand ready to consider an adjustment which is equitable to all.

The Sex Problem

In a recently published volume on "Taboo and Genetics: A Study of the Biological, Sociological, and Psychological Foundation of the Family" by M. M. Knight, I. L. Peters, and P. Blanchard (Kegan Paul), it is contended that sex is almost as much a matter of degree as of kind. It is shown that there are feminine men and masculine women of many grades; the implication being that strong reproductive instincts cannot be expected from such intermediate types. As for the social significance of the book, taken as a whole, it appears to support the conservative principle that woman—at any rate the womanly woman who will make a good mother—being physically weaker than man and needing a sheltered life in order that she in turn may shelter her babes, is not suited to compete with man in most departments of the workaday life. Female policemen and man-mil-liners ought to be recruited from the inter-sexual types, if wanted at all.

In "Sex and Common Sense" (Hurst & Blackett) Miss A. Maude Royden tentatively puts forward what seem to her the only possible and dignified cures for the sicknesses of which she treats, and we find that they amount to little more than those which have been so long and unsuccessfully tried. The "change of heart," in fact, appears to be what Miss Royden, like so many reformers, is building upon. It is cruel to compel husband and wife to live together, after marriage has proved a failure; unhappy marriages must therefore be dissolved; but the dissolution of marriage is a disaster; therefore unhappy marriages must not be contracted. So with "birth control." It is wicked to bear unwanted children; but the use of contraceptives is undesirable. The remedy is continence—and not merely repression of passion, but willing continence. In willing continence, also, we must find the means of abolishing prostitution and the suffering incident to the present disproportion in the sexes.

It will be understood that this is only to state in the roughest form the message of Miss Royden's book; but that is undeniably the gist of it. Her hopes seem a little millennial; but courage and truth can do much; and it is for a brave and instructed facing of the true facts that she eloquently pleads. In this appeal she will have the sympathy of all who are concerned with the great and growing problems of which she writes.

—If you would be different from other people, learn to live within your income.

The Fight for the Parochial School in Michigan

Signatures are being solicited in various parts of Michigan for a petition asking for a popular vote on a constitutional amendment compelling all children aged from seven to sixteen years to attend a public State school until they have graduated from the eighth grade.

This amendment differs in three respects from the one defeated by the voters in 1920: (1) It grants the private and parochial schools a respite until 1924, whereas the previous amendment would have put them out of business at once; (2) It demands the attendance at the State public schools of children from seven to sixteen, whereas the previous proposal included all from age five onward; (3) It merely postulates attendance at a public State school, whereas the previous amendment demanded attendance at the public school of the district in which the child resided.

These alterations, however, far from rendering the new proposal innocuous, make it even more dangerous than its predecessor because it meets the objections of a number of those who opposed the previous amendment and still aims at the same object, *i. e.*, the destruction of the parochial school.

We see from the *Lutheraner* (Vol. 78, No. 1) that the Lutherans of Michigan are already at work instructing the citizens of the State about the true nature of this new attack upon the parochial schools and preparing the fight at the polls, which will take place next November. No doubt the Catholics will again make common cause with the Lutherans in this important matter.

The Missing Link Still Missing

The discovery of a fossil skull in a Rhodesian lead-mine has renewed the surmises of scientists about the condition of primitive man. The *London Times* (Nov. 8), under the caption "African Ape Man," said that the skull "seems to resemble the most primitive member of the human family at present known to us, the Ape-Man (*Pithecanthropus erectus*), discovered in Java by Professor Dubois in 1892." The apeman of Java, comments *The Month* (No. 690), is literally a fiction, something fashioned from the indications afforded by a fragment of the top of a skull, a thigh-bone, and two back-teeth by ingenious anthropologists anxious to find the missing link. Yet our facile journalists take this myth as a type and use him as a standard of reference! "We know nothing of the face of the Java skull," Professor Elliot Smith admitted to a *Times* representative. Yet he produced a model of it from which to argue. The discovery has opened up the whole interesting question of the antiquity of man, but the authorities seem to agree that this specimen is of comparatively recent date. Until the geologists can tell us definitely the age of the various strata which contain animal remains the matter must remain very obscure. At present geologists differ very widely. Meanwhile, although Darwin's theory demands an immensely prolonged series of minutely differentiated specimens connecting man with the ape, or both with some common ancestor, not a scrap of real evidence has yet been afforded by fossil remains. We must still wait and see.

The Lentulus Letter—A Hoary Forgery

It would be amusing, were it not so provoking, to see the spurious "Letter of Lentulus" again making its appearance in the American Catholic press. This time it started in the St. Louis *Amerika*, which under its present non-Catholic management can hardly be expected to know better. But that the obvious forgery should be copied into the *Ohio Waisenfreund*, published by the Papal College Josephinum, and thence translated into the official organ of the diocese of Little Rock (*The Guardian*, Jan. 7) is truly astounding. The editor of the last-mentioned paper, a Benedictine prior and doctor of theology, introduces the sensational find as follows: "A few months before the world war a document of supreme importance was accidentally discovered in the library of the Lazarists in Rome. Because the war soon commenced to absorb all the attention of the world, that document failed at the time to arouse the interest which it deserves. To us it seems not a little strange that the keepers of the document did not divulge it sooner after the end of the war."

In matter of fact, this same alleged Letter of Lentulus has made the rounds of the American Catholic press at least four times in the course of the last thirty years, and we do not know how many times before that. When we first showed it up, about a quarter of a century ago, information concerning its true character was not so easy to obtain; but since 1907 there has been accessible to English-speaking Catholics the first volume of the Catholic Encyclopedia, which says (page 610): "Let-

ter of Lentulus. A brief letter professing to be from Lentulus, or Publius Lentulus, as in some MSS., 'President of the People of Jerusalem', addressed 'to the Roman Senate and People,' describes our Lord's personal appearance. It is evidently spurious, both the office and name of the president of Jerusalem being grossly unhistorical. No ancient writer alludes to this production, which is found only in Latin MSS. It has been conjectured that it may have been composed in order to authenticate a pretended portrait of Jesus during the Middle Ages." According to Father Nisius, S. J., in the *Kirchliches Handlexikon*, the Lentulus Letter is "a forgery of the thirteenth or fourteenth century" and has been reproduced innumerable times in letters and books, especially since the sixteenth century.

As an English version of the letter was published in Cowper's "Apocryphal Gospels and Other Documents Relating to Christ" in New York away back in the late seventies or early eighties, the editor of the *Guardian* might have spared himself the trouble of making a new translation from the *Ohio Waisenfreund*.

If our Catholic editors would consult the Catholic Encyclopedia, they would not fall into such ludicrous blunders.

—The idealist knows exactly where he wants to go, but he has no means of getting there; the practical person gets there, and then finds that he is in the wrong place.

—Only those really know the ease of living who never try to dodge the hard things in life. For the easiest time to do a hard thing is when it first makes its appearance.

The Morality of the Strike

"The Morality of the Strike," a doctoral thesis by the Rev. Donald A. McLean (New York: P. J. Kenedy & Sons) is a notable contribution to Catholic sociological literature. Dr. Ryan says of the book that it "evinces a greater knowledge and gives a better presentation of the pertinent economic conditions and relations than is to be found in any other English publication on the moral side of industrial disputes."

We consider this a just appraisal. However, the true value of such writing does not lie in the argument itself, but rather in the results that flow from it. In the actual affairs of our industrial life there is precious little conscious application of the moral principles so ably stated here. But the author has done a noble work in calling the attention of his brother clerics to the existence of problems which, unfortunately, do not exist for the vast majority. Secondly, he has placed the Church in the light of the intelligent mother solicitous for her children. And, finally, if the Rev. Doctor's book will but cause further and deeper questioning, his work has been eminently worth while.

No one can read this book intelligently without coming to the conviction that there is something decidedly rotten in the present industrial system. We venture to say that if Father McLean had been questioned concerning the morality of the projected nationwide rail strike of last November, he would have decided against the employees. Nor do we see how it

could be otherwise, if we take into consideration the principle that the results must be commensurate with the damage done. The grievances are real; the moral principles are clear; and yet the verdict must favor a continued, if lesser, injustice. Into such a cul-de-sac has the present system brought us. There is another example in the case of a strike by policemen or firemen. The only conclusion under the existing regime is that such employees must suffer injustice, without an adequate method of redress. The present work deserves a wide welcome, not so much because of the matter it presents, but because of the inevitable questionings it is sure to evoke. F.

Worship of the State

Mr. Anthony Beck writes of the "Worship of the State" in the New York *America* (Vol. XXVI, No. 9). He justly deplors the modern tendency to reform everything and everybody through legislation. And yet, is it not a fact that every ounce of Catholic social reform,—which is done up in packages with such pretty labels these days,—contains at least 90 per cent of legislative extract? We have yet to find a remedy advocated by our Catholic sociologists which does not either rely upon "social legislation" or at least take the present constitution of the political state for granted.

There seems to be an idea prevalent that if we can but get some form of coöperation injected into our social organism, health will return. Much is to be expected from the coöperative movement,

and we trust that its promoters will meet with success. But let us not forget that, so long as Privilege is allowed to remain in its various forms (landlordism, capitalism, etc.), and the present political state is founded upon it, coöperation can accomplish precious little. In other words, so long as Catholic sociologists con-

tinue to accept the modern State, built up as it is on Privilege, and continue their present line of argument for reform by "Christian social legislation," there is no hope of permanent relief, and we shall be forced to place them among those who are really, though unwittingly, furthering the "Worship of the State."

Fr. Junipero Serra and the Military Heads of California

By Francis Borgia Steck, O. F. M.

IV

FR. SERRA AND COMANDANTE RIVERA

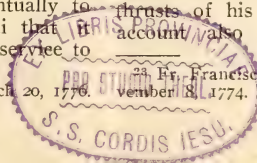
Could the viceroy have looked into the future, he would not have appointed Don Fernando de Rivera y Moncada to succeed Don Pedro Fages. For good reasons, Fr. Serra had proposed Don Francisco de Ortega, who was in charge of the San Diego presidio. But since this officer was a mere sergeant, Bucareli's choice fell on Rivera who already held the rank of captain. Somehow or other, Fr. Serra's predilection for Ortega came to the ears of the new comandante

Of course, it wounded his pride and, as Fr. Pedro Font explains,²² was to a great extent the cause of his later disaffection for the Fr. Presidente. Rivera knew only too well how eagerly the friar looked forward to the extension of the spiritual conquest by the founding of two missions at the Bay of San Francisco, which the viceroy had expressly commanded the comandante to undertake in accord with the Fr. Presidente. Here was his chance to annoy the man who had wounded his foolish pride; and, willing to risk the viceroy's displeasure, he wantonly delayed the execution of these orders. It was surely a bold attitude to assume. But he may have relied on friends at court to back him and eventually to persuade the noble Bucareli that it would be well for the royal service to

supplant a friar whose presence in California was, whether with or without his fault, a constant occasion for dissatisfaction on the part of the military. That, it seems, would explain also the letter which Fr. Francisco Pangua, the guardian of San Fernando College, wrote to Fr. Serra on November 8, 1774, telling him it was known to the friars in Mexico that in the viceregal court there were such as "direct their projects not so much to the conquest of souls as to that of territory;" and warning him to "endeavor to preserve harmony with the captain (Rivera), for there is no doubt that he has secret orders."²³ Plainly, the guardian was hinting that, in the end, the viceroy might find himself compelled to yield to pressure from the royal court in Spain, where, owing to the influence of infidel politicians, a priest would naturally be at a decided disadvantage in a controversy with a military official; so that, to shut the mouths of evil-minded politicians, the guardian would finally have to recall the Fr. Presidente from the missions. Although he needed no warning always to do right and to proceed in harmony with the military head, Fr. Serra was in this way put on his guard, in order that in the event of a quarrel he might be able to parry the thrusts of his adversary. This may account also for the admirable pa-

²² Fr. Pedro Font, *Diario*, March 20, 1776.

²³ Fr. Francisco Pangua to Fr. Serra, November 8, 1774. *Sta. Barb. Arch.*



tience and forbearance with which he endured the singular conduct of Rivera and Neve.

As to Rivera's constant excuse that sufficient soldiers were not on hand for the founding of the two missions in the north, it was but a cloak to hide what he dared not disclose. If lack of soldiers did not prevent him, late in the fall of 1774, from making the expedition and from proposing to carry the project through as soon as the rainy season was over,²⁴ lack of soldiers was certainly not the reason why he later obstinately refused to cooperate with Colonel Anza, who came up with fresh troops and supplies expressly for that enterprise. But jealousy of the colonel only confirmed the comandante in his animosity toward Fr. Serra. The disgusted colonel soon left for Lower California, so that there remained only the Fr. Presidente and his confrères, on whom Rivera might continue to vent his spleen. In May, 1776, he ordered Lieutenant Moraga to establish the presidio at the Bay of San Francisco and to inform the Fr. Presidente that the mission would not be founded for the present. Even Bancroft is constrained to admit, in this instance, that Rivera "could not neglect the opportunity to annoy the priests by saying that the founding of the missions was for the present suspended, as Moraga was instructed to inform the president. Truly," he adds, "the latter had not gained much in the change from Fages to his rival."²⁵ The fact, finally, that Moraga had sufficient soldiers in the summer of that same year, 1776, to take the matter in his own hands and to begin the Mission of San Francisco, plainly gives the lie to Rivera's oft-repeated excuse for delaying the work.

What little regard the comandante had for the self-sacrificing missionaries, he manifested when, on December 13, 1775, a courier from San Diego

reported that the Indians there had revolted, set fire to the mission, and murdered Fr. Luis Jayme. After imparting the sad news to Fr. Serra, the spiteful official added, coldly: "Only one thing pleases me very much; it is that no soldier was killed, thanks be to God!"²⁶ During the year intervening between the destruction of the mission and its restoration, his haughty and provoking attitude would have driven a man less patient and peace-loving than Fr. Serra to black despair. Though many of the minor details must needs be omitted here, the following series of events will suffice to demonstrate what a capricious and refractory official the missionaries had to deal with in the person of Comandante Rivera.

His flagrant infringement of the Church asylum, which obtained in Spain and its colonies at the time, with all that attended and followed it, constitutes one of the darkest episodes of California mission history. Boldly defying the Father's warning and the danger of incurring excommunication, the comandante, sword in hand, entered the place set aside for divine worship and dragged out the guilty Indian who had taken refuge there. Against this public violation of the law, Fr. Fuster justly protested; whereupon Rivera cried: "Very well, Father; your Reverence may protest. There goes the protest," and pointed to the culprit whom the soldiers were hurrying off to the guardhouse.²⁷ To free himself of the excommunication he had thereby incurred, the comandante proceeded to Monterey and by gross misrepresentations endeavored to steal from the Fr. Presidente a decision in his favor. But letters from the missionaries of San Diego, which Rivera, by the way, delivered with the seals broken, told a very different

²⁶ Fr. Pedro Font, *Diario*, January 13, 1776. See also Engelhardt, *San Diego Mission* (New Series, Local History), p. 71.

²⁷ Fr. Palóu, *Noticias*, Vol. IV, pp. 149-150; Fr. Pedro Font, *Diario*, April 15, 1776. See also *San Diego Mission*, p. 74.

²⁴ Fr. Palóu, *Noticias*, Vol. II, p. 294.

²⁵ H. H. Bancroft, *History of California*, Vol. I, p. 286.

story. Accordingly, after due deliberation, Fr. Serra notified the official that nothing could be done until he had returned the Indian to the church; in which case the Fathers at San Diego had full powers to lift the ban.

Of course, that was not what Rivera wanted. Consequently, the decision, just and considerate though it was, served only to embitter him still more against the man who stood for law and order. In the following summer, when Fr. Serra visited San Diego to undertake the long delayed restoration of the mission, the comandante refused the necessary guards. In the face of established facts to the contrary, he insisted that the Indians were contemplating another attack. Only through the good will of the viceroy was it finally possible to restore the mission. Having been informed of the disaster, Bucareli sent a guard of twenty-five soldiers to California with express orders to rebuild the mission and found the one of San Juan Capistrano, which the revolt had delayed.

(To be continued)

Correspondence

Pre-Patrician Saints in Ireland

To the Editor:

In the F. R. for January 1, the writer of the synopsis under the heading, "Pre-Patrician Saints in Ireland" made a slight mistake, which is perfectly excusable in one who is not familiar with the geography of Ireland.

From this synopsis it would appear that "Begerin was one of the Arran group of islands and is now united with the mainland." Now, the fact is that Begerin (called also Ber-Erin, Beg-Eri and Begery; *Beg* meaning little), was an island situated in Wexford Harbor (formerly called Lough Garman), which is near the *southeastern coast* of Ireland. (See *Irish Ecclesiastical Record*, Oct. 1921, p. 378, line 9). The Islands of Aran, three in number, are situated in Galway Bay, off

the *western coast* of Ireland, and many miles from the mainland.

You may find an interesting account of St. Ibar and of the Aran Isles in "Ireland's Ancient Schools and Scholars" by Archbishop Healy, pp. 155 sqq.

Yours very sincerely,
(Rt. Rev. Msgr.) RICHARD BRADY
Loretto, Colo.

The Love of Work

To the Editor:

In your Jan. 15th issue you printed from *The Freeman* some remarks on "The Love of Work." *The Freeman* contends that the great problem of society is the problem not only to provide work for the masses, but also to get people to enjoy their work. This is entirely in accord with Benedict XV, who said that one of the five plagues of modern society is disgust for work. What is the cause of this disgust? This mechanical age of ours has killed the joy of work.

Today everything must be done by machinery if possible. In the past a shoemaker, for instance, was proud of the work of his hands, to-day a shoe is the product of machinery and of a host of men serving that machinery in a mechanical way. Man wants to see the finished product of his hands. This has become impossible and hence work is a joyless thing that most men endeavor to shirk.

(Rev.) RAYMOND VERNIMONT
Denton, Tex.

—Quoting the little note repeatedly printed in this journal, that the F. R. would not feel that its purpose were attained if it did not stimulate its readers to think for themselves, even to the point of occasional disagreement with its utterances, the Milwaukee *Catholic Citizen* (Vol. 51, No. 10) says: "Its [the F. R.'s] purpose in this respect is achieved among its exchanges. And perhaps it is well for us all to cultivate a tolerance of opinion and freedom of discussion on what are clearly open questions for Catholics." *The Citizen* was not always so tolerant.

Notes and Gleanings

—Our esteemed exchanges are respectfully requested to take notice of our recent change of address and to send their papers henceforth to 5851 Etzel Ave., St. Louis, Mo.

—We are glad to greet the new Franciscan review, *Third Order Forum*, which was announced in our edition of Jan. 1st. The first number is full of fair promise. No one interested in the Tertiary movement can afford to ignore this new organ, which is ably edited by Father James, O.F.M., at 5045 Laflin Street, Chicago, Ill. The *Third Order Forum* resembles the F. R. in its typographical make-up, but appears quarterly. We have no doubt it will soon develop into a monthly. *Floreat!*

—In his book, "Woodrow Wilson as I Knew Him," Mr. Joseph P. Tumulty relates how, during Mr. Wilson's presidency, "the ouija board had its place in the White-House." "It was the President's delight," he says, "to play with the thing, and he would tell laughingly of his 'conversations' with illustrious personages of the past.... 'What do you think?' he said to me one day. 'I got Dean Swift on the ouija board and asked him about some of his flirtations. His answer was: 'You're no gentleman!'" To which the *Echo*, whence we take the quotation, maliciously adds: "Maybe the ouija board was the original dictator of the famous fourteen points!"

—The Central Bureau of the Catholic Central Society, in one of its recent press bulletins (Vol. IX, No. 19), calls attention to the excellent work accomplished by the Catholic Evidence Guild in England, whose members, veritable modern lay catechists, carry the Catholic truth into the highways and byways, the slums and tenements. The Central Bureau says this work is practically as old as the Church and sorely needed also in this country, where "thousands are hungry for spiritual and religious nourishment, and know not where to find it." Here in-

deed is a promising field for lay catechists. We must reach not only those who have never heard Catholic doctrine explained, but also those—and their number is legion—who have fallen away from the faith.

—In reviewing two recent books, a critic in the London *Tablet* says that Ruskin's name will go down to posterity, not as that of a great prophet, but mainly as that of a writer of pure Anglo-Saxon English. Ruskin was a prophet only in the sense that, being imbued with the spirit of the natural virtues, and a zeal to create the same spirit in others, he denounced insincerity and vice in all its forms; but he had no vision. "He could not see into the future; being blinded by his own preconceived ideas as to how things ought to happen, he could not or would not clearly study the trend of events and the natural tendency of men's minds requisite for all such prognostications. We are thinking of the natural order, for we do not suppose that even the most enthusiastic of his disciples would claim for him a divine commission to teach and forewarn his countrymen."

—The Friars of the Atonement of Peekskill, N. Y., have taken over the *Antidote*, but they will not be able to make it a power in the cause of Catholic apologetics unless they put it in charge of a competent editor. The gentleman now holding that position seems to regard fraternization between Catholics and Freemasons as a sign "pointing the way to better things"

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(January issue, p. 2). That a K. of C. council should "decorate its club-house profusely with American flags, set off by the Masonic emblem," in honor of a visit of 2,000 Shriners (high-degree Masons), as was done lately in Paterson, N. J., is something the Catholic press ought to censure, and not praise. No real and permanent good can come from fraternizing with members of an organization which the Church has against and again condemned in the strongest terms.

—In the *Atlantic Monthly* Mr. A. Clutton-Brock, an Englishman, writes sanely on nationalism as a form of egotism. "The habit of believing all good of our own nation and all evil of another," he says, "is a kind of national egotism, having all the symptoms and absurdities and dangers of personal egotism, or self-esteem; yet it does not seem to us to be egotism, because the object of our esteem appears to be, not ourselves, but the nation. Most of us have no conviction of sin about it, such as we have about our own egotism; nor does boasting of our country seem to us vulgar, like boasting of ourselves. Yet we do boast about it because it is our country, and we feel a warm conviction of its virtues which we do not feel about the virtues of any other country." From the Catholic point of view, national egotism is not a whit better than individual egotism, but both are equally wrong and sinful.

—The boast of the N. C. W. C.'s Press Service that it has helped to bring into being eleven new Catholic newspapers, does not, as the *Echo* points out, speak well for the judgment of the leaders of that organization. With the exception of possibly three or four, these papers have no *raison d'être* because they have entered a field already well occupied and have no special message or originality. New papers merely diminish the meager support that those already existing receive. Real friends of the Catholic press, therefore, as the Milwaukee *Catholic Citizen* justly observes (Vol.

52, No. 8), cannot welcome the useless multiplication of Catholic papers because it is "hurtful and not helpful to the Catholic cause." Those who aid or subscribe for these new papers are "unwitting enemies of the Catholic press." Not more papers, but better papers, should be the parole. If any new papers are started, they should be daily papers.

—The Supreme Court of Indiana, according to the *Social Hygiene Bulletin*, has decided that the law under which the operation of vasectomy could be performed on confirmed idiots, rapists, and imbeciles confined in the State penitentiary was invalid because it denied to a class of citizens the due process of law guaranteed to all by the Federal Constitution. The court based its decision on the sure ground of the XIVth amendment. According to Catholic teaching, sterilization is an evil when sought as an end in itself, or as a means to an end, because it is opposed to the principal intrinsic end of matrimony, which is the generation of offspring. Sterilization is so repugnant to the natural law that no good end can justify it, where it is made an end in itself or a means to an end. For this reason the Church condemns all surgical operations performed for the purpose of sterilizing either men or women. (Cfr. the Decree of the Holy Office, May 22, 1895).

—There has been considerable criticism published lately of Long's textbook of English literature. Our readers may remember that this book was sharply censured in the F. R. at the time of its first appearance, ten or more years ago, by Msgr. Schrembs, at that time vicar-general of Grand Rapids, now Bishop of Cleveland. It seems that the work was nevertheless introduced into a number of Catholic schools, because of its "literary merits" and because the teachers were trying to get away, as one of them says (*America*, Vol. XXVI, No. 11, p. 253), from "the Jenkins-Sheran type" of text-book, which is admittedly unsatisfactory. It is strange that no Catholic

writer has undertaken to fill this long-felt want, and to fill it adequately. Have we no writers who are able to combine literary charm with historical accuracy? No wonder Sister Anthony, S.N.D., complains (*ibid.*) that "we Catholic teachers feel that we have not had the co-operation we should have received from our Catholic leaders in pedagogy."

—Those interested in the theory of "Pan-Psychism," of which Dr. Charles Augustus Strong, erstwhile professor of psychology in Columbia University, is the chief exponent, may find it illuminated in the fables just published by that writer under the title, "The Wisdom of the Beast." Prof. Strong's humorous grasp of the doctrine of Monism shows itself particularly in the fable of "The Lamb and its Mother." The lamb showed a gift for abstract inquiry which greatly annoyed the old sheep, particularly when she found that the lamb early imbibed the principle "that after all, it was all One." Their dispute closes by the lamb standing up on its hind legs and telling its mother that she is "the naivest old lady that ever had a lamb for its offspring." She did not appear to know that the philosophers had threshed these problems out, and "it had been proved beyond question that things in themselves are unknowable and do not exist, and that the Universe is One." "One what?" asked the Sheep. "I am not quite sure," answered her daughter; "but if I have correctly understood my illustrious teachers, it is one Lamb."

—It cannot have escaped the attention of even the lay public that medical practitioners have shown an increasing restiveness in the face of the claims made by the modern laboratory researchers. Our worst fears were realized when we read the conclusions reached by Sir Almroth Wright in his new book, "Technique of the Teat and the Capillary Glass Tube" (London: Constable). These conclusions are, first, that in those domains of medicine, where there are appropriate laboratory methods of investigation, the

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clinical observer "must be ousted from his present office of expert and adjudicator in questions of therapeutics," and, second, that in the domains of medicine where there are as yet no laboratory methods, clinicians may continue to adjudicate, if they feel disposed to waste their time, but the results at which they arrive are of no value. Sir Almroth Wright cites as a crucial case the value of quinine in malaria. This drug has been universally regarded as a specific for the malarial organism or toxin; and yet cumulative experiment, experience, and statistics have failed to prove its value. The case is similar with vaccination as a prevention of smallpox.

—Apropos of the repetition by Mr. Michael Williams in his book, "American Catholics in the War," of certain false charges against the German Catholics of this country, Father Markert in the *Familienblatt* and a writer in the Buffalo *Echo* have suggested the publication of a complete and documentary history of "Cahenslyism," so called, in order that this phantom of a diseased brain be banished from the world once for all. The Editor of the F. R. was requested to perform this labor by Mr. Cahensly himself, on the occasion of his last visit to the U. S., some ten or twelve years ago, but had to decline because of too much other work. Since then the matter has been in abeyance, but occasional repetitions of the old falsehoods show that it is still time, and very necessary, to write a truthful account of "Cahenslyism." Let us repeat what we have said several times before: there is absolutely nothing in the career of Mr. P. P. Cahensly, or the movement falsely branded as "Cahenslyism," that reflects the slightest discredit on either Germany or the Church. Cahensly's name will live in history, but it should not be held in reprobation, but in honor, because its possessor was an exceptionally enlightened and zealous Catholic, who sacrificed much time and no small part of his modest fortune for the benefit of his fellowmen.

—The Rev. Thomas F. Coakley, who, we suspect, was responsible for the Catholic propaganda advertisements lately published in the daily press of Pittsburgh (F. R., Vol. XXVIII, No. 24, p. 458 sq.) reluctantly admits (*America*, Vol. XXVI, No. 11) that the undertaking was a failure. The advertisements stirred up the preachers and led to the publication of Protestant counter-advertisements in the daily papers. At last the commotion became so great that both parties decided to stop. Dr. Coakley, while trying to defend this curious new method of apologetics, saying that it stiffened the backbone of many Catholics and led to several conversions, admits that "not all Pittsburgh Catholics were in favor of these advertisements," but "some sane and saintly among the faithful, the clergy included, bitterly opposed them and tried to stop them." We do not think the experiment will be repeated, either in Pittsburgh or elsewhere, though it remains true, of course, what Dr. Coakley contends, that "we Catholics are at the mercy of our enemies when it comes to getting the ear of the public through the established news agencies." The logical conclusion seems to be, however, that we ought to create our own "news agencies," that is, establish our own daily papers. Then we shall no longer be "twenty millions (?) without a voice."

—Our Holy Father Pope Benedict XV departed this life rather unexpectedly Sunday morning, January 21st. There is no need for us to detail the circumstances of his death or burial or to print an account of his life and work. The papers have been full of these matters for the past week and a half. Our readers know how highly the F. R. esteemed Benedict XV and how faithfully it tried to follow his example and instructions in all things, especially in his truly Christlike peace policy during and since the Great War. Even now, after his death, both sides claim him,—the best proof, we think, that his neutrality was genuine

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and sincere, as behooved the Father of Christendom. Aside from his attitude during the war, which merited for him the honorary title of "Pontiff of Universal Peace," the pontificate of the fifteenth Benedict will probably live in history because of the final completion and promulgation of the new Code of Canon law and the revision of the *Missal*. It is wonderful how Providence gives to each age and generation precisely the man needed in the chair of St. Peter. By the time this number of the REVIEW reaches its subscribers the new pope may already be elected. In acclaiming him with joy and respect, let us not forget to pray for the repose of the soul of Benedict XV, who, amid extraordinarily difficult circumstances, served his Master and the Church so faithfully and well. R. I. P.

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CHAPTER XXI

ILLNESS OF BISHOP FITZGERALD— ST. BERNARD'S HOSPITAL—WORK FOR THE COLORED PEOPLE

In the fall of 1898, a sickness called "the Cuban itch" prevailed among the colored people of the South. As it was confined almost exclusively to the negroes, little attention was paid to it at first, and they were allowed to go about freely. By and by the sickness became more threatening, and some physicians declared it to be smallpox, which others denied. In any event, people began to be more careful. A neighbor of ours, Mrs. Higi, who had her washing done by a colored woman, one day remarked: "Susie, in case you should get the smallpox in your house, I do not want you to come here." "Law me," replied the woman, "don't be afraid about that, we all done had 'em last month." In this way the disease spread, and in the beginning of January, several white people died with it.

On January 17th, Bishop Fitzgerald arrived on the Cotton Belt morning train. He was very tired and could not say Mass, as he was used to do. He said for years two hours of sleep had been enough for him, and that at times he had been up all night to answer letters. Now when he needed more sleep, and his physician prescribed it, he could not sleep: on some days, too, he

could not genuflect, while on others he felt as limber as in years gone by.

He reminded me that I was getting older, too, and told me to look out for a suitable priest, whom I might train to follow me; "for," he remarked, "the direction of a numerous sisterhood, such as you have founded, requires special knowledge and daily care." While we were conversing, the pseudo-priest whom I mentioned in a former chapter entered. After I was through with him, we continued to speak about different business affairs, and the Bishop corrected a deed I had made, dictating to me its desired form. The weather being bad, he said he would not go to Pocahontas, as he had intended, but to Hot Springs, to take a few baths, since he felt the need of rest and recuperation. Between 12 and 1 o'clock, just as we were going to dinner, he said: "I am getting sick." I succeeded in helping him to the sofa and immediately applied restoratives, rubbing his head and hands with alcohol, witch hazel, vinegar, and cold water. I thought first it was a fainting spell, but the Bishop pointed to his arm and I understood it was paralyzed. Father McCormick, my assistant, immediately went for medical help and brought in Drs. Ellis and Copeland. The Bishop was carried to bed, and his right side was found to be paralyzed. On account of the prevailing smallpox we could not get a regular nurse that day. Therefore two young men, Pat. J. Nolan and Louis Frei, and I waited on the patient the first night. We had no experience in nursing, but followed the doctor's orders as well as we could. It was a very long night for us all, and I resolved to do my best to get a hospital for Jonesboro. I certainly wished and prayed for a good nurse, realizing our helplessness in such an emergency. Finally the morning came and we got the service of an experienced male nurse, a Mr. Chapman. The physicians prescribed absolute rest. No one was admitted to the patient without the doctors' special permission. On Thursday, the Bishop asked to receive the Sacraments. On Friday, sensation returned to his right foot. Saturday, Dr. J. A. Dibrell arrived from Little Rock. He found the patient greatly improved and declared that all that could be done in the case had been done. In fact, by that time the Bishop could again speak quite distinctly and was able to move his right leg and open and close the afflicted hand. The doctor declared the case was hopeful but forbade anything that might excite or alarm the patient. I had strict orders not to admit anyone and not to mention any business affairs. I posted a notice at the door to that effect. Msgr. Meerschardt had come from Oklahoma, and he cheered up the Bishop. Dr. Ellis said his visit was beneficial. A few days later came another Bishop, belonging to the Province of New Orleans. I pointed to the notice on the door,

and as he had several priests with him, to the danger of a number of visitors. But the prelate, evidently not realizing the danger, shoved me aside and entered, in company with the clergymen. They talked about the affairs of the diocese and its administration. Nervously, I waited at the door for the return of the visitors. I had done all I could to prevent them from entering. After they had left, the Bishop grew worse and raved the whole night. Dr. Ellis now feared the worst and declared the Bishop would never be able to use his right side again. I had to bear the whole blame. The doctor said I should have locked the door and informed him. I had not been prepared for such an event. The parties themselves had no idea of the danger and evidently did not believe my warning. Bishop Meerschaert had had a great deal of experience with sick people, having nursed a number during the yellow fever epidemic in Mississippi, and therefore carefully avoided anything that was apt to worry the patient.

Fortunately, Bishop Fitzgerald, after this,

began to improve again, although the improvement was very slow and he never regained the full use of his right side. By that time reports had been sent to the Bishop's lifelong friend Col. Richard Kerens, of St. Louis, Mo., that Bishop Fitzgerald was dangerously ill in a small Arkansas town, where he could not get the needed attention and comfort. Upon this news Mr. Kerens, a multimillionaire, sent his partner, Col. Schauerte, to Jonesboro, with his own palatial private car, to take the Bishop to Hot Springs. Col. Schauerte expressed his surprise at the beauty of the Bishop's quarters, the splendid accommodations, and the careful attendance the patient enjoyed. He declared the Bishop could hardly get better service in St. Louis. St. Roman's rectory was then quite new and provided with all modern improvements. Col. Schauerte decided, therefore, to return with his car to St. Louis and not to come back until the patient had recovered sufficiently to stand the journey to Hot Springs without danger.

(To be continued)

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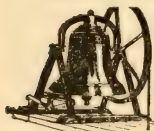
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John Ayscough's "First Impressions of America"

The London *Catholic Times* is not well pleased with Msgr. Bickerstaffe-Drew's new book, "First Impressions of America." "All that is of value in this book," says our contemporary (No. 2816), "could have been set down within the compass of a magazine article. John Ayscough has before now proved himself fascinating in a personal record. Who can forget or be ungrateful for 'Fernando'? But this long record of teas and dinners and luncheons and suppers in convents, presbyteries, and private houses, and of the kindly, clever, and entertaining people who presided at the functions or participated therein, somewhat overtaxes a reader's patience. What will chiefly disappoint the myriad admirers of the author is the consideration that the labor devoted to this volume of 'Impressions' might have achieved another 'San Celestino' or 'Hurdcott.'"

Were the Gospels Written in Poetical Form?

Fr. Wm. Schmidt, S.V.D., of *Anthropos* fame, to whom we devoted an article in No. 20 of the current volume of the F. R., has just published "eine erste Mitteilung" concerning a sensational discovery of his, under the title, "Der strophische Aufbau des Gesamttextes der vier Evangelien" (Vienna: Verlag des Anthropos). The discovery is that the entire text of all four Gospels,—not only the addresses, parables, etc.—is composed in verses and strophes, built up not according to subjective notions, but according to objective external criteria, that the strophes are grouped together into pericopes, and that the pericopes form larger groups, which in turn go to constitute the whole of each Gospel. Fr. Schmidt in this preliminary announcement gives a few striking illustrations, but we learn from Dr. Schumacher, professor of New Testament exegesis at the Catholic University of America, that the theory is not regarded with favor by exegetes.

The Monastic Enclosure

A splendid doctoral dissertation that ought to be made available to the general public, is "The Cloister," by the Rev. Valentine T. Schaaf, O.F.M. (St. Anthony Messenger, Cincinnati, O.). The author originally intended to write a history of monastic enclosure, but soon found that, within the short space of time at his disposal, he would have to confine himself to making a beginning. This he has done in a thorough and satisfactory manner, and his dissertation reflects

credit upon the Catholic University of America. Fr. Valentine traces the cloister to its earliest origins in Eastern monasticism and then describes its development in the Benedictine Order, which more than any other established the general forms now common to all religious institutes. From the history of the cloister he passes to the ecclesiastical legislation and gives a commentary on canons 597, 598, 599, 600—606, and 2342 of the New Code, which embody the current discipline. The commentary, too, is interspersed with helpful historical notes.

Publishers' Advertising

Mr. Richards, head of the English publishing firm of Grant Richards Ltd., fills the advertising space he buys every week in the London *Times'* Literary Supplement with personal talks, an example which is worthy of imitation by American publishers, as such talks tend to bring the publisher into closer contact with book-buyers. The following extract from one of Mr. Richards' latest chats is interesting also for another reason, which the reader will perceive as he peruses the paragraph: "The trade journal *Book-Post* has been interesting itself in the sale of review copies, and in the course of its inquiry has elicited some sensible views from Mr. Denny of the Strand. One opinion of his, however, I should like to challenge. He says: 'If I were a publisher and an advertiser, and saw that my books were not receiving proper notice, I should very quickly withdraw my advertisement.' Of course, much depends on Mr. Denny's interpretation of the word 'proper', but if there is in this matter of advertising one thing more certain than another it is that the publisher who only advertises in journals where his books get good reviews will be taking his money to the very worst market. Rather will the publisher who has sense take space in those papers whose reviews are speedy and capable and honest and interesting, without particular reference to the treatment meted out to his own particular books. Those punctual plaudits that, if I do not do him an injustice, Mr. Denny would like to see, make dull reading; there is not much chance of the advertisements being read on a literary page which is dull and incapable. Briefly a literary paper or a book page is appreciated for its salt and not for its butter, and the capable and honest critic helps publisher and bookseller far more than he who, whether on the instructions of his editor or from his own incapacity to distinguish, gives a few lines of placid approval to most of the books that come his way."

Books Received

Lamps of Fire. By Marian Nesbitt. 130 pp. 12mo. Chicago: Matré & Co. \$1, postpaid.

The Light on the Lagoon. A Novel by Isabel C. Clarke. 416 pp. 8vo. Benziger Bros. \$2 net.

Testimony to the Truth. By the Rev. Hugh P. Smyth. 240 pp. 12mo. Chicago: The Extension Press, \$1.50.

Official Manual of the State of Missouri for the Years 1921 and 1922. Compiled and Published by Charles U. Becker, Secretary of State. 909 pp. 8vo. Jefferson City, Mo.: The Hugh Stevens Co.

The Jesuits, 1534—1921. A History of the Society of Jesus from its Foundation to the Present Time. By Thomas J. Campbell S.J. XVI & 937 pp. 8vo. New York: The Encyclopedia Press. \$6 net.

The "Summa Theologica" of St. Thomas Aquinas. Literally Translated by Fathers of the English Dominican Province. Third Part (Supplement), QQ. LXIX—LXXXVI. 262 pp. 8vo. Benziger Bros. \$3 net.

The Psalms, Exegesis II. An Explanation of Psalms 1 and 2 according to the Interpretation of the Fathers and Later Catholic Authorities. Compiled by Rev. Anselm Schaaf, O. S. B., St. Meinrad, Ind.: The Abbey Press. \$1.25.

The Parable Book. Our Divine Lord's Own Stories Retold for You by Little Children. Illustrated with Masterpieces from Doré, Bida, Hofmann, and Other Artists, and with Numerous Pen-Sketches by W. E. Waddell and Bess Bethel Crank. 230 pp. large 8vo. Chicago: Extension Press, \$2.

Missale Romanum ex Decreto Sacrosancti Concilii Tridentini Restitutum, S. Pii V Pont. Max. Editum, Aliorum Pontificum Cura Recognitum, a Pio X Reformatum et SSmi D. N. Benedicti XV Auctoritate Vulgatum. Editio iuxta Typicam Vaticanam. lxxviii & 652 & 208 pp. 8vo. Turin: P. Marietti. Frs. 38.

The Preacher's Vademecum. Sermon Plans for Sundays, Feasts of Our Lord, the Blessed Virgin and the Saints, Advent and Lenten Courses, Forty Hours', Sacred Heart Devotions, Retreats, Conferences, May and October Devotions. Special Occasions, etc. By two Missionaries. Translated from the French. VIII & 439 pp. 8vo. Joseph F. Wagner, Inc. \$3 net.

Die heiligen Schriften des Alten Bundes. Aus dem kritisch wiederhergestellten hebräischen Urtexte übersetzt und kurz erläutert von Dr. Nivard Schlögl, O. Cist. Erster Band: Das Buch Mosche, Jehoschua und Schophetim (Pentateuch, Joschua, Richter, 1 Schem. 1—7). Mit 2 lithographierten Karten. xxxii & 424 pp. 8vo. Vienna: Burgverlag; St. Louis, Mo.: B. Herder Book Co. \$1.25.

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About Anatole France

By the Rev. Edward P. Graham, Sandusky, O.

Anatole France according to himself and some admirers is a great man, a kind of superior being of the Jovian type, who bears patiently with man and all his aberrations because of his own all-reaching knowledge. According to others, he is a writer of considerable polish and force, both greatly overrated and of considerable licence in thought and word, playfully labelled, nowadays, intellectual independence. He got the Nobel Prize? He did and in so doing lessened its value for all time. It is said that he had for competitors—and you can judge something of him from them—Thomas Hardy and Gabriele D'Annunzio. Of these men one critic says, all are pagans who pursue beauty instead of religion—a euphonious way of stating that they would fain re-erect the statue which once stood on a sacred hill outside Jerusalem.

Anatole France takes a broad scope in his writings and plays many parts. Astutely he assumed a stage-name, knowing well the advertising value of a well-selected cognomen. Off the stage he is Jacques Thibault. It is like Sinclair Montford, né James Smith. As a theologian, he pens offhand brief pregnant sentences, whose only fault is their falseness, *e. g.*, "The saints were a new mythology." At times he appears as a controversialist, as in his "The

Church and the Republic" and then he disposes himself after the manner of the sob-school, a well defined class with some justification for existence in Calvinistic circles but, among Catholics, absurd and baseless. In this school biographies are wet with the tears shed over the mental sufferings of children, soaring human children, whose young minds are oppressed by dreadful pictures of hell, and so forth. You know how true it is of our children when you see them bounding along the streets gracefully and joyously, their lack-lustre eyes sparkling with fun. Ye gods and little fishes, does even the man in the street not know that all nations who are strong believers in hell and purgatory are sad as the old French, or the Irish, or the people of "Merrie England" long ago? As a religio-political writer Anatole France shines brilliantly because in the book just quoted his sharp eye reveals the Pope's ambition to reign as a temporal sovereign over France and that the Church at Montmartre is intended to be a second St. Peter's. This stuff sounds familiar to us, as it was the war-cry of the A. P. A., etc. The Church also teaches that a republic is the most detestable form of government. To treat with the Church even in the spiritual line, according to our Jacques, is to alienate the sovereignty of the

State, so let his royal namesake look out for his theological laurels.

A. F. once played the part of a prophet and gravely informed his listening countrymen that if the concordat would be given up, the Church would appeal to violence. Sagely he admits unity to be essential to the Church, but it is the civil power which assures it that unity in Catholic countries. What assures it elsewhere he does not inform us. Free France, he pleads, from the concordat, gives liberty, and a multitude of sects will appear and unity of obedience will be broken. He summons a defunct prophet to his aid, the seductive Renan, who chanted the same strain, and thus these two, the Joveline Thibault and the diletante Renan, proclaim the downfall of the Church, fated at last to die. Rather unceremoniously France did give up the concordat, and France is now headed towards Canossa.

A. F. foams like an evil spirit at the sight of the cross—at least, *La Croix*, when borne by the Assumptionists, but his ravings provoke a smile, for all know that Assumptionists hit hard. No need to state how A. F. loves the Jesuits. When Jacques Thibault ascends his pulpit to preach morality he, with a gesture of contempt, waves aside Christ and His teachings in favor of “the principles of a moral by so much the more solid, as it is independent of all dogmas and by so much the more noble, as it is derived from eternal and necessary ideas of justice, duty and right.” So runs a public document, endorsed by Jacques, on morals to be taught in the secular schools, and if fine words were sufficient, France

would not be so infected with divorces, child-murders, bluebeards, and some other “progressive” and destructive vices.

The Christian teaching of the need of a Savior’s elevating and sanctifying grace and of a good intention, is twisted by him and then dubbed fanaticism. Merely from an intellectual point of view this French academician might have the modesty to hesitate before shoving aside Paul, Augustine, Bernard, Aquinas, Bossuet, and Newman; but A. F. is too busy asserting that the temporal sovereignty is identified with the papal power concerning moral decisions and that the old Church anyhow has often varied in her dogmas and still more in her moral teachings. This Olympian is peevish at times and hard to please, and so he blames the bishops who would not accept Leo’s advice to rally to the Republic, and those who did rally, are equally condemned, for they did it to curry favor.

A. F. is an ardent believer, so he himself assures us, in the “wine, woman, and song” theory, with the accent on the middle term, and his writings leave no room for doubt on this score. W. L. George, who wrote a little book about Anatole, is vulgar in the book, but maybe he would plead pitch. Yet Mr. George wrote: “One of his books is rather long-winded, here and there dull, pedagogic, but it represents him fairly well from an intellectual point of view, though it contains none of the indecency, blasphemy, and Falstaffian fun which pervade his writings.” One of his most praised works is “At the Sign of the Reine Pédaque,” which is not without merit, though not very

original and rather ponderous in its humor. Every walk in life is smeared by the author. By the way, the Nobel prize is given for "idealistic literature," yet, to quote Professor Stuart P. Sherman, "when I say this, I do not forget the vein of cold salacity which runs through his works."

A recent writer in the *Nation*, evidently immature in judgment, refers to a discussion in the same book about the initial difficulty of Christianity as something brilliant and forcible. That critic must have forgotten Trilby's friend and his dialogue with his dog, which was at least picturesque, whereas A. F.'s—but what is the use? All these immoral opponents of Christ are but weak reproducers of what Celsus and others have written, and they should be shamed into silence and obscurity as plagiarists and dullards. There is no novelty in them. It is not learning, or devotion to truth, or keenness of mind which guide their pens, but Asmodeus, and their dull sameness results from too strict attention to Astarte's worship. The wandering shade of Lucian would be mortified if he knew what company he is sometimes forced to keep among the living.

We are told A. F. is a pagan, The pagans, while sitting in the shadow of death, sought after the True, the Good, and the Beautiful, and they left us some essays that will be read until the end of time. These modern pagans, despite the light that shone in the darkness, seem to know only one beauty, whose *materia prima* is flesh and blood and whose *forma* is female. Yet we are admonished to receive all that Anatole offers because "the presenting hands are calm

and immortal." When another critic states that his paganism has not the serenity of the ancients but is haunted by the spirit of Christianity, there is some sense and insight in the statement. But when the same critic adds, he is "one who is pre-occupied with the divinity of a new dispensation," he is using words without meaning.

Another overpowered and bewildered admirer gives us this: "When a personage in one of his books, such as the dog Riquet, possesses no tongue, A. F. gravely sets down the creature's thoughts." How ravishing the grave condescension of the Jovian personage to the canine personage, and how very original the idea to interpret a dog's thoughts. Tobit's dog expressed his welcome semaphorically with his tail, but Anatole's dog had an interpreter. More at home was A. F. dealing with the dog's thoughts than with St. Joan of Arc, whose life he presumed to write, because A. F.'s soul, as revealed by his own pen, reminds one of the scholastic dictum that the souls of animals are completely immersed in matter.

The *N. Y. Tribune*, the *Boston Transcript*, the *Philadelphia Public Ledger*, and the *N. Y. Times*, are quoted in the *Literary Digest*, and not one of these papers, all supposedly decent, sounds a word of warning or utters a protest against Anatole France's indecency and blasphemy. Is there no judgment day, no reckoning for idle words and worse? Jacques Thibault brings nothing to the literary table that compensates in the slightest for the filth of his offering. If he and all his works were buried a hundred fathoms

deep, would the world be any the poorer for the loss of the old satyr with his insupportable air of all-knowingness and his unseemly pages exhaling corruption and decay? Is he less an evil spirit because he may be, as a writer, quite as charming as Heine's devil?

Luther manifested some faith when he advised a follower of his to sin boldly, for he recognized sin, though his advice was diabolical. Anatole France knows no sin. Poor de Lamennais' cheek was wet with a tear when he died. Anatole knows well his act of perfect contrition. May he one day recite it from his heart, if only on account of his donation of the prize money to charity and his "Crime of Sylvestre Bonnard."

Mythical Elements in the Lives of the Saints

On this subject Fr. W. H. Kent, in a recent installment of his always readable and always valuable "Literary Notes" in the *Tablet* (No. 4251), makes the following sane remarks:

"We have no wish to deny that the lives and legends of the early Saints, and, as Father Martindale has shown us, a good many of more modern religious biographies contain a considerable admixture of mythical elements.... We may well regret, with the great Dominican critic, Melchior Cano, that our ecclesiastical biographers do not display the candor and impartiality of Suetonius and Diogenes Laertius. And we have more reason to regret this than many outside critics who are only concerned with historical truth for its own sake. For we feel that, apart from the evil attaching to all falsehood, the faults of ortho-

dox historians do a grave injury to the faith with which they are associated. And, after all, perfectly faithful and strictly historical pictures of the Saints—if we could only get them—would surely be far more edifying, in the true sense of the word, than the fairest fictions of poets and artists.

"On the other hand, it is well to remember that, here as elsewhere, artistic idealism has its legitimate function. Such religious romances as Wiseman's 'Fabiola' or Newman's 'Callista' cannot be censured by the most fastidious historical critic. And some of the early writers of religious legends may be placed in the same category as our modern Cardinals. Often enough, the confusion between fact and fiction may owe its origin to the blunders of later compilers, even as the myths of dramatists and ballad-makers are adopted by solemn historians. Some allowance must be made for writers who lived at a distance from the events with which they were dealing, and were, in a manner, at the mercy of the partial and imperfect materials that had come down to their time. Yet, often enough, these old hagiographers would compare very favorably with modern critics who cannot put forward the same excuses for their blunders."

—Those interested in the literature of Freemasonry will find a fairly complete "Masonic Bibliography," by Bro. Silas H. Shepherd, of Wisconsin, in *The Builder, a Journal for the Masonic Student*, published by the National Masonic Research Society at Anamosa, Ia., Vol. VIII, Nos. 1 and 2 (Jan. and Feb., 1922).

The Task of Modern Apologetics

In the first of a course of apologetic lectures given at the Central Bureau, St. Louis, January 26, Rev. Dr. F. Meffert, of M.-Gladbach, the noted German apologist, spoke of the task of Catholic apologetics in our time.

We are facing new conditions, he said, and a culture different from that of fifty or sixty years ago. We are living in a time of marvellous cultural expansion, when old standards and values are questioned, and new principles are promulgated in ethics, sociology, religion, and economics. To a large extent these new tendencies are hostile to Christianity. It is the duty of the Church to take a definite attitude towards these problems and to proclaim that their proper solution does not invalidate any of her teachings.

If we wish to find a parallel for the huge task that confronts the Church to-day we must go back to the first centuries of the Christian era. Then as now the Church faced the duty of gaining a world for Christ. From the slope of the Areopagus St. Paul delivered his discourse to the Athenians (Acts XVII) and spoke to them of the "unknown God." So, too, must the Church face the present crisis, and teach old truths in a new way, showing that the doctrines of Christ are even to-day for the salvation of nations.

To draw back from this sacred charge would be unworthy of the Church, "the pillar and ground-work of truth." The command of Christ is clear and strong: "Go and teach all nations",—even those who boast of their "modern culture" and say they need no church and no revelation.

In fact the Church to-day has

a special duty towards the learned and the cultured classes. At the General Assembly of German Catholics at the "Katholikentag" of Mayence, in 1911, Bishop (now Cardinal) Faulhaber spoke of the regaining of the "learned world" for Christ and the Church, as the "king problem" of modern pastoral activity.

Some of the tendencies that the Church must combat to-day are "evolutionary theories" in religion, the assertion that all truth, even religious truth, is purely relative, and that her position on industrial life and progress is out-of-date and unsuited for a day of economic expansion. These false teachings must be opposed and the people who are easily led astray, must be shown that the doctrines of the Church meet every exigency.

A gigantic and an imperative duty is before the clergy to-day. Yet there is no reason to grow pessimistic. Our watchword must be that of the old mediaeval hymn: "Vexilla regis prodeunt—the banners of the king are forward borne." The Royal Banner under which our hosts advance against the forces of ignorance and doubt and error, is the banner of the Cross, which infallibly triumphs over all opposition.

—The Lutherans of Michigan have issued a concise statement of the case of their parochial schools against the proposed constitutional amendment, to which we referred in the last F. R. It is a pamphlet of fifteen pages, entitled "The Private School and Religious Liberty. A Candid Presentation of the Case of the Lutherans of Michigan vs. The Public School Defense League," and is published by the Lutheran Schools Committee, Detroit, Mich.

False Theories of Morals

In their chapter on "The Evolution of Ethics" (?), (*Outlines of Sociology*"; Macmillan), Blackmar and Gillin offer three theories of "the genesis of ethics." They say that "the earlier theories were based upon sympathy." Adam Smith is the "authority" cited for this school. A little more than a page is devoted to the opinion, but not a single proof is offered, neither from Smith, nor by the authors.

"The second group of theories is based upon habit or custom. These theories, to state them briefly and in general terms, proceed upon the assumption that the moral is the habitual for the group."

According to this view, the "group morality" of a band of thieves, of a clique of unscrupulous speculators and manipulators of prices, of a gang of "promoters," or of a "ring" which robs the public of vast sums of money, or even of a secret organization or club encouraging immoral conduct, would be justifiable. Any "fraternity," no matter how wicked its aim and how subversive of the good of society, could claim a charter, as its purposes find favor with a group, and its practices have become "habit or custom." The conduct of the members would be sufficiently explained and "vindicated" from the fact that it had become "habitual for the group."

These conclusions, which flow directly from the "theory" as stated by the two authors, are enough to show its absurdity. The pity of it is that so many students to-day are treated to such doctrines.

It is true that the authors offer

a mild objection to this "theory of morals." But in the end they have nothing more solid to offer than the following: "Generalizing upon these various theories from the standpoint of sociology, we can say that ethical conduct arises from the interplay of the individuals developing personality and the surrounding social conditions, including social personalities." But whence do these "social personalities" derive their moral code, and what happens in case of conflicting codes?

ALBERT MUNTSCH, S. J.

Degrading Catholic Journalism

A short while ago an official organ west of the Mississippi spewed the following pietistic cant:

"In the struggle for honorable position in life the Catholic has equal opportunities with any other man. Names like those of the late Chief Justice White, Charles M. Schwab, Thomas Fortune Ryan, Admiral Benson, the Cudahys, clearly prove that profession of the Catholic faith does not block the way to material advancement."

In these few words the writer has done more to ridicule religion than have its worst enemies. He has held up for public admiration members of a family who have given public scandal. He has exalted the most despicable product of a pagan system of industry, its captains and financiers. He has brought the Church to ridicule in the eyes of great masses of common people, who look to the Church to lead them out of the land of industrial bondage. He has given the lie to the sacrifices necessary to maintain one-

self a true Catholic in the midst of the modern paganism. Finally, he has degraded unutterably the noble calling of a Catholic journalist.

F.

Anecdotes With a Sting

A mere passing anecdote will sometimes leave a sting in the reader's heart. Such, made without a hint of its pathos, is that record of Dante Gabriel Rossetti's saying in the trouble of his last hours, "I should like to see a priest; I want him to give me absolution for my sins." That did not need to be said again for the hearing of Heaven, but it was repeated to deaf ears on earth; and is printed, if one may so say, with a smile. And in Whistler's *Life* we come on another bit of biographical driftwood which becomes inextricably entangled in our thoughts of him. "The Master" was sketching in a church at Honfleur. "It was here," his English companion reports, "that he said he was going over to Rome some day." Then, of course, the funny man comes in. "I said, 'Don't forget to let me know, so that I may be on hand to see you wandering up the aisle in sackcloth and ashes, with a candle in each hand, or scrubbing the floor.' " Whistler fell in with the cheap mood, and turned it off by saying he thought they would make him "a swell of an abbot or something like that." The incident is quoted, of course, as a tribute to Whistler's wit; and as such it frivolously passes; but a solitary reader here and there remembers it as far otherwise.

—Keep your promises if you would be happy.

Correspondence

The Ridiculed Farmer

To the Editor:—

One of the leading papers in Texas a few days ago was rebuked by a lady reader for placing on its front page a cartoon in which a farmer was made to look silly and unintelligent. Ridicule is more than sensitive farmers can bear. Hence the Catholic Laboringman who wrote that fine article in the *F. R.* of Feb. 1st, will know why only 40 per cent of our population are now farmers, and the vast majority renters, who would move to the towns or cities if they had the means to do so.

Agriculture is the noblest and most necessary of all occupations. Adam was a farmer. Does not the abused and ridiculed farmer co-operate with God in feeding the world? The silly world needs a change of heart towards the farmer who keeps his fellowmen from starving.

(Rev.) RAYMOND VERNIMONT

Denton, Tex.

With Freedom and Fearlessness

To the Editor:—

The first requisite for restoring at least a tolerable harmony between capital and labor, is the valuable suggestion from a "Catholic Laboringman" in your issue of Feb. 1, that we need a Catholic school of sociology in which the teachers are endowed with "absolute freedom and fearlessness." The Catholic Church has in her storehouses,—sometimes in dusty and cobwebbed old corners,—data, principles, teachings, and precedents with which to cope with any difficult situation; otherwise she would not be the Church ever guided by the Holy Ghost. Many of our modern difficulties are without precedent, and, therefore, our much-vaunted prudence and carefulness must occasionally be supplanted with the freedom and confidence of a great surgeon who performs a new kind of operation.

Everybody knows that the Catholic faith has never changed; but Catholic

discipline has changed very much. Take the question of suspending a priest, for instance. In the first thousand years of Christianity it was an axiom in Catholic teaching that one bishop could make a priest, but it took not less than three bishops to undo a priest; and it took twelve bishops to undo a bishop. (This may have been the origin of the jury system.) We never heard of a bishop being undone; but it is quite common to hear of a priest being undone by one bishop; and once undone, it is almost impossible for a priest to be fully reinstated in this earthly life.

Father Edward McGlynn was "free and fearless" on the social question; his Ordinary dismissed him. Seven years later, Leo XIII requested Msgr. Satolli to settle the McGlynn case; four professors of the Catholic University, at the request of the Delegate, reported that they had found nothing in McGlynn's writings or speeches that was opposed to Catholic faith or morality. Archbishop Corrigan, ordered to reinstate him, said that he had no vacant parish, and offered him an annual pension of \$500. McGlynn refused this, saying that he would wait for a vacancy. Later he was sent as pastor to St. Mary's at Newburgh. Not many months before his death he told me that he would appeal to the Holy Father for redress, because in St. Mary's he would never be able to pay his personal debts; that he was satisfied to remain at St. Mary's if the Holy Father would provide some way for paying his debts.

The McGlynn case has been a mighty deterrent on priests from speaking with "absolute freedom and fearlessness" on any subject.

Catholic laymen need to have less fear. At any rate, something should be done quickly if the social question is to be settled peacefully. Until a Catholic school of sociology, endowed with "absolute freedom and fearlessness," is started, let two or three laymen, like your "Catholic Laboringman" with his fine instinct for philosophical and theological acumen, fearlessly and freely diffuse their orthodox and God-inspired views. Not alone popes and bishops are

inspired; millions of God-inspired intentions in laymen and women to undertake good works, for all eternity remain sterile because of fear.

Church authorities are not likely to interfere with absolute freedom and fearlessness in social teaching. We are too much accustomed to fill our souls with fear. Freedom of speech, consistent with the positive teaching required of a Catholic teacher, ought to be sacredly guarded. This is well expressed in a letter written Sept. 28, 1894, by Archbishop John J. Keane, then Rector of the Catholic University:

"The [Catholic] University claims and admits no responsibility whatsoever for the utterances of her professors beyond their teaching in our classrooms. Outside of our precincts they stand on the same level as every other ecclesiastic and every other citizen, and we have no power to deprive them of freedom of speech. Their words and actions are then absolutely and individually their own, and the University has no responsibility for them whatsoever. Whoever feels aggrieved by them must do with them just as with any one else."

G. Z.

A Catholic Laboringman on Father Husslein's Book

To the Editor:—

Father Husslein's latest book, "Work, Wealth and Wages," is being reviewed by the Catholic press in the conventional way. For the most part, it is being covered with profuse praise, which is always a substitute for honest intellectual effort and clear discernment. The book is "popular," say the reviewers, it appeals to the "common people," it is written for the "average man." Now it is true, very true, that we, who belong to the much thought-of and talked-of "common" or "average people," need a popular exposition of a social doctrine which is digestible. But is it not also true that "popularisation" and "popularity" (in official, conservative circles) are synonymous; that this writing down to people is a writing up to the powers that be, whether ecclesiastical or secular?

I cannot see any difference between

the doctrine laid down in this book and those of any of the non-Catholic liberal economists who have been flooding the secular channels for many decades past with their palliatives, with their cheap nostrums, with their reform-by-legislation programmes, with their unbounded though unwarranted faith in politics, the political method and politicians. It is true that the reverend author calls upon the names of great Catholic sociologists of the past, upon popes, upon the much abused—by Catholics as well as Protestants—Middle Ages and, finally, emphasizes the convenient but over-worked doctrine of the necessity of a spiritual regeneration. As a matter of fact it seems to me to be a severe condemnation of our officially espoused but lame and limping school of social thought that a book of this kind should be heralded by Catholics, when, in matter of fact, the same doctrines have been on the shelves of the Liberals for many decades past.

This is not a review of Father Husslein's latest book. To me this work epitomizes, evaluates, and inventories the American Catholic social movement—if, indeed, it may be dignified by this title. The author is accepted, in a general way, as the mouth-piece of the official movement in this country. His book, therefore, signifies more than the work of a private writer; it presents to us the interpretation of Catholic social thought by ecclesiastical America and marks for us the highway along which this movement is passing.

The F. R. has constantly maintained that this official programme is not only insufficient, but erroneous. It is a decided pleasure to see that the *Echo*, of Buffalo, has taken the same attitude; it was a decided disappointment, on the other hand, to see that the otherwise discerning *Social Justice* magazine, the official organ of the Catholic Central Society, has accepted this work of Father Husslein with no little praise. This latter attitude is entirely out of keeping, if I am not mistaken, with the generally accepted programme of the valiant Central Society.

There is no question, let me repeat again, of combating the work of one man or even of a few men. If that were all, it would not be worth the price. We need to see clearly that there are certain tendencies, certain definite movements, and even certain explicit programmes of official Catholic social reform thought in this country. It is well past the time when we should realize that this so-called reform movement is not Catholic at all, but a baptized Liberalism. "Take a liberal economist and to every page add an act of Catholic faith, and then you have his book on Christian economics," is the way the late Count de Mun's organ, *L'Association Catholique*, characterized Charles Perin, the Belgian Catholic economist, who was a Liberal.

It is to be hoped that the activities of this erroneous school will drive those like yourself and the Buffalo *Echo* together to protect us, the "common people," from these liberalistic futilities. We need an organ which will espouse a thorough-going Catholic social reform movement by educational means; which will point to the dangers as well as the futilities of this Catholicised Liberalism, and which will, finally, unite together all those who are willing, once and for all, to break away from this movement.

Unfortunately, this is apparently impossible at the present time, but I for one—and I know I am voicing the opinion of great numbers of Catholic workmen—hope and pray that your REVIEW, along with a few other valiant members of the Catholic press, will keep this insurrection alive. Unless this is done, the whole moral force of the Catholic Church towards the accomplishment of a more just and equitable economic order will be entirely lost; indeed, it will, inadvertently, be made to do service for social injustice in perpetuating the present regime of Privilege and Monopoly.

I cannot, therefore, view with anything but alarm, the tendency of the accepted school, as represented by the author of "Work, Wealth and Wages."

It represents a positive menace. Great spiritual looses are being sustained by the Church in America, large numbers of her working children are being weaned from her true spirit, as only those of us, who work among them daily, too well know, because of the deadly injustices of the present regime. Our Catholic Liberals are helping to perpetuate this system. Their cornerstone of Social Justice, the Living Wage, is a mockery under Capitalism, as they must well know. Their remedies for unemployment are worse than futile because they cover up the fundamental causes; their lack of any land reform policy is tragic. Their silence concerning it is condemnatory of the impotency of their system. Their constant harping on the recognized and accepted necessity of a spiritual regeneration of society is as opium to all intellectual activity; their confusion of Capitalism with Capital, of Capitalism with Privilege and natural resource

monopoly is fundamentally erroneous; their insistence that our evils are industrial, rather than, at bottom, agrarian, is a confounding of the essential issue, and, finally, their whole pharmacopea of nostrums, half-measures, prophylactics, and palliatives is calculated, willy nilly, to perpetuate or prolong the disease, just as an underdose of toxin will abet rather than combat a disease.

It is time that the Catholic Radical come to the front, uncover himself, and stand four square to all comers. The Liberal rather than the Radical will bring on the bloody revolution. But whatever the title, it is now evident that a break must come in the ranks of our Catholic social reformers, and the sooner it comes, the better. I, for one, trust that you will continue to build up a body of social thought and action which will adequately express traditional Catholicism.

A CATHOLIC LABORINGMAN

Fr. Junipero Serra and the Military Heads of California

By Francis Borgia Steck, O. F. M.

V

What the viceroy thought of it all when once acquainted with the whole case, and whom he deemed in need of sympathy and encouragement as the wronged party, we learn from a long letter he addressed to the Fr. Presidente under date of December 25, 1776. He wrote in part:

"I doubt not that the suspension of work for the restoration of the destroyed Mission of San Diego has given your Reverence much pain. As for me, the very hearing of it displeases me, and much more so the frivolous motives that brought it about. A letter from Don Diego Choquet, commander of the *Principe*, or *San Antonio*,²⁸ has acquainted me with them ... The governor of these provinces, who is commanded to take

up his residence at Monterey, is charged to consult me and to propose to me what he may deem expedient and necessary to make those establishments happy; and he is likewise charged to act in everything in accord with your Reverence. I hope that you will continue in that fervent zeal which fills the soul of your Reverence for the propagation of the faith, the conversion of souls, and the extension of the domain of the king in those remote territories, and that you will ordain whatever seems attainable. Meanwhile inform me as to what may be necessary to make my measures effective."²⁹

The governor referred to in this letter was Don Felipe de Neve, who was holding that office in Lower California and who was now, by order of the king, to take up his residence at Monterey as first governor of Upper

²⁸ Rivera's mean interference after Choquet and his sailors had set out with the Fathers to help restore the mission, forms another disgusting episode.

²⁹ Viceroy Bucareli to Fr. Serra, December 25, 1776. *Sta. Barb. Arch.*

California. He arrived on February 3, 1777, and in the following March, Rivera left for Loreto, to reside there as lieutenant-governor. "Had Rivera's peculiar³⁰ conduct been known in Spain," Bancroft concedes, "it is not likely that he would have been retained in office; but the viceroy hoped that in a new field he might succeed better."³¹

FR. SERRA AND GOVERNOR NEVE

We now come to a chapter of California mission history in which writers like the one just mentioned, must do violence to facts, so as not to appear before the world as advocates of the outraged friars. If ever during the Spanish régime the endurance of Fr. Serra and his confrères was put to a hard test, it was during the governorship of Don Felipe de Neve. Unfortunately, space will not allow a detailed account of his hostile attitude toward the missionaries. It would seem that he came to California with a determination to wipe out the mission system and to humiliate the friars, especially the Fr. Presidente. Had his *Reglamento* been approved by the king in the points that concerned the missions, the glorious system would have been killed and the neophytes driven back into the mountains, robbed of the blessings of Christianity and civilization. Hence it strikes one as rather strange that, two years after Fr. Engelhardt's incontrovertible exposure of Neve's malicious scheming, a writer should still glorify Neve as "a worthy governor, who at once declared himself the friend and protector of the missionaries"; and to go into raptures over his *Reglamento* as "California's first code of legislation...regarded by capable judges as a most remarkable and valuable document."³²

From the mass of evidence on hand, we select only two incidents to show how Governor Neve proved himself

"the friend and protector of the missionaries" and how anxious he was to get on with Fr. Serra in particular. In order to support and further the mission establishments materially, Viceroy Bucareli, on July 23, 1773, promulgated Echeveste's *Reglamento Provisional* and ordained that it was to go into effect on January 1, 1774. This *Reglamento* provided for each of the two friars to be stationed at every mission an annual allowance or stipend of \$400, to be paid from the Pious Fund.³³ Moreover, during the first five years of a mission, double rations,³⁴ also to be taken from the Pious Fund, were allotted to each of the missionaries. The stipend of \$400³⁵ was forwarded to them, not in cash, but in merchandise and church goods, previously specified by the Fathers as necessary for their respective mission. The rations, likewise in the shape of supplies, were to be delivered to them from the presidio warehouse at the expense of the Pious Fund. With this twofold allowance, the Fathers were expected to erect the mission buildings, to maintain themselves and their servants, and to attract and keep the pagan Indians. The reader can imagine how often the missionaries were forced to skin a flint and how correctly the Fr. Guardian of San Fernando College described this arrangement as "solemn nonsense" (*disparate sôlemnne*).³⁶ But

³³ For the enlightenment of some who still cherish antiquated notions about the generosity of the Spanish government in the way of pecuniary support it was supposed to, but did not, lavish from the royal treasury on the California missions, it is well to mention here that that question was disposed of years ago in *The Missions and Missionaries of California*, Vol. II, Appendix B, pp. 655-660.

³⁴ A single ration, in our money, was 18½ cents; a double ration, therefore, 37½ cents. Thus, for one year, the double rations amounted to \$136.89½, for one missionary; for both, \$273.99.

³⁵ Actually, only about \$260, the cost of the transportation of the goods being subtracted from the original \$400.

³⁶ Fr. Guardian Verger to Don Casafonda, August 3, 1771. *Museo Nacional. Trasmisiones*, f. 128.

³⁰ "spiteful and insubordinate" would have been more to the point.

³¹ *Hist. of California*, Vol. I, p. 308.

³² M. A. Field, *Chimes of Mission Bells*, p. 37.

the friars were men who knew how to adapt themselves to circumstances and thus, by dint of economy and self-denial they contrived to make both ends meet. Hence, in this respect at least, all went fairly well, until of a sudden Governor Neve likewise began to practice economy.

In October, 1778, he informed the missionaries of San Francisco, Santa Clara, and San Juan Capistrano that he found it necessary "to command the suspension of the rations," on account of "the scarcity of provisions at the presidio," and because "higher authority has not sanctioned the rations and other assistance which Captain Fernando de Rivera allowed for the founding of the last three missions." The first of these reasons was as little founded on fact as the second; and Neve knew it.

In a lengthy and touching letter, Fathers Palóu and Murguía pleaded for their newly established Missions of San Francisco and Santa Clara. They respectfully called attention to Echeveste's *Reglamento*, adopted by the Spanish government, as also to the king's wishes. They pointed out how sorely the two missions, now only in their second year, needed the rations, since there was absolutely nothing with which to compensate the laborers and servants who were erecting the buildings. Then, like suppliant beggars prostrate before a heartless tyrant, they continued:

"Our Seraphic Rule and Apostolic Institute command us to subsist on the alms of benefactors; on this account there has been assigned to us from the Pious Fund, which is destined for the propagation of the faith, what the *Reglamento* indicates. Therefore, with due submission, we supplicate you, Sir, for the love of God, for the sake of most holy Church, and for the sake of our holy Father St. Francis, not to permit us to be deprived of these alms. We are soliciting them not for ourselves, but for the propagation of the faith, on behalf of which we have overcome all the natural repugnance that the begging of alms creates... For this

reason, we respectfully supplicate you, Sir, in the name of all, and beg you to command the keeper of the warehouse to give us these rations, a favor for which we hope to see you, Sir, receive the reward in heaven through the intercession of our holy Father St. Francis."³⁷

(To be continued)

Notes and Gleanings

—The English Philological Society is about to issue a new periodical publication called *Philologica, Journal of Comparative Philology*. It is to be edited by Dr. Joseph Baudis, professor of comparative philology in the University of Prague.

—Prof. Courtney Langdon has published a new English translation of Dante's "Divina Commedia." But it is worse than useless, because, as Prof. John Macy says in the N. Y. *Literary Review*, "Langdon simply has not the gift of English verse."

—Some popular war books are being rewritten in the light of facts disclosed since the end of the World War. "Many others," observes the *Ave Maria*, "will never be rewritten, and, as they stand, they are of far less value than the paper upon which they were printed."

—The Vatican Library has lately been enriched by a collection of rare books and manuscripts, founded between 1838 and 1854 by G. F. d' Rossi. After the founder's death this collection passed into the possession of the Emperor of Austria, and later of the Jesuits, who have now handed it over to the Holy See. The collection consists of more than 1,000 manuscripts, 2,500 incunabula, and about 6,000 printed volumes.

—The S. Congregation of the Council, in reply to a query from the Archbishop of Posen, decided that, except for grave and special reasons, a bishop cannot forbid hunting to the clergy under pain of *ipso facto* suspension a

³⁷ FF. Pallóu and Murguía to Neve, October 12, 1778. *Sta. Barb. Arch.*

divinis, "unless it be clamorous." The *Catholic Times*, in reporting this decision, adds that in Italy, where wild pigeons fly over the country in flocks in the month of September, "there is not, as a rule, a better shot than the parish priest."

—In the *American Historical Review* (July, 1921) Prof. Carl Becker, the well-known historian, treats Mr. Wells' "Outline of History" with good-humored sarcasm and tells us at the end of his article that the same criticism might be made of that delectable piece of writing as was made by Diderot of Voltaire's "Essai sur les Moeurs." "Other historians relate facts to inform us of facts. You relate them in order to excite in our hearts a profound hatred of lying, ignorance, hypocrisy, superstition, fanaticism, tyranny; and this anger remains even after the memory of the facts has disappeared." In short, Mr. Wells has not written history at all. His "History" is the tale of "the adventures of a generous soul among catastrophes."

—The Early English Text Society has reprinted from an old manuscript a Life of Blessed John Fisher, written by a Catholic contemporary in the days of Queen Elizabeth. The Bishop was seventy-six when he was executed by order of Henry VIII. He died a martyr to his faith, with a copy of the New Testament in his hand. Of the good work done by him for his people of the diocese of Rochester, of his steadfast loyalty to the Catholic faith, of his kindness and clear discernment, let all who will read in this early English text, now made accessible to the student under the title, "The Life of Fisher, Transcribed from MS. Harleian 6,382 by the Rev. Ronald Bayne" (an Anglican divine) and published by the Oxford University Press.

—The *Builder* (Vol. VIII, No. 2) quotes an English Masonic journal as congratulating the Prince Hall Grand Lodge of colored Masons at New York upon its diamond jubilee, and comments as follows: "Here is a typical example of the anomalous con-

dition that exists throughout the Masonic world. English Masons acknowledge the validity of negro Masonry and welcome the negroes into their fraternal circles; American Masons refuse to extend the fraternal hand and declare with an almost unanimous voice that negro Masonry is clandestine; and yet English and American Masonry is in the closest affiliation, and almost all the Masonry in this country has descended from the Mother Grand Lodge across the sea."

—Dr. Herman Strack, of the University of Berlin, has published a book on "Jüdische Geheimgesetze" (Berlin: C. A. Schwetschke & Sohn), in which he contends that there are no secret writings of the Jews, nor have they any oral traditions inaccessible to Christians. "The Jews have nothing to hide from us Christians, and could not hide anything if they tried." A separate chapter deals with Dr. August Rohling and his anti-semitic writings. The author is severe in his condemnation of Rohling's methods (cfr. F. R., Vol. XXIX, No. 2, p. 36). He also attacks Dr. Ecker, the compiler of a well-known Bible History, and asserts that he was not the author of "Der Judenspiegel im Lichte der Wahrheit," a book published under his name at Paderborn in 1884.

—Cardinal Ratti, Archbishop of Milan, was elected pope Feb. 6th and accepted the election, taking the name of Pius XI. He comes from a respectable middle-class family in the neighborhood of Milan and was raised to the cardinalate only last June by Benedict XV. He is in his 65th year and came into prominence in 1915 as papal visitor to Poland, where he conducted important negotiations and displayed much courage. Up to that time his work had been mostly in the Vatican Library, of whose treasures he is said to be the best living connoisseur. The new Pope is pictured by the newspapers as a man of strong character and conciliatory disposition, who will probably do his best to bring about a just solution of "the Roman question." May he succeed in

this as well as in all his other undertakings! *Ad multos annos!*

—That spurious autograph letter of Cotton Mather, in which the Puritan divine is represented as advising that the ship in which William Penn and his followers were sailing to Pennsylvania be intercepted and the Quakers captured and sold as slaves in the West Indies, has been given a new lease of life by a Boston periodical. This forgery is as tough-lived as the Lentulus Letter. It first appeared in the *Eastern Argus*, of Pennsylvania, Aug. 28, 1870. Dr. Samuel A. Green, who investigated the matter, concluded that the letter had been invented by James F. Shunk, the editor of the *Argus*. If Shunk was not the author, he probably knew who the author was. The Massachusetts Historical Society never had a librarian by the name of Judkins, among whose posthumous papers the letter was alleged to have been found.

—Although the American people are intensely interested in everything associated with the memory of Abraham Lincoln, how many of them know that a son of Lincoln is still alive? Robert T. Lincoln, now seventy-eight years of age, strangely enough refuses to speak or write a single word about his illustrious father. What is still stranger, —according to B. C. Forbes, writing in a popular magazine,—Robert T. Lincoln evinces instant and intense displeasure when approached on this subject. Unless he has secretly written something for posthumous publication, —which his friends do not consider at all likely,—the man who could give the most intimate picture of President Lincoln will go to his grave without leaving behind him one word on this subject, which, we should think, would be near and dear to his heart. What may be the reason for this strange silence?

—An organization for priests' housekeepers has been founded by Father Thuenta, O. P. It is called "Marianum" and has two distinct aims. The first is to assist, direct, and encourage women who have the required ability and character to become

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housekeepers for priests. The second is to help these women to understand better the dignity and responsibility of their profession as seen in the light of faith. We trust the betterment of the economic position of the priest's housekeeper is not excluded from the programme of the new society, for that problem is an important and urgent one. The headquarters of the "Marianum" (could no more appropriate name have been selected?) are in charge of Miss Mary Gockel, president of the Missionary Association of Catholic Women, 834—36th St., Milwaukee, Wis.

—In "Private Property and Rights in Enemy Countries" (London: Sweet & Maxwell), Mr. Paul F. Simonson, an Englishman, examines those provisions of the peace treaties which relate to property and arrives at the conclusion that they are open to serious criticism because they are at variance with the practice of respecting the private property of enemy nationals which had been followed by all the European powers for many years before the World War and had been generally respected as part of the international law. Now each Allied power claims the right to retain and liquidate all the property belonging to Germans within its territory. Unfortunately Mr. Simonson does not attempt to analyze either the ethical or the economic consequences of this radical and unjustifiable departure from the law of nations.

—In reply to an ignorant contemporary who had declared that "religion as revealed in God and His Son, Jesus Christ, is the basis of the Masonic Order," the *Builder*, published by the National Masonic Research Society, says (Vol. VIII, No. 2, p. 56): "It raises the old, old question of the religion of Freemasonry, which is not a question at all to one who will take the trouble to read a little history. As plain as plain can be are the words 'concerning God and Religion' in the Constitutions fundamental to the Craft the world over, which tell us that a Mason is

bound to the moral law and will never be a stupid atheist [?], but that for the rest he may choose what religion he will, or no religion. Freemasonry is not Christian...." For a correct interpretation of this statement we must refer the reader to "A Study in American Freemasonry," 4th ed., St. Louis, Mo., B. Herder Book Co., 1920, pp. 79 sqq.

—One thing can be said in favor of the "Church of Christ of the Latter-day Saints": It condemns Freemasonry as an "institution of the evil one" and regards every Mormon who disobeys the positive anti-Masonic declarations of the leaders and the no less explicit injunctions of "the four standard works of the church," as a "bad Mormon." This information is taken from a series of well documented articles by Bro. Sam H. Goodwin, of Utah, in the Masonic monthly *Builder*, Anamosa, Ia., (see especially Vol. VIII, No. 2, Feb. 1922). We are not told that the Mormon sect expels such "bad" members, and suspect that there are a number of Mormons who disregard the teaching and discipline of their church on the subject of Freemasonry. The only religious bodies that rigorously excommunicate Masons are, so far as we know, the Catholic Church and the Lutheran Synod of Missouri.

—What is termed "culture by contact" is now receiving increased attention in our higher institutions of learning. Thus the University of Ann Arbor is paying a celebrated poet a large salary merely for "radiating" an influence that the students are supposed to absorb. In sharp contrast to this indirect method is the direct "contagion by contact" to which the masses are exposed through "jazz" and "popular song" trusts. "Children particularly," says the *New Music Review*, "are in danger of infection, musically and morally. To quote Mr. Ford's *Dearborn Independent*: Girls and boys a little while ago were inquiring who paid Mrs. Rip Van Winkle's rent while Rip was away. In decent drawing rooms the fluttering music sheets dis-

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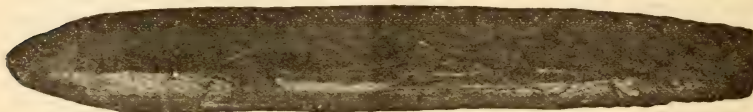
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closed expressions taken directly from the cesspools of modern capitals, to be made the daily slang, the thoughtlessly hummed remarks of high-school boys and girls." What is still more incredible, and no less deplorable,—these same foul songs and dances have found their way into Catholic homes and parish halls. "I can name six parishes in the city of St. Louis where this is going on," Prof. Alois Rhode, organist of St. Antony's Church, recently wrote to the F. R. Is there no remedy for such abuses?

—The *Indian Sentinel* for January is devoted largely to the memory of Msgr. W. H. Ketcham, Director of the Bureau of Catholic Indian Missions, who departed this life suddenly on Nov. 14, at the Choctaw Mission, Tucker, Miss., in the 53rd year of his life and was buried Nov. 18th from the cathedral of Oklahoma City. Msgr. Ketcham was a convert, but it is not generally known, that, under God, he became the instrument of converting to the Catholic faith, first his sister Ella, then his mother, and, finally, his father, who was of Puritan ancestry and a veteran of the Civil War. The Sioux Indians affectionately called the Monsignor "Wambli Wakita" (Watching Eagle) and our brilliant friend Mr. Eug. M. Beck, S. J., contributes to the *Sentinel* a touching sonnet with this title, as follows:

Our eyes have seen thee, Watching Eagle,
 bright
With youth's eternal radiance. Leave the
 height

Where thou didst boldly scan the mystic sun,
And turn thine eager pinions to the dun,
Inhospitable plains. Oh, thine the quest
Untiring for the erring sheep, to wrest
The Child of many sorrows from the foe
Implacable that seeks his overthrow!
Him dost thou gather up with tender care
And lift up to the Holy Mountain where
The Light immortal set in bloody doom
That we might journey safely through the
 gloom.

—The *Catholic Record*, the official organ of the Western Catholic Union, a mutual benefit society whose advertisement has been for some time appearing in the F. R., in its current num-

ber publishes the details of the "new whole life special insurance certificates" now issued by that organization. They represent what is perhaps the most attractive form of life insurance offered by any Catholic fraternal society. The cost is only a trifle higher than that of ordinary life insurance, and in return the insured member is entitled to cash loan and extended and paid-up insurance privileges similar to those given by old-line insurance companies. Any member wishing to adopt this plan is free to do so. The reasonableness of the premium rate may be gathered from the following excerpts from a table published by the *Record*: age 16, monthly rate, per \$1,000, \$1.04; age 20, monthly rate, \$1.13; age 30, monthly rate, \$1.46; age 40, monthly rate, \$2.03; age 50, monthly rate, \$3.11. Twenty cents a month must be added for expenses of management. In introducing this new "whole life special," the Western Catholic Union, which has long ago placed itself upon a safe and solid financial basis, gives its members the advantage of all the legitimate privileges enjoyed by policy-holders in the most progressive regular life insurance companies. It possesses the additional advantage of being a thoroughly Catholic organization which has always proved itself loyal to the Church. There is now no longer even the shadow of an excuse for any Catholic, man or woman, within the territory covered by the W. C. U. joining a non-Catholic mutual benefit organization.

—The N. Y. *World* does not agree with Mr. Dawes that the *Congressional Record* ought to be discontinued. "Why not add a comic supplement to it and make it pay?" queries our contemporary. But isn't the *C. R.* comical enough as it is?

—You cannot make a permanent magnet of soft iron; for this purpose you must use toughened steel. It is just the same with the will. It must be toughened from the inside; no amount of outside applied force makes it strong.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(46th Installment)

The patient kept on improving slowly and by the last of January, Dr. Ellis declared that he could be safely removed to Hot Springs, Col. Kerens again sent his car, and on the 3rd of February, 1900, the Bishop was taken on an extra train to St. Joseph's Infirmary, Hot Springs. Besides the patient there were on the train: Col. Schauerte, John Nolan, Father McQuaid, and I. For seven years, with the exception of shorter or longer visits to Little Rock, the Bishop was in St. Joseph's Infirmary, at Hot Springs. He never recovered the full use of his right side and it was only by

a great effort that he was able to say Mass a few times. However, his mind and memory remained clear to the end. After a few weeks in the Infirmary he was again well enough to govern his diocese, and appointed Father Fintan Kraemer, O. S. B., rector of St. Edward's Church, Little Rock, as his vicar-general.

Father Fintan was indefatigable in carrying out every order and wish of the Bishop. He worked as vicar-general for several years with great zeal and splendid success, while Rev. Patrick Enright, the pastor of the Cathedral, conscientiously attended to the temporalities of the diocese. For quite a while I was alone at Jonesboro, because Father P. McCormick was in Paragould, and on account of the epidemic of small-pox could not go from place to place.

This year (1900) for the first time I pre-

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pared a year book for St. Roman's Church. It came about in this way. Two young men, Unger and Johnson, had obtained permission from the priest in charge of St. Roman's to publish a year book for his church, promising to assume all the risks and expenses. As they had good recommendations and had published a small year book for Brinkley, I gave them the coveted permission. They visited the business men of Jonesboro and Paragould, and got a good number of valuable advertisements for their enterprise. They made a contract with Mr. Cone, editor of the *Sun*, for a number of the books, paid him with promissory notes, whilst they kept the cash for themselves, and left for unknown parts. All efforts to reach them failed. I thereupon published the year book with all the "ads" collected by those enterprising gentlemen, as I announced in the foreword, "solely from a sense of honor and with the hope that at least the promissory notes may be paid to the publisher, Mr. Cone."

The people were not the losers, for to judge from the meagre booklet Unger and Johnson had published for Brinkley, St. Roman's congregation could never have expected to get such a readable and interesting directory as was the year book for 1901. To ourselves it gave a confidence we otherwise never would have had, so that we later published several other similar books and always found them a great help to keep up interest and activity in parochial matters.

After the smallpox epidemic the need of a hospital for Northeastern Arkansas became much more evident, and we all, Sisters, priests, and people, worked for that end. I succeeded in buying for the Sisters the property of the photographer Robinson, consisting of a two-story building and a large lot adjoining the Sisters' property. On the 5th of July, 1900, the house was opened as St. Bernard's Hospital. It was filled with patients from the start, mostly sick with malarial fever. The Sisters took up the work with great zeal, and everybody was full of praise for the new institution. Of course, there was not room for many patients. At the same time, the work was new for the Sisters, and they had to learn many things. Besides, the number of Sisters available for hospital service was limited, and they had about as much work as they were able to do. But they did it well. With a heroic spirit of sacrifice they waited on the sick day and night, and many a poor man owes his life to their care and charity. A year later, Dr. Lutterloh, in a speech to the hospital staff and its friends, giving an account of the work, said: "Of the first 430 cases, 300 cases were of malarial fever, with but six deaths, and two of these had perforations, which was accidental. You will observe the great number of cases of malaria and the very few deaths,

only one uncomplicated. This was a foreigner, and after 40 days' sickness, his temperature ran high, as high as 104½; he died by the process of simply wearing out, or exhaustion. In regard to the hospital we all know its history. Father Weibel's far-reaching eye saw and realized the need of a hospital. He has the honor of having contributed the first five hundred dollars to its erection In going over the hospital every stranger is struck with one idea. It is our charity work. The best room in the house is set apart for the poor and needy. We all know faith, hope, and charity, and of these three charity is the greatest. The worthy poor find as good treatment at the Sisters' hands as do the rich. There is no difference in the food, no difference in the bed, and the care is the same."

I certainly felt thankful to the Lord and everybody can understand what a godsend this hospital is in such a malarial country.

(To be continued)

Literary Briefs

Authorized English Version of the Encyclical on St. Jerome

Under the title, "St. Jerome and Holy Scripture," Messrs. P. J. Kenedy & Sons have published an authorized English translation of the encyclical letter of Benedict XV on the fifteenth centenary of the death of St. Jerome. The document, as our readers are no doubt aware, is of great importance for every Biblical student, and Kenedy & Sons have therefore performed a meritorious service in making it available in a cheap and reliable English translation.

New Light on the Homeric Problem

New light is thrown on the vexed problem of who was the author of the poems attributed to Homer by Dr. Herman Wirth, of Freiburg, Germany, in a book just published under the title, "Homer und Babylon: Ein Lösungsversuch der homerischen Frage vom orientalischen Standpunkte aus." As the title indicates, the author seeks the key to the problem in the Orient. The name "Homer" itself, he contends, is a technical term of semitic origin, derived from the domain of music. The book is valuable mainly for the survey it gives in its introductory chapter of the state of the "Homeric question" and the numerous attempts that have been made to solve it. Whether Dr. Wirth will have better success than his predecessors remains to be seen. He argues quite convincingly and with a wealth of erudition. (B. Herder Book Co.).

The New Rubrics of the Mass

A handy pamphlet, "Novae Rubricae in Missali" Auctore Dr. Joseph Machens (B. Herder) explains the rubrics contained in the new "Missale," published July 25, 1920, by the authority of the Supreme Pontiff. Special attention is paid to the new rubrics concerning Votive and Requiem Masses.

Two Catholic Stories

Father John Talbot Smith's "The Boy Who Come Back" is a fine Catholic story with a very interesting boy's plot. But it is really a girl's book as well. The author brings out some of the many difficulties that confront the Catholic family, when the father leaves. The plot is centered about a lad who, with the help of a priest, is finally put on the right path, after suffering many serious trials. It is a well-told story. (Blase Benziger & Co., Inc.)

"Denys the Dreamer" (Benziger Brothers) is one of the latest romantic novels of Katharine Tynan Hinkson. The author gives us a picture of Irish farm life and a sketch of a kind, prosperous Irishman. The haughtiness, harmless superstition, and cheerfulness that distinguish some of her characters, are well depicted. Sad and cheerful incidents are happily interwoven. The story is chiefly centered about Denys Dawn and her father Lord Leenane—life-like and well-developed figures. Denys has many dreams and most of them come true. Chapter VII, "The Auction," is a vivacious account of an incident with which most people in Ireland are familiar.

Books Received

A Great Mistake. A Novel by Mrs. G. J. Romanes. 384 pp. 8vo. Sands & Co. and B. Herder Book Co. \$2 net.

Once upon Eternity. By Enid Dennis. 271 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.75 net.

Schönere Zukunft, Kriegaufsätze über Kultur- und Wirtschaftsleben. Von Dr. Joseph Eberle. 4tes bis 6tes Tausend. 307 pp. 12mo. Ratisbon: Fr. Pustet.

The Divine Master's Portrait. A Series of Short Essays on the Spirit of Christ by Rev. Joseph Degen. vi & 72 pp. 16mo. Sands & Co. and B. Herder Book Co. 50 cts. net.

Lourdes. By the V. Rev. Msgr. Robert Hugh Benson. (New Impression.) With Eight full-page Illustrations. viii & 83 pp. 12mo. Manresa Press and B. Herder Book Co. 90 cts. net.

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March 1, 1922

The Reckoning of Time in Canon Law

By the Rev. P. Charles Augustine, O. S. B., Conception Abbey, Mo.

Rev. Dr. J. Lacou, S.C.J., has published an interesting Latin monograph, "*De Tempore*," by way of commentary on Title III of the First Book of the new Code of Canon Law (49 pages; P. Marietti, Turin). He treats of "time" from the philosophical, the scientific or astronomical, and the juridical viewpoint. The first part is a brief but clear exposition of the Aristotelian-Scholastic concept of time, "*mensura motus secundum prius et posterius*."

Part II is devoted to the scientific-empirical explanation of the movement of the earth around the sun and around its own axis. The sun divides time into years, days, and hours; the moon distributes the months. Of the single divisions the author treats astronomically, referring to the reformation of the calendar by Julius Caesar, 45 B. C., and by Gregory XIII, A.D. 1582. Under Chapters II and III the *tempus locale verum*, the *tempus locale medium*, and the *tempus locale regionale* are explained.

Part III is, canonically speaking, the most interesting one. The author lays down two principles: (1) Unless stated otherwise, time must be reckoned physically, *i. e.*, mathematically, not morally; (2) Unless stated otherwise, time must always be complete and full. On the basis of these two rules he rejects the ancient axioms: "*Parum pro nihilo reputatur*,"

and "*Dies incepta habetur pro completa*." The consequence is important for the year of the novitiate. Canon 34, §3, 3° is explained as to the beginning of the day, *initium diei*, which, Lacou says, can only mean from midnight on. What we say in Vol. I of our Commentary on the New Code (Herder), p. 121, needs no correction. But what we say in Vol. III, p. 232, would have to be corrected according to this strictly mathematical way of computing, so that one who began the novitiate on June 21, 1921, could make profession only on June 22, 1922, unless he had started the novitiate precisely at 12 o'clock at night, June 21, 1921. However, it may be permitted to state that legal acts are not performed at midnight—in fact, according to English law, they can be legally performed only after daybreak. Besides, from 8 o'clock on June 21, 1921, to 8 o'clock sharp on June 21, 1922, there are 365 days, and 365 days, according to can. 32, §2, make a year—the period required for the validity of the novitiate.

Yet we should rather be rigorous as to time, if nothing else is stated. Thus it is distinctly laid down in can. 34, §3, n. 5, that acts recurring at stated times, for instance, profession after a term of three years, temporary vows, etc., may be performed the whole re-

curring day. Hence if one has made the first temporary profession (*viz.*, after the novitiate) on June 21, 1921, he may pronounce his perpetual vows on June 21, 1924, at any time of the day. Dr. Lacou (p. 46) gives the following reason: because it is the same act, *viz.*, religious profession, which is not only not interrupted, but rather extended indefinitely—in *infinitum*. We might take exception to this reasoning, because the very name, “triennial vows,” spells a definite period, otherwise the religious could not freely leave the religious state after the lapse of this term (can. 637). It was true in former days when the vows were perpetual on the side of the vowing person.

There is a hitch somewhere in spite of Dr. Lacou’s explanation. Of course, a decision may make law, but whether it be borne out by the text, is another question. This we state, not to belittle the really pleasing, and generally acceptable theories so well and clearly developed by the young canonist, but simply to set forth our impartial view. Dr. Lacou’s pamphlet is heartily recommended to all interested in the reckoning of time.

Should Old Letters Be Kept?

A contributor to the *Irish Ecclesiastical Record* (No. 646) answers this question as follows:

Yes, they should be treasured. Long ago there was a pilgrim saint who left Ireland after a long and hard training. He was a sturdy resolute man and his nature and courage were perfected—where everything is perfected—on the shores of Lough Erne. When in his monastery at Bobbio, his sturdiness and courage had

grown, he wrote civil, loving, humble letters to Pope Gregory. But to Pope Boniface he wrote letters of admonition and advice in a disagreement that had sprung up at Rome. “Vigila, itaque, quæso, Papa, vigila, et iterum dico, vigila, quia forte Vigilius (537-555) quem caput scandali isti clamant qui nobis culpam inijciunt. Vigila primo pro fide . . . Ut mundes cathedram Petri ab omni horrore, si qui est, ut aiunt intromissus, si non puritas agnoscat ab omnibus. Dolendum enim ac deflendum est, si in sede Apostolica fides Catholica non tenetur.” (*Ep. Columbani, V. ad Bonifac.*). The writer was a saint. He was far from Ireland, and hence no prudent, charitable man condemned his letters to the Pope. If he had been living in recent years, prudence, charity, counsel, want of foresight, and fear of scandal would have gathered round his assets as residuary legatees and made light—bonfires—of his precious letters.

And then, the greatest letters of all, the letters of St. Paul, teach us so much moral theology, dogmatic theology, history, mysticism, that they have escaped the flames. They show us the great saint and the great and glorious apostle. His real, glowing love, his courage, his gospel of work, his sorrows, his joys, his patriotism, his pride, his temper, his kind, kind heart.

Yes, old letters should be kept, carefully kept, and carefully sorted.

—Some people in forgetfulness speak of the poor as the lower classes. From the point of view of Our Lord they are the higher classes. If their poverty is voluntary they are God’s aristocracy.

Sanity in Social Reform

By the Rev. Albert Muntsch, S. J.

"The modern social question cannot be fought through or blundered through; it must be thought through," says Prof. F. G. Peabody of Harvard in his latest book, "The Education of the American Citizen." Every clear-thinking person will recognize the wisdom of this assertion and appreciate its epigrammatic force.

For years we have been wrestling with what has been vaguely called "the social question." Books have been written about it, and discussion concerning its numerous phases never ceases. We have been forcibly reminded of the truth of Dr. Peabody's remarks while reading the following words of the late James Bryce's work, "Modern Democracies":

"Democracy has brought no nearer friendly feeling and the sense of human brotherhood amongst the peoples of the world towards one another. Neither has it created good will and a sense of unity and civic fellowship within each of these peoples. . . . Liberty and equality have not been followed by fraternity. Not even far off do we see her coming shine. It has not enlisted in the service of the state nearly so much of the best political capacity as each country possesses and every country needs for dealing with the domestic and international questions of the present age. It has not purified or dignified politics, nor escaped the pernicious influence which the money power can exert. . . . Lastly, democracy has not induced that satisfaction and contentment with itself as the best form of government which was expected, and has not exorcised the spirit that seeks

to attain its aims by revolution."

Many American readers will be somewhat disconcerted by this apparent under-estimate of the value of "democracy" and its achievements. But no one knew democratic governments and institutions more intimately than Viscount Bryce. A man of wide experience, and a ripe student of world politics, he was competent to pass judgment on matters of government.

The reason for the failure of democracy to heal our political ills, and to bring us the much desired peace and happiness, is found in the words of Dr. Peabody. Our legislators and public men and diplomats have not "thought through" the questions that confronted them. Frequently they went ahead blindly without so much as a definite "working principle" of reform. Witness the many abortive attempts to reconcile the conflicting demands of capital and labor, to vindicate the "rights of the smaller nations." Recall the utter failure of the "Treaty of Versailles," the sad fate that overtook "the fourteen points," the discussions that sprang up between the nations immediately after the "Peace Treaty." Remember too, the many attempts at what has been well called "fool legislation," the desire on the part of some fanatics to impose their will upon the multitude, the threatening invasion of personal and family rights by unwise and sometimes unjust measures with regard to education, marriage, etc.

In the presence of all this, Dr. Peabody's words come to mind.

Those occupying the seats of the mighty have not "thought through" their plans of social reconstruction. They have "fought through" them,—worse still, they have egregiously "blundered through" measures which they hastily and unwisely forced upon a willing, an unthinking, an unsuspecting people, or one too negligent concerning its social and political rights.

Our best political students agree with Lord Bryce in his indictment of some of the evils of modern democracy. In his work, "Back to the Republic," Mr. Harry F. Atwood has exposed the fallacy of the notion that the cure for the ills of popular government is more democracy, and warned against political experiments and innovations.

In a more recent book, "Safe-guarding American Ideals," he points out the dangerous tendencies of irreligion, shallow and faulty education, class consciousness and contempt for law.

Has not the Church, and have not all the programmes of social reconstruction inspired by Christian principles of justice and charity, fought the four great evils mentioned in the preceding paragraph? The Church "thinks through," she does not "blunder through" the modern social question. The increasing demand for a return to sanity and to Christian principles in the matter of social reform and legislation, is an eloquent proof of the strength and wisdom of her position.

ALBERT MUNTSCH, S. J.

The Offertory of the Mass for the Dead

The offertory of the Mass "in commemoratione omnium defunctorum" ("Domine Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de poenis inferni et de profundo lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum: sed signifer sanctus Michael repræsentet eas in lucem sanctam, etc.") must have puzzled many a faithful Catholic. In the "Liturgical Notes for the Month" contributed to the November issue of the *Homiletic and Pastoral Review* (Jos. F. Wagner, Inc., Vol. XXII, No. 2) we read on this subject:

"The offertory is of great antiquity—in fact it is the only offertory which preserves its antique character, composed as it is of antiphon, refrain, and versicle.

It is not easy to explain its meaning... The Church prays that God would 'save the souls of all the faithful departed from the pains of hell and from the deep pit ... and suffer not endless darkness to enshroud them. Rather do Thou bid holy Michael, thy standard-bearer, to bring them forth into glorious light....' That there is no redemption in hell is a dogma of the Church. To explain the words of this Offertory, some commentators suggest that when Holy Church prays for deliverance from 'the pains of hell,' 'the deep pit,' 'the lion's mouth,' she only uses very emphatic language to describe the pains of Purgatory. Now, though we know that these pains are very great, in fact, we have no terms in which to describe or express them, as they

are utterly *different* from anything that may come within our experience, owing to the different state in which the separated soul finds itself—none the less, such terms seem altogether unsuitable as a description of a strictly temporal punishment. Holy Church is always most careful and moderate in her expressions and her prayer is ever in harmony with strictest theology. Therefore it is surely nearer the truth to say that in this offertory, the Church prays, not so much for those who *have already departed* this life. Rather does she consider the struggle of the departing soul. In that supreme moment the dread lion, who is ever going round, seeking whom he may devour—roars his loudest, makes his fiercest attack upon the soul. Well may we pray that we may be saved in that moment ‘from the deep pit’ and ‘the lake of fire’—for there is always danger as long as the breath of life is within us. So we should look upon the offertory as the Church’s supplication, not so much for the dead, as for the dying. The word *defunctus* is susceptible of this interpretation. Certain it is that many prayers which are said at the burial of the dead, are really retrospective, that is, are prayers for the moment of death, not for the dead.”

The Catholics of Georgia

The *Bulletin* of the Catholic Laymen’s Association of Georgia, repeatedly referred to of late in the F. R., now appears semi-monthly as a regular Catholic newspaper of twelve five-column pages. The first number (Jan. 25) announces that the *Bulletin* will

devote particular attention to the activities of the Catholics of Georgia. This is a good programme, for it is in the local field that the *Bulletin’s* special mission lies. And in serving the Catholics of Georgia it will fill a place which no other Catholic journal can or does fill.

The *Bulletin’s* patriotism rings true: It is a fallacy “that the Catholics in Georgia (and other Southern States) should not be loyal to our State. Yet we were born in Georgia, most of us. Georgia is rich to us in childhood memories. Our families and homes are here, and most of our friends. All that we have or hope to get in a temporal way Georgia has given to us. In her bosom, on some sun-kissed hillside, we hope to be laid when the Master calls. We are ashamed of some things in Georgia and of some outside supposedly representing Georgia; but we are not ashamed of the great body of our fellow-citizens, and it is no more sensible, no more fair, no more indicative of Christian charity to condemn Georgia or the South for the actions of Stephenson and our Junior Senator [Tom Watson] than to condemn Catholics or the Church for the shame of a few. Catholics resent that, and justly. The lesson is plain. What some persons need is the spirit of charity which is ‘not puffed up.’ ”

Conducted in that spirit the *Bulletin* of the Catholic Laymen’s Association of Georgia will undoubtedly accomplish much towards dispelling the anti-Catholic prejudice so prevalent in the South. We wish this excellent journal many years of successful apologetic activity.

Schlögl's New Testament on the Index

We see from the Salzburg *Katholische Kirchenzeitung*, of Jan. 19th, that the Rev. Dr. Nivard Schlögl's German translation of the New Testament has been placed on the Roman Index of Forbidden Books.

Dr. Schlögl is a Cistercian and professor of Old Testament Exegesis and Oriental Languages at the University of Vienna. His translation of the New Testament, published a little over a year ago, gave rise to a heated discussion in Austria, Germany, and Switzerland. Many critics objected to Dr. Schlögl's neglect of the Latin Vulgate, the official version of the Church, and the freedom with which he set aside as spurious or doubtful many texts which the Church has always regarded as genuine.

We note from the *Augsburger Postzeitung*, of Jan. 24th, that Dr. Schlögl was called to Rome some time ago by Cardinal Merry del Val, Prefect of the Holy Office, of which the Index Congregation now forms a part, and promised to withdraw his translation of the New Testament from the market until the objections raised against it had been duly considered. Evidently, the official investigation has resulted unfavorably.

Meanwhile Dr. Schlögl has published the first volume of a new translation of the Old Testament ("Die heiligen Schriften des Alten Bundes, aus dem kritisch wiederhergestellten hebräischen Urtexte übersetzt und kurz erläutert"; Vienna: Burgverlag, Richter & Zöller, 1922), which reached us only the other day and after a cursory perusal of which we are inclined to think that, despite its

undoubted merits, it will also be placed on the Index, because the objections raised against the author's translation of the New Testament apply with equal, if not greater force to his translation of the Old.

It is too bad that so much honest labor and profound erudition should go to waste; but the Catholic Church has her inexorable rules with regard to the text of Sacred Scripture and the Schlögl incident once again proves that now, as before, she watches with never ceasing care over its integrity and over the translations and versions through which it is made accessible to the faithful.

The Rosary Tradition

A new presentment of the tradition connecting St. Dominic with the early developments of the Rosary, by Father L. A. Gentino, O. P., is noted in the *Month* for January. It appears that this Spanish Dominican is content to accept a very much milder interpretation of the tradition of his Order than that which has been commonly current,—an interpretation, indeed, not presented in any Dominican work before the pontificate of Leo XIII.

"Anyone," writes Father Gentino, "who expects to find in the historical strata of the thirteenth century a type of Rosary such as we say to-day, is like a man hunting for a magazine rifle or a modern motor-boat in a museum of medieval antiquities."

On this the *Month* writer (Father Herbert Thurston) remarks: "Exactly so; that is what we have always maintained. The Rosary devotion is a conspicuous example of slow and gradual evolution.

The first stages of the development may be traced back to a time more than a century before St. Dominic was born, while it only reached its complete and permanent form two centuries and a half after his death in the days of Alan de Rupe. . . . Father Gentino, if we rightly interpret him, considers that no more can be claimed for St. Dominic than that he popularized the practice of reciting the *Ave*, by preference many times in succession, but without any special direction as to the number

of repetitions or as to the systematic insertion of *Paters*, or as to meditation on prescribed subjects or classes of subjects."

Here, certainly, is a much lesser claim than that which attributes the revelation by Our Lady to St. Dominic of the devotion as we know it to-day, except that the three sets of mysteries were no more defined than as being concerned with the Incarnation, Passion, and Glorification respectively.

Fr. Junipero Serra and the Military Heads of California

By Francis Borgia Steck, O. F. M.

VI (Conclusion)

One should think that so humble and unselfish an appeal would have softened the heart, and even opened the private purse, of a man who was enjoying an annual cash salary of \$4,000. But far from it. A few weeks later, on November 5, Neve informed the two missionaries that he would abide by the *Reglamento*, which did not provide rations for them, inasmuch as they were no longer supernumeraries, but were now in charge of a mission with the annual allowance of \$400. "This," as Fr. Engelhardt rightly points out, "was mere quibbling. The rations were granted for five years from January 1, 1774, to the supernumeraries, who were waiting for their missions to be founded. They could not lose the right to them when the missions at last were established. On the contrary, they needed them more than ever just then. At all events, the law must be interpreted in the light of the viceroy's wishes; these were clear. Moreover, if the friars of San Francisco were not entitled to the double rations on the ground that the mission was founded after January 1, 1774, on what grounds were the double, extra rations granted at the same time, continued to the soldiers and immigrants of the presidio, which was also established

after that date and for the sake of the mission?"³⁸

After his return from the southern establishments, Fr. Serra interviewed the governor, who had previously written to him on the matter. Needless to say, his appeal fell on deaf ears. On January 5, 1779, the Fr. Presidente addressed a lengthy letter to Neve; and when this, too, had no effect, he referred the case to the Fr. Guardian of San Fernando College, who, in turn, laid it before Viceroy Mayorga. We need not follow the controversy further. What has been said amply suffices to show, on the one hand, Fr. Serra's just and conciliatory method of procedure in such cases, and, on the other hand, the provoking conduct of California's unworthy first governor. If in the end Neve gained his point, it was not because he was right, but because in Mexico he had an ally, as unchristian and unscrupulous as himself, in the comandante-general of the lately organized *Provincias Internas*. With a man like Don Teodoro de Croix for his immediate superior and powerful abettor, Governor Neve dared to meddle even in an affair that was absolutely outside his jurisdiction.

³⁸ *The Missions and Missionaries of California*, Vol. II, p. 285, note 18.

By September 19, 1776, all the requisite formalities had been observed regarding the faculty of administering the Sacrament of Confirmation which the Holy See, under date of July 10, 1774, granted to the comisario-prefecto of the Franciscans in New Spain and to his successors with powers to sub-delegate one Father of each of the four missionary colleges under his jurisdiction. The Father designated for San Fernando College was Fr. Serra, who received the documents with copies of the papal brief in June, 1778. The faculty had been granted for ten years from the date of concession. Accordingly, only six years remained for Fr. Serra in which to exercise the faculty, and naturally he hastened to avail himself of it for the spiritual benefit of his beloved neophytes. How zealously he prepared them in the various missions of the south for the reception of the Sacrament, what unspeakable hardships he underwent in the discharge of this new phase of his many duties, is foreign to the scope of this paper. We can picture it all to ourselves if we remember that, within a little more than a year, he had visited all the southern missions and, including his own neophytes at San Carlos, had confirmed 2,997 persons, very few of whom were not Indians.

Then, like a bolt out of the blue, came a letter from Governor Neve. With a zeal that lacked nothing but a worthy motive, the arrogant and meddlesome official questioned the friar's right to confirm, alleging that the faculty had received neither the royal nor the viceregal *pase* or written sanction. In reply, Fr. Serra assured him that all was in order. Thereupon Neve curtly demanded that the missionary show him the papal brief granting the faculty, the letters patent designating who was to exercise it in California, and finally the *pase* of the proper civil authorities. Fr. Serra, in turn, replied that the only papers he had were the ones proving that the faculty had been granted and that he had been appointed to exercise it; that

the *pase* had been duly given, he told the governor, was clear from the enclosed letter which Viceroy Bucareli had written congratulating him on his appointment and on the great number he had already confirmed. To this Neve objected that California was no longer under the immediate jurisdiction of the viceroy, and that consequently the *pase* of the vice-patrono was necessary. "Well, then," the Fr. Presidente asked, "who is the vice-patrono?" The comandante answered that for the *Provincias Internas* it was Comandante-General De Croix, and for California he, the governor. "In that case," Fr. Serra offered, "the matter can be easily settled. Here your Honor has the appointment papers and the faculty giving me the right to confirm. I beg you to affix the *pase*, in order that these poor people may not be deprived of so great a blessing; for, inasmuch as the power is granted for only ten years, it will expire with them." In reply, the governor haughtily demanded the original documents and insultingly admonished Fr. Serra not to administer the Sacrament until he had produced them together with instructions from the Comandante-General De Croix.³⁹

Only too soon this foolish and unwarranted interference in a purely spiritual matter threw the Fr. Presidente into a vexatious predicament. Early in the fall of 1779, the officers of an exploring party sent word to Mission San Carlos that they wished to meet the Fr. Presidente, and for that reason requested him to come to San Francisco. At first, Fr. Serra declined the invitation, because, if he visited the two northern missions and refrained from confirming, Indians as well as whites would demand an explanation; and to give this would surely cause scandal. He reflected, however, that they would at all events look for reasons why he was denying them the spiritual advan-

³⁹ Fr. Palóu, *Vida*, pp. 234-240.—This action of Neve was too much even for Theodore Hittell. See his *History of California*, Vol. I, pp. 420-421.

tages he had offered the others in the south. Finally, for once (and justly so), he disregarded the governor's warning, proceeded to the north, and confirmed at both missions.⁴⁰ This done, he immediately returned to San Carlos and thenceforth for about a year and a half desisted from administering the Sacrament publicly,⁴¹ although he was sure that he had the faculty, since all the requisite formalities, civil as well as ecclesiastical, had been duly observed, and that Neve's interference was actuated solely by a base determination to humiliate him. Weighing these facts, one is at a loss what to admire more, Fr. Serra's meekness or Governor Neve's impudence.

How the unworthy governor meanwhile created new difficulties regarding the original documents, how the matter was transacted in Mexico, how wantonly De Croix, Neve's ally, insulted the Fr. Presidente, how meekly yet firmly the latter answered the mean insinuation, and how the viceroy finally put an end to the dispute by declaring that the government's *pase* had been duly affixed—all this forms a long and sad story, too long and too sad for repetition here.⁴² In conclusion, let us see to what extremes the towering pride and shameless knavery of a man like

Neve can go. On March 26, 1781, he wrote to his equally unworthy abettor, De Croix:

"Fr. Junipero Serra says he sent his patents, etc., to the Fr. Guardian. I do not proceed to take possession of and search the papers, because, it not being certain that he sent them away, he will with his unspeakable artifice and shrewdness have hid them, and the result would be delay in the Channel foundations, since these Fathers will not furnish the supplies which they have to contribute. There is no vexation which those religious when exasperated will not attempt in their boundless and incredible pride, since on more than four occasions my policy and moderation was not enough to turn them from the opposition with which they surreptitiously conspired against the government and its ordinances.⁴³ At a more opportune time, certain measures may be taken which for the present it has been judged necessary to postpone, in order to bring this Fr. Presidente to a proper acknowledgment of the authority which he eludes while he pretends to obey it."⁴⁴

Fr. Serra especially must have drawn a long breath when, toward the end of August, 1782, he learned that the governor had been ordered to take over the office of inspector-general of the troops under De Croix. If this was a promotion, then we have here a case of *promovetur ut amoveatur*. It may be added briefly that, in the early part of the next year, Neve succeeded his stanch ally as comandante-general. This office placed him in immediate control of the California missions. But fortunately his term was not to last long. He departed this life in November, 1784, three months after the saintly death of the man he had wronged so deeply.

FR. SERRA AND GOVERNOR FAGES

We have now to consider Fr. Serra's relations with Don Pedro Fages, with whom as governor, "he managed best,

⁴⁰ For this some are inclined to criticise Fr. Serra. As if the licit and valid administration of a Sacrament depended on the approval of a petty civil governor. Both subjectively and objectively Fr. Serra was right. He was absolutely sure that he had the faculty to confirm, and as to Neve's interference, it was entirely unwarranted. A man less humble and peace-loving than Fr. Serra, would have simply ignored Neve's assumption and told the meddlesome governor that, if he still had any doubts in the matter, he might consult the proper authorities in Mexico.

⁴¹ Privately, however, he did confirm about eleven persons, at different times, in cases where he could not help himself without causing astonishment. But he exercised the faculty so secretly that even Fr. Palóu, his intimate friend and biographer, knew nothing of it; and therefore he makes no mention of it in his *Vida*, but says simply that Fr. Serra refrained from administering the Sacrament.

⁴² See *The Missions and Missionaries of California*, Vol. II, pp. 297-318.

⁴³ Here Neve is unwittingly delineating an excellent picture of himself.

⁴⁴ *Cal. Arch., Prov. Rec.*, Vol. II, pp. 278-282.

perhaps," but who "had at an earlier time lost his post as a result of Serra's complaints to the viceroy."⁴⁵ Why Fr. Serra launched his complaints and with what justice, has already been shown. As to Fages's term of governorship, there is very little to say. If the Fr. Presidente "managed best, perhaps" with him, we should be able to account for it. Let us see. During the first nine months of his term, Governor Fages was very careful to follow the instructions so often rehearsed by the government for the benefit of its representatives in the missions; and during the next nine months, from March, 1783, to January, 1784, Fages happened to be in Lower California, whither he had gone to meet and bring up his wife who wished to share his company at Monterey. Meanwhile, the Fr. Presidente was busy making use of the last few days that, he felt, were left him here on earth, for the spiritual and temporal advancement of his beloved missions. In January, 1784, both Fr. Serra and Governor Fages returned to Monterey—the former sick unto death and the latter sufficiently humane to let the aged and ailing friar spend his last days in peace.⁴⁶ How Fages would have agreed with the man who "was almost incessantly at outs with every governor of the province,"⁴⁷ we can conclude from his conduct toward Fr. Lasuén, who, there is no question, "worthily filled the post of the great Junípero,"⁴⁸ and whose presidency was as providential as that of his glorious predecessor.

Any one intimately acquainted with the mission history of California will agree that, if Fr. Lasuén's presidency (1785-1803) was more tranquil than Fr. Serra's, it was not because Fr. Lasuén was more eager to preserve harmony with the governors, but solely because these latter (barring Fages) observed their instructions and were more devoted to the cause for which the missionaries continued to sacrifice

themselves. Nor is there any need at all of wondering "if Lasuén might not have done equally well, if the chance [of Fr. Serra] had fallen to him."⁴⁹ Considering the perverse attitude of the petty officers whom the missionaries had to deal with during the first fifteen years of their activity in California, it is not at all disparaging to the memory of Fr. Lasuén if the reader is reminded that on three different occasions, between the years 1774 and 1779,⁵⁰ Fr. Lasuén, discouraged and disgusted, asked for permission to leave the missions and retire to the college in Mexico; whereas Fr. Serra, neither in his official nor in his unofficial correspondence, ever made the slightest mention of abandoning the spiritual conquest, but always endeavored and mostly contrived to infuse new courage into Fr. Lasuén and the other missionaries.

But comparisons are odious, especially when made between two men like Fr. Serra, the great Apostle of California, and Fr. Lasuén, his scholarly confrère, zealous fellow-missionary and worthy successor. Only this we will say: One may just as well turn the above reflection around and wonder whether Fr. Lasuén would have been "far more successful in maintaining harmonious relations with the military,"⁵¹ if he had had Comandantes

⁴⁹ *Ibidem*, p. 154.

⁵⁰ Once, in 1774; see Fr. Lasuén to Fr. Francisco Pangua, April 23, 1774. *Museo Nacional*; also listed in Dr. Bolton's *Guide*, p. 198. — Again, early in 1776; see Fr. Palóu. *Noticias*, Vol. IV, pp. 183, 184. — A third time, in 1779; see Fr. Serra to Fr. Lasuén, March 29, 1779. *Sta. Barb. Arch.* — Dr. Chapman admits that "as a man Lasuén never desired to stay in the Californias." He fails to assign the reason, however, insisting only that "as a religious he accepted with resignation the duty imposed upon him" (*C. H. R.*, *ut supra*, p. 147, note 54) which latter applies admirably also to Fr. Serra. From the letter written probably in 1784 by Fr. Lasuén to the Fr. Guardian and adduced by Dr. Chapman (*ibidem*) it is quite clear what Fr. Lasuén would have done if he had been presidente at the time when Fr. Serra held the office. In that letter, he threatens to ask to retire if Neve's plan goes into effect.

⁵¹ *C. H. R.*, *ut supra*, p. 154.

⁴⁵ *C. H. R.*, *ut supra*, p. 146.

⁴⁶ He passed to his eternal reward that same year, on August 28.

⁴⁷ *C. H. R.*, *ut supra*, p. 146.

⁴⁸ *Ibidem*, p. 154.

Fages and Rivera and Governor Neve to deal with. On the other hand, how much greater in the eyes of the world would Fr. Serra's glory be to-day if his term of office had been blessed with the whole-hearted coöperation of military heads like the conscientious Borica and the saintly Arrillaga. This much is certain: if historians of later years had been fair and upright enough to present facts as they found them in the sources, Fr. Junipero Serra, the Apostle of California, would by this time have found a place in our country's Hall of Fame.

Correspondence

More Than a Change of Heart Needed for Social Reform

To the Editor:—

The "Catholic Laboringman" who has repeatedly contributed timely remarks on social reform to the F. R., does well to point out (No. 4, pp. 68 sqq.) the weakness of ever harping on a "return to Christian principles" and on the "need of spiritual regeneration,"—as if these alone would do away with all our social troubles. He rightly admits that this "return" is necessary, but asserts with equal correctness that the monotonous insistence on that slogan, without offering more practical remedies, only serves to make our position ridiculous. We shall rightly be accused of merely "beating the air" and of cautiously side-stepping the questions at issue. Those who point out this danger to our speakers and writers are deserving of our gratitude and are good workers in the cause of social reform.

In her book, "The Church and the Hour," Vida D. Scudder has an interesting remark about those who do nothing in the high cause of redressing social evils and industrial wrongs except to plead for a "change of heart" and return to "principles." "It may be materialistic," she says, "to object to external poverty and sordidness; but no one has a right to say so unless he is prepared to welcome such conditions for his own relatives. It may be superficial to look to legislation as a cure for

social evils; but the people who think so must be prepared with other cures. They must not be permitted to fall back on charity, whether 'scrimped or iced,' or warm and efficient; that solution is far outgrown. Neither may they dismiss the subject with the sententious remark that the one thing necessary is a change of heart. Necessary? Certainly! Change of heart is the beginning, it is not the end. Changed hearts all around, by hundreds and by thousands, are trying to express their conversion in social action. Has the Church no guidance to give to hearts when they have been changed?"

A. M.

The Alleged German Cruelties in Belgium

To the Editor:—

My neighbor, the Rev. G. Vermeulen, of Cedar Rapids, Neb., last year (1921) visited Belgium, his native country. After his return to Cedar Rapids, I asked him: What did you find out about the German atrocities in Belgium? It is surprising, he said, but the people of Belgium know nothing about it. I drove much about the country, and often saw children with crippled legs, arms, blind in one eye, etc., but when I stopped and asked them whether the Germans did it, the reply nearly always was: "No; we were injured by an explosion of a bomb thrown from an airship of the Allies."

The Allies, he continued, did more harm to Belgium than the Germans; especially at the time they were pursuing the retreating Germans. Being friends, they allowed themselves every possible liberty and license towards the Belgians. There is more bad feeling against the Allies than against the Germans in Belgium. And had they not been stuffed with lies by the Allies, the Belgians would have remained neutral. Wherever the Germans had been stationed, and people got acquainted with them, they lived in peace. Belgian girls and German soldiers courting publicly, was a common sight.

(Rev.) C. BREITKOPF

Primrose, Neb.

Notes and Gleanings

—"Liquorature" is the latest word coinage. We find it on the editorial page of the *St. Louis Star*, but are not sure as to its meaning.

—"The Great Schoolmen of the Middle Ages" by W. J. Townsend (New York: Stechert & Co.), according to the *Catholic World* (No. 683, p. 685 sq.), is a popular compendium made by a Protestant writer whose assertions require to be very carefully sifted and severely controlled; which is but a mild way of saying that the book is practically worthless and had best be left alone.

—On the occasion of the thirteenth anniversary of the death of Joel Chandler Harris ("Uncle Remus"), who was received into the Catholic Church a short time before his demise by Father Jackson, pastor of St. Anthony's Church, Atlanta, Ga., the *Bulletin* of the Catholic Laymen's Association of Georgia recalls the interesting fact that Mr. Harris expressed to Father Jackson his deep regret that he had not taken the step before, prompted by his study of the Church and the example of his cultured wife.

—According to a report of the N. C. W. C. News Service, which we find in the *Milwaukee Catholic Citizen* (Vol. 52, No. 12), in reply to a questionnaire circulated among the students of Notre Dame University, Notre Dame, Ind., 268 out of 486 stated that they had never read a Catholic book; 17 had read a great many; 34 had read several, and 34 had read a few. The Catholic periodical press was appreciated a little better, for of 482 students more than 400 reported that they read Catholic weeklies and more than 50 that they read Catholic magazines.

—The principal tasks of the Catholic laboringmen's organizations of to-day, according to a recent pastoral letter of the Bishops of Germany, are: (1) To combat Materialism; (2) to champion the principles of Christian ethics in economic life; (3) to stand up for liberty of conscience and the rights of the

Church; (4) to apply the principles of Christianity in every branch of public life, particularly education; (5) to exemplify in word and deed the Christian family life. This is a comprehensive and a timely platform, fit not only for laboringmen, but for Catholics generally.

—The Catholics of Germany are not all republicans, but there is a monarchist group of considerable strength, especially in the South of the country. The far-famed *Historisch-politische Blätter*, of Munich, are its chief organ. It is significant, however, that that journal declares in its latest number (Vol. 169, No. 2) that "not one member of the Centre party has dared openly to profess himself a monarchist in parliament." In wishing for and seeking a restoration of the monarchy, be it noted, the Bavarians have in view, not the *kaisertum* of the Hohenzollerns, but the kingdom of the Wittelsbachers, under which they have lived and prospered for centuries.

—A writer in *America* (Vol. XXVI, No. 17) calls attention to the "History of English Literature" published by the Brothers of the Christian Schools, which was launched on the sea of literature by the late George Parsons Lathrop and every page of which "bespoke the masterful touch of Brother Azarias—a blessed by-word in the history of American letters." We agree with the writer that this book is the best Catholic handbook of English and American literature available at present, that it is far superior to Jenkins and Sheran, and that as long as it is available there is no excuse whatever for using books like Brooke's or Long's, which are a menace to our young students because of the errors they contain.

—Dr. O. Jöfllinger, of Berlin, in a book on "Bismarck und die Juden" (Berlin: Dietrich Reimer), shows that Prince Bismarck was not the violent Anti-Semite as which he is often represented. In his early days he attacked the Jews, but after Bleichröder ad-

vanced him the millions necessary to defeat Austria, in 1866, and he saw that he could exploit the influence and wealth of the Jews for his political purposes, he befriended them. He came to regard the "Jewish problem" not as a racial, but rather as a religious problem, which he thought could be satisfactorily solved by evangelization and intermarriage. Dr. Jöhlinger's book is based upon original source material and his conclusions seem incontrovertible.

—The *Daily American Tribune* reports that President Harding, ex-Governor Dineen of Illinois, and Attorney-General Brundage of the same State will receive the thirty-third degree in Freemasonry at Cleveland next September. In response to the question why Freemasonry is so quick to put its tag upon men who become prominent and influential in public life, our contemporary answers, tersely and correctly: "Because it seeks to control public policy." The average American, who is so suspicious of propaganda and clandestine influence in government affairs, puts up with these Masonic machinations as though they were a necessary part of our system of government. This, in our opinion, makes Freemasonry even more dangerous in America than it is in Europe.

—The late Prof. Remigius Stölzle, of the University of Würzburg, of whom the annual report of the Goerres Society for 1921 contains a sympathetic notice, shortly before his death (July 23, 1921) delivered a lecture which has now been published as a volume of the "Philosophische Zeitfragen" (F. Meiner's Verlag). It deals with Charles Darwin's Attitude towards Theism, which has been much controverted. Thus Fr. Wasmann, S. J., cites the author of "The Origin of Species" as a witness for the theistic world-view, whereas Haeckel claimed him as an atheist and Fr. Kneller counted him among the agnostics. Who is right? Dr. Stölzle shows that Darwin was a believer in God up to about 1859, but later began to have doubts, though he

never formally professed atheism. He himself said towards the end of his life that he was content to call himself an agnostic.

—The St. Louis *Globe-Democrat* now publishes a "night edition." It is issued after nine o'clock P. M. and is not an extra edition, but a regular edition at the regular price, which is two cents a copy for all St. Louis dailies. The purpose of this night edition is to "give the news of interest happening between the publication of the evening papers and that of the regular morning editions." This is of some value on Sunday evening, when the "night edition" bridges the long gap between Sunday morning and Monday morning. But because its publication on Sundays night involves just a little more violation of the Sabbath rest than is entailed by a regular Monday morning paper, we cannot hail the innovation with pleasure. What we ought to aim at is a more general and more perfect observance of the Lord's Day and, as Catholics, to oppose any measure, movement or innovation tending in the opposite direction.

—If those of our coreligionists who paraded their patriotism before the country during the war thought this would forever silence the charge that Catholics are unpatriotic, they were mistaken. Already, according to the St. Paul *Catholic Bulletin* (Vol. XII, No. 5) anti-Catholic "whispering" campaigns are on foot in different parts of the country. John McCormack is one of the latest victims. Mr. D. J. Ryan, of the Department of Historical Records of the N. C. W. C., reports that "an effort was made to discredit Mr. McCormack recently when he sang in a certain city, and yet Mr. McCormack, through his concerts, raised more than \$700,000 for welfare work, not counting his personal donations." If the N. C. W. C. thought it could silence these accusations by publishing the facts of Catholic participation in the war, it was sadly in error. There will be more "whispering" campaigns, and they will continue as long as there are anti-Cath-

olic fanatics, which will be to the end of time.

—Unlike a number of American papers, Catholic and non-Catholic, the *Manchester Guardian*, England's great Liberal daily, does not apologize for the late Pope Benedict's attitude in the World War. "History would have written him down a failure, had he attempted to take sides," says our esteemed contemporary; "he was not merely, like President Wilson in the early stages of the war, outside the conflict, he was *above* it." And again: "Had the Pope taken sides, he would not merely have forfeited his privilege as the common spiritual Father; he would have stultified his multiplied acts of charity; he would have broken the one link that bound the warring nations in a common humanity; and, worst of all, he would have abandoned the only attitude becoming to him,—that of the wise judge who, before summoning up, throws into the scale every shred of evidence in favor of the suspect." (Weekly edition, Vol. VI, No. 4).

—In a discussion of the epistemological methods of the modern science of comparative religion, Dr. J. P. Steffes, in No. 4 of the *Pastor Bonus*, says that the teleological world-view is slowly gaining ground among scientists, and with it the conception of a preternatural and an altogether unmechanical power governing the universe. At the same time, however, new difficulties have arisen, mainly from the fact that the science of comparative religion is making it more evident from year to year that other religions besides Christianity allege miracles, prophecies, and divine revelations, and we are not yet in a position to evaluate these phenomena properly, either from the historical or from the psychological viewpoint. It is certain, of course, that the supernatural phenomena alleged by non-Christian religions differ not only essentially, but also teleologically, from the genuine miracles, prophecies, and revelations of Christianity; yet there remain many unsolved problems which

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—It is comforting to know that Dr. S. Squire Sprigge, the author of "Physic and Fiction" (London: Hodder & Stoughton), does not share the view that the increase of medical knowledge has made crime easier. It has given the criminal greater facilities, it is true, but it has also greatly refined and extended the means of discovering crimes. One can poison more subtly, but one can be still more subtly found out. And as for the idea that bacteriological poisonings, the artificial inducement of a well-known and seemingly natural disease, will be adopted by the modern murderer, the author considers that a romantic fancy. It requires too much skill altogether, he thinks, ever to be practised, except by a few university professors—and they are, he says, a very law-abiding class. We agree that we need not fear the professors, although, as the only potential non-detectable murderers in the world they will henceforth no doubt be accorded a certain fearful respect which they did not enjoy before.

—Mr. B. R. Hubbard, in a letter to *America* (Vol. XXVI, No. 17), calls attention to the fact that charitably inclined persons are being cheated wholesale by American bankers and relief societies, when sending money to poverty-stricken Austria. He cites the example of a gentleman who recently sent fifty dollars to Vienna and received only 760 kronen for a dollar, whereas the market quotation for the day was 6,000. Instead of 300,000 kronen, the full equivalent of fifty dollars, only \$6.34 arrived at its destination. The correspondent says that scores of similar examples could be adduced. Defrauding widows and orphans is one of the sins that cry to Heaven for vengeance, but since there are scoundrels in this country who will commit this crime, regardless of the punishment threatened by God Himself, it becomes the duty of all charitable Americans to

see to it that the money they donate to the sufferers in Central Europe actually reaches them. This can be accomplished either by sending the amount over in dollars or by making donations through some trustworthy agency such as the Central Bureau of the Catholic Central Society here in St. Louis.

—A contributor to the N. Y. *America* has analyzed the set of books recently advertised by the publishers of a Socialist weekly at a ridiculously low price, and says that while there are some few good books in the collection, most of them are either revolutionary or immoral. "He who educates himself by reading such a set, is educating himself in all that is narrow and bitter. And the worst of it is that these cheap books are being bought by people who have not been intellectually trained to know the difference between the right and the wrong and to prefer the right to know the difference between the refined and the vulgar and prefer the refined. With such reading material furnished the unread, we might expect to develop an undesirable philosophy throughout our insufficiently schooled populace." Probably that is what the Socialist publishers of the collection are aiming at. The writer just quoted suggests that this collection be counteracted by a similar one of good books published under Catholic auspices. "If the Socialists can furnish this amount of reading at such cheap prices," he says, "we can also." Possibly we can; but the sale of a collection of books published under Catholic auspices would naturally be far more limited and therefore the cost of production would run comparatively higher.

—The *Augsburger Postzeitung* in its literary supplement (1922, No. 3) devotes nearly a page to an appreciation of the life and writings of Msgr. Dr. J. P. Kirsch, best known to the English speaking public by his translated book on "The Communion of Saints." Dr. Kirsch is a native of Luxemburg, but has spent the last thirty years of his life in Switzerland, where he has been teaching Patrology and Christian ar-

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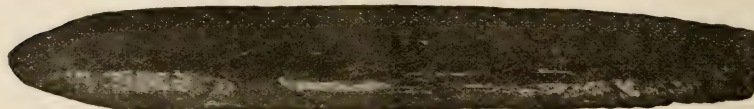
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chaeology at the Catholic University of Freiburg and written a number of important books. The first of these, "Die christlichen Kultusgebäude im Altertum," appeared in 1893; the latest, "Die römischen Titelnkirchen im Altertum," in 1918. Besides, Prof. Kirsch has re-edited Hergenröther's Church History and collaborated with other scholars in "Forschungen zur christlichen Literatur- und Dogmengeschichte," "Studien zur Geschichte und Kultur des Altertums," and other important serial publications. It will be news to most of our readers that the learned Professor had been selected to succeed Msgr. Koppes as bishop of Luxembourg, but his appointment was prevented by the French government because of his alleged pro-German sympathies in the World War. As a neutral Luxemburger, who speaks German, French, and Italian with equal facility, Msgr. Kirsch has tried to act as mediator between the Latin and Germanic civilizations and his influence has always been employed in favor of international conciliation and peace.



Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(47th Installment)

Thus that year was eventful, though no one could have foretold how St. Bernard's Hospital would grow as it has since that time. Again and again the Sisters were reminded of the example given them by their holy founder, St. Bernard Ptolomei, who in the time of the "black death" had sent his sons all over Tuscany to help the afflicted and bury the dead.

Dr. Lutterloh, the first president of the physicians' staff, from the very beginning worked with all his strength for the hospital. He had a tender heart for all persons in distress, regardless of race, color, or condition. Once a number of negroes were partly crushed in a quarry. Several could be saved by operations, some had to have a leg amputated others an arm, etc. The doctor asked for permission to use the operating room of the hospital for these unfortunates. There was no other operating room in the town in those days. Of course the Sisters granted the petition, but as they allowed the poorest of the poor to remain at the hospital, and took care of them, racial pre-

judice manifested itself. Several doctors resigned as members of the hospital staff, because the Sisters took in colored people. The Sisters had, in consequence, to dispense with a physicians' staff altogether, and for a while Dr. Lutterloh was the only physician visiting the institution. But, relying on God's help, the Sisters were determined to receive the colored sick just like white patients, and with the help of some generous friends, they succeeded in buying for this purpose a large piece of land with a small house on it, about 250 feet from St. Bernard's Hospital. This house served as a colored ward for some time, but it was very inconvenient, and therefore the colored patients were moved into a new building, which was bought in May, 1901, from Mr. Howard for \$2600. This house stood between the Robinson property (St. Bernard's Hospital) and the ground bought for the colored hospital. It was on a lot 100 feet wide and 225 feet deep and had two stories. The two buildings, Robinson's and Howell's, were afterwards connected by a one-story building, 70x24 feet, containing two wards and a corridor, 70x6 feet. The smaller house used for the colored hospital lent itself admirably to a colored school. The Sisters taught in it a number of colored children and had good success with them. There was and still is a most blessed field of work amongst the colored people of the South, and I fear we Catholics have not done our duty in that line.

CAPTER XXII

FATHER ROBERT JENNE—VOYAGE TO EUROPE, 1901—MY SILVER JUBILEE

In the spring of 1901, Msgr. Dennis O'Donahue, then auxiliary bishop of Indianapolis, ordained Father Robert Jenne for the diocese of Little Rock. The new priest was given to me as assistant and soon, by his zeal and affability, won the love and devotion of all the parishioners. Everyone seemed to be sorry when, after a year, he was assigned as pastor to Brinkley. There, at great personal sacrifice, he built and started a Sisters' school. From Brinkley he was sent to St. Mary's Church, Argenta, where he also started a parochial school, surrendering his own house for that purpose and taking up his abode in the sacristy. Most of his meagre income went toward supporting the church and school. He is now pastor of Curdsville, Ky., where he works with the same zeal and spirit of sacrifice. His faithful work in Arkansas is thankfully remembered, especially in Jonesboro, Brinkley, and Hot Springs. After arriving in Jonesboro, Father Jenne pitched right into hard work. In a few weeks he knew every family and every child. He visited the schools as often as he could and preached and instructed in

church as if he had done it for years. All the church societies had an active leader in him, and especially the mother's union appreciated his practical instructions and tried to help him all they could.

When Father Jenne had been thoroughly initiated into and acquainted with the parish work, I was ready to leave for Switzerland. I was suffering from malaria, chills and fever, and hoped that a trip across the water would cure me more surely and quickly than calomel and quinine, to which my system had become inured. I also intended to escape the celebration of my silver jubilee. Usually for such an occasion the whole congregation has to work and beg for months. Every society must exert itself to provide funds for a purse for the jubilarian. Besides this there are the decorations, the plays, the banquets and, last but not least, the inevitable speeches

and congratulations, adulations and promises, and the pastor has to listen to all these exaggerations and must act as if he believed it all. Then, after all is over, he feels he has lost a good deal of his independence, and is under so many obligations to his good people that he hardly is free to act as duty demands. If he ever has the courage to point out their faults, he may have to hear the remark: "Isn't he the limit: we have done so much for him; he is never satisfied."

(To be continued)

—If the FORTNIGHTLY REVIEW fails in stimulating its readers to think for themselves—even to the point of occasional disagreement with its utterances—its purpose is not attained.

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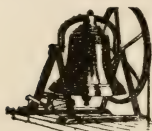
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Literary Briefs

A Story for Girls

It is good to realize that a number of new Catholic "juvenile" writers are making their appearance. Among them is "Clementia." Her latest work is "Mostly Mary," in which we learn more about Mary Selwyn. It is a story which will be read with great interest, especially by girls. (Matré & Company, Chicago).

Stories for Children

We recommend to all parents and teachers of children "The Children's King" by a Sister of Notre Dame. This little booklet is made up of a series of very readable stories, the interpretation of which is given for the benefit of the teacher at the end of each chapter. These will be a great help in the preparation of the little ones for a worthy reception of Holy Communion and a beginning in the understanding of the love of the Eucharistic Lord for His children. (B. Herder Book Co.)

A Book for Children on the Sacraments

Since the decree on early Communion has been promulgated and put into practice, an ever increasing amount of literature designed to help in the teaching of the essentials of our holy faith to children has been flowing from the press. Our Sunday Visitor Press has published "The Saviour's Fountains, a Book for Children on the Seven Sacraments," by Michael Andrew Chapman, with illustrations by Father Raphael, O.S.B. This is a very commendable piece of work, both as regards the explanations of the Sacraments and the accompanying illustrations. Colored pictures would have increased the value of the book for children very decidedly, at a small increase in cost. Parents as well as the teachers in our schools should avail themselves of these splendid pedagogical aids.

"The Religion of the Scriptures"

Under this title the Rev. C. Lattey, S. J., has collected and published "Papers from the Catholic Bible Congress held at Cambridge, July 16-19, 1921." The central theme of these lectures is Biblical religion. A preliminary explanation of the Catholic standpoint is given by Drs. Arendzen and Downey. Then the religion of the Old Testament and that of the New is set forth, both on the institutional side and in its more personal appeal by Dr. Bird, Fr. Lattey, Fr. Martindale, and Fr. Knox. Dr.

Barry contributes a paper on St. Jerome, showing that he purposed to be, and was, an exponent of Biblical religion to Western civilization. Finally, the Bishop of Salford, in a note on the supposed origin of Tobias, offers a good illustration of the way in which even eminent scholars pass from exact philology to rather reckless processes of higher criticism. The book can be cordially recommended, but it should have been provided with an index. (B. Herder Book Co.)

History of San Luis Rey Mission

"The Missions and Missionaries of California," by Fr. Zephyrin Engelhardt, O.F.M., as we have already informed our readers, is being complemented by a series of local histories, the first of which was that of San Diego Mission. No. II, now ready, tells the story of "San Luis Rey Mission," which was founded between San Diego and San Juan Capistrano, in 1798. A portion of the records of this important mission are lost, but the author has succeeded in piecing together a fairly complete account of its origin and growth. The havoc which confiscation played with San Luis Rey mission was heartrending. In an appendix the exact course of the famous Camino Real is determined more closely than has hitherto been deemed possible, by means of the annual tabular reports of the early missionaries. These supplementary volumes are worthy of being placed beside Fr. Zephyrin's principal work in every library. They are printed on fine paper, bound in Franciscan brown cloth, and equipped with numerous original illustrations. (Orders can be sent either directly, or through any bookseller, to Rev. Zephyrin Engelhardt, O.F.M., Old Mission, Santa Barbara, Cal.)

The Founding of a Northern University

In "The Founding of a Northern University" by Fr. A. Forbes (B. Herder Book Co.) we have the story of the beginnings of the University of Aberdeen, in its day a stronghold of Catholic life. In the "Records of the University of Aberdeen" we read that "Bishop William Elthinstone founded the university of Aberdeen with the varietie of professors, maisters and members thereof." Only one chapter is devoted to the founding of the school, though the others refer often to the life and activities of its saintly founder. University life at the time when Aberdeen began its work (1495), did not offer many material attractions to the devotee of learning. For "the poor scholar, ill-fed and out at elbows, who had often to spend his va-

cation laboring or begging for the means wherewith to live, while he continued his education, rubbed shoulders with the young noble or the son of the wealthy burgess in the University halls, and could rise, by dint of hard study and natural merit, above them both."

Books Received

My Road to Rome. By Anna Dill Gamble. 56 pp. 12mo. B. Herder Book Co. 15 cts. net. (Wrapper).

The Home World. Friendly Counsels for Home-Keeping Hearts. By Francis X. Doyle, S.J. 192 pp. 12mo. Benziger Bros. Paper, 25 cts.; cloth, \$1.25 net.

Die christlich-sozialen Ideen und die Gewerkschaftsfrage. Von Dr. theol. et phil. Johannes Kaster. 69 pp. 8vo. M. Gladbach: Volksvereinsverlag. M. 8. (Wrapper).

A Parochial Course of Doctrinal Instructions for all Sundays and Holydays of the Year. Based on the Teachings of the Catechism of the Council of Trent and Harmonized with the Gospels and Epistles of the Sundays and Feastdays. Prepared and Arranged by the Rev. Chas. J. Callan, O.P., and the Rev. J. A. McHugh, O.P. Vol. IV: (Moral Series, Vol. II). vi & 536 pp. 8vo. New York: Joseph F. Wagner, Inc. \$3.50 net.

Katholische Wirtschaftsmoral. Von Dr. theol. et oec. publ. Franz Xaver Eberle, Domkapitular in Augsburg. vi & 118 pp. 8vo. B. Herder Co. 75 cts. net. (Wrapper).

Der grosse Kulturkampf und die katholische Weltorganisation. Von Kaspar Mayr, Generalsekretär der Internationalen kath. Liga. 22 pp. 16mo. Graz, Austria: Paulus-Verlag. (Wrapper).

Report of the Third Annual Meeting of the Franciscan Educational Conference, West Park, Ohio, Aug. 16, 17, and 18, 1921. 199 pp. 8vo. Published by the Conference. Office of the Secretary, 1615 Vine Str., Cincinnati, O.

A Program of Catholic Rural Action. By Rev. Edwin V. O'Hara, LL.D. Based on a Religious Survey of Lane County, Ore. 24 pp. 8vo. (Copies of this pamphlet may be had on request from the Rural Life Bureau of the Social Action Dept. of the N. C. W. C., Eugene, Ore.)

Lehrbuch der Dogmatik in sieben Büchern. Für akademische Vorlesungen und zum Selbstunterricht von Joseph Pohle, Doktor der Philosophie und Theologie, Hausprälat Sr. Heiligkeit. Zweiter Band. Siebte, verbesserte und vermehrte Auflage. x & 529 pp. 8vo. Paderborn: Ferd. Schoeningh. 1921.

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ST. LOUIS, MISSOURI

March 15, 1922

The Classics in Education

The Committee appointed over two years ago to inquire into the position of the Classics in the Educational System of the United Kingdom has issued its report ("The Classics in Education"; H. M. Stationery Office, London). This Committee was appointed in November, 1919, "to inquire into the position to be assigned to the Classics (*i. e.*, to the language, literature, and history of ancient Greece and Rome) in the educational system of the United Kingdom, and to advise as to the means by which the proper study of these subjects may be maintained and improved." There were nineteen members, with Lord Crewe as chairman. They were all, or nearly all, men or women of distinction in the world of learning or of education. Among them were four professors of classics, including Mr. Gilbert Murray and Mr. Rhys Roberts; Prof. W. P. Ker to represent English, and Professor Whitehead to represent Science and the Royal Society. Other members were the Vice-Chancellor of Sheffield, Sir Henry Hadow, and Dr. Alington, the Headmaster of Eton. On the whole the Committee, though perhaps somewhat too exclusively educational in composition, is one which speaks with great authority on the problem submitted to it.

The report covers over three hundred pages and is crammed with facts and statistics. Even

the recommendations with which it concludes are so numerous and minute that they cover thirteen pages. It will not be possible for us to mention more than a few of them.

The Committee are at once alarmist and hopeful. They set out a very serious situation. Owing to various causes there is a real danger of the disappearance of Greek from the English system of secondary and university education, and danger, too, of the reduction of Latin to a position of much less importance than almost all educational authorities desire for it. The causes of this are manifold. The old and occasionally insolent predominance of the classics in the education of the "governing classes" produced a reaction which has not yet fully spent itself in the popular mind, though nearly all who have thought much about education know that it went too far. It combined with the general nineteenth century demand for what was believed to be practical to produce results which are still at work and are the cause of most of what is unsatisfactory in the situation set forth in this report.

Yet the Committee by no means take a despairing view of the position. The truth is perhaps that, while most of the material factors in the problem are against the classics, the moral factors are more and more in their favor.

Bismarck tried in vain to undo his own teaching and persuade German statesmen that "imponderabilia" were often the things which proved decisive in the end. In this case the imponderabilia seem on the whole to be decisively on the side of the classics. While ignorant people still repeat the parrot denunciations of fifty years ago, instructed opinion, and even the newest forces of uninstructed opinion, are realizing more and more what education would lose if it lost the classics; what, as it is, is lost by the vast majority who cannot or do not touch them. No one, as the Committee expressly say, wishes to restore to them their ancient predominance to the neglect of other subjects. But almost everyone who cares for education is beginning to feel, or has long felt, that the reaction against them has been carried too far. The admirable introduction of this report, with its reasoned justification of the claim of the classics to a considerable place in a national system of education was scarcely needed for those who are competent to judge in these matters. It is to be hoped, however, that it will be read and assimilated by many who at present are not well informed on this head.

An important problem in connection with the classics arises from the fact, insufficiently recognized by schoolmasters of the old type, that, so long as seventy or eighty per cent of their boys leave school without any intellectual interests of any kind, their system must be pronounced a failure. How far is that failure attributable to excessive time given to Greek and Latin?

The Committee show that the number of periods allotted to the

classics in the time-tables is not nearly so great as critics often suppose, and they recommend that it should not be further reduced. They are plainly right. Nothing can be a more complete waste of time than to attempt to teach Virgil or Sophocles by a single lesson once a week. If Greek or Latin are to be learnt at all, they must be learnt every day.

But there is another possible saving of time which the Committee too easily dismiss or ignore. Why not begin the classics much later? Why not confine them to boys and girls who have shown some turn for literary studies? The enemies of the classics and of the classical schoolmasters to-day are nearly all of their own making. The man who groans over the time he wasted at a classical college has commonly been a boy who, having no turn whatever for languages, was forced to spend six or seven years in failing to learn the elements of the two most difficult of all. He is the living proof of the failure of the higher schools, just as the man who cares for nothing but football and the "movies" is proof of the failure of the elementary schools. It is not the classics, of course, that have injured the work of the elementary schools; it is mainly the old utilitarian code and the evil influences which it left behind—now, it is to be hoped, in rapid process of removal.

—I ought not to pronounce judgment on a fellow-creature until I know all that enters into his life; until I can measure all the forces of temptation and resistance; until I can give full weight to all the facts in the case. In other words, I am never in a position to judge another.—Mabie.

The Real Danger of "Freudism"

By the Rev. Albert Muntsch, S. J.

The F. R. has been quoting, during the last five or six years, the opinions of leading medical men and psychologists on the misuse of "psycho-analysis" by the ignorant or unscrupulous practitioner. Abundant proof has been given that the methods advocated by Dr. Sigmund Freud for the healing of mental diseases often result in incalculable harm to the poor victim who falls under the care of a "psycho-analytic" quack.

Perhaps the insidious and pernicious effects of what has now become well known as "Freudism" have never been so trenchantly pointed out as in a brief editorial in the N. Y. *Independent* (January 28, 1922).

"Suicide," we read there, "may or not be a frequent result of absorption in the doctrines associated with the name of Sigmund Freud. The harm that is done by their dissemination is infinitely more important as affecting the thousands who continue to live than the few here and there whom it may perhaps drive to self-destruction. Nor does the word 'dismal' begin to express the actual effect of that pernicious teaching. Lowering, degrading, besmirching, covering with slime what normally thinking persons hold in admiration and reverence—that is the real evil, in comparison with which all else is trifling. And, so far from all this being the tragic result of a recognition of scientific truth, it springs from the exploitation of a theory based on a grotesquely inadequate foundation, condemned by scientists of the highest standing as the outcome of bad logic and unscientific

thinking, and, in so far as it does contain an element of truth, requiring the utmost care and caution in its application even at the hands of persons of special training. Its popularization by glib-tongued writers and half-baked thinkers has been nothing less than a calamity to a large part of the rising generation."

How well these statements agree with the opinions of Catholic scholars on the subject, may be seen from a review of a book of Dr. J. B. Egger, O.S.B., in the *Theologisch-praktische Quartalschrift*, of Linz, Austria (Vol. 75, 1922, Heft 1). Dr. Egger's book is entitled "Die Psychanalyse als Seelenproblem und Lebensrichtung." Dr. Hochaschboeck, who writes the review, says: "In the present second part of his timely study the author examines psycho-analysis as a practical philosophy from a metaphysical, an ethical, and a pedagogical point of view, in the light of the *philosophia perennis*. The verdict was bound to be condemnatory. 'J. J. Rousseau, Kant, Spencer, Comte, John Stuart Mill, Helvetius, Holbach, Schopenhauer, Eduard von Hartmann, Haeckel and others have formed a nameless organization, called Psycho-analysis, in order to market their stale theories under this label and find readier sale for them.' Psycho-analysis has, however, powerfully influenced the study of the soul and may in connection with other means prove beneficial as a therapeutic measure in the diagnosis and treatment of psychoses. As the author subjects opposing theories to a thorough criticism and takes a

definite stand on some of the most important questions of the day, his study has a permanent value."

It is comforting in these days of wild theorizing to notice again and again that, after the clouds of

angry controversy have been dispelled and after sanity has been restored, the light of Catholic truth and philosophy solves our most perplexing problems.

ALBERT MUNTSCH, S. J.

A Revival of Chiliasm

Who would have thought that Prof. Francis Spirago, the author of the famous "Catechism," so highly regarded and so widely used throughout the Catholic world, would publish a work which would be attacked by eminent Catholic theologians as contrary to revealed truth? Yet such is the case. We find in the *Theologisch-praktische Quartalschrift*, of Linz (1922, 1. Heft, pp. 48-63), the first installment of a detailed critique of "Der Weltuntergang und die neue Erde von Prof. Franz Spirago in Prag" (Prague, 1919). Though the book has the imprimatur of the Archbishop of Prague, the critic, Rev. J. Schmid-Angerbach, of Ratisbon, declares that it is largely based upon "Der Zukunftsstaat" of Dr. Aug. Rohling, which is on the Index, and contains un-Catholic doctrines.

The theses extracted from Spirago's work by his critic are distinctly millenarian or chiliastic. They are: (1) "The few just men living on earth will survive the great telluric conflagration, whereas the wicked will perish by fire"; (2) "The surviving just will attend the Last Judgment in their living bodies, whereupon they will be changed and survive upon the new earth, multiply, and finally go to Heaven without passing through the stage of death"; (3) "After the Last Judgment a new eternal kingdom of God will arise upon the renewed earth, and Christ,

sitting upon the restored throne of David, will rule over the whole world as visible King."

We are promised a thorough refutation of these groundless assumptions from the writings of the Church Fathers in the second and concluding portion of Dr. Schmid-Angerbach's article, which will appear in the April number of the *Quartalschrift*.

Dr. Spirago has plainly fallen a victim to Chiliasm, of which there are two forms, one heretical, the other simply erroneous. The moderate Chiliasm here in question had a number of adherents among Patristic writers, notably Papias, Justin Martyr, Irenaeus, Tertullian, Commodian, and Lactantius. Its favorite text is Apoc. XX, 1 sqq. As Msgr. Pohle points out ("Eschatology," ed. Preuss, p. 157), this moderate form of Chiliasm is not easy to refute because it seems to have a basis in Sacred Scripture and primitive tradition. Yet the New Testament as well as the early creeds speak of the resurrection of the flesh, the Last Judgment, and the end of the world in terms which make it evident that these three events are to follow one another in close succession, and therefore no time is left for a millennium.

The traditional basis of Chiliasm is very weak. Papias was admittedly uncritical. Tertullian was a heretic when he embraced Chiliasm. Lactantius, Commodian, and

Victorinus may be set aside as worthless witnesses in the light of the "Decretum Gelasianum." St. Justin Martyr and St. Irenaeus, the only remaining witnesses who are trustworthy, did not propose Chiliasm as an article of faith, but merely held it as a personal opinion. This opinion was combatted by Clement of Alexandria, Origen, and Dionysius, Bishop of Alexandria, whom Eusebius honored with the title of Great and St. Athanasius called a Doctor of the Church.

The Work of the Catholic Extension Society

Msgr. F. C. Kelley in the current installment of "The Story of Extension," in the March *Extension Magazine*, publishes a map which illustrates the remarkable work the Catholic Extension Society has been able to do in the sixteen years of its existence. There are 2,074 dots, scattered over all the continental U. S., Alaska, Porto Rico, and the Philippine Islands, and each dot represents a church building erected by Extension's aid. It is well to recall that the Society follows the general rule of making gifts only to localities wherein there is no Catholic church, and consequently the overwhelming majority of its gifts went for new posts, new centers of Catholic activity.

Altogether the Extension Society has spent much more than five million dollars for the home missions. To this must be added gifts to the foreign missions to the amount of \$30,000; \$26,000 spent on the education of boys for the priesthood; \$76,000 for the Mexican refugees and the support of the seminary in Castroville,

Tex.; \$75,000 for the distribution of Catholic literature; \$71,000 for saving the church property of the Archdiocese of Vancouver; \$54,000 for the poor priests and Sisters of Central Europe, etc., etc.

To do all this work required an annual outlay of \$33,000.

The *Extension Magazine* itself has been largely instrumental in raising these large sums. It is well edited and deserves the wide circulation to which it has attained. May we not hope that, as the Society prospers beyond the hopes of its founders, the *Extension Magazine* will dispense with such doubtful advertisements as, for example, that headed "Be a Master of Jazz and Ragtime," on page 16 of the March issue?

Regeneration

By J. CORSON MILLER

I dreamed that out of this land of ours,
Brimmed high with milk and honey and
flowers,

A new race sprang from a flood of pain,
To dazzle the eyes of the earth again.

And out of the haughty hand of Power,
And dropped from the bulging purse of
Wealth,

There came for the Poor a playtime-hour—
The Lame walked straight, and the Sick
had health.

And Love was a banner that shone with
splendor,

As bright as the ancient hills of morn,
As brother to brother, men's words were
tender,

For sacrifice out of pain was born.

And lives once black grew white with glory,
For Peace was king in our social plan;
And then, for the end of the world's brave
story,

We had the Brotherhood of Man.

—You are interested in the advertisements of others that appear in the Review. Don't you think others would be interested in yours?

A Homesick Apostate

The *Augsburger Postzeitung*, in its Literary Supplement (No. 4), calls attention to a remarkable book, "Die religiösen Kräfte des katholischen Dogmas," by Dr. Leonard Fendt (Munich: Kaiser, 1921).

Dr. Fendt is an apostate priest, who was formerly professor of dogmatic theology at Dillingen. He is now pastor of a Protestant congregation and has written the book just mentioned "for evangelical theologians who love their church and are willing to remain faithful to her, no matter how she may fare in the near future, but who at the same time are realists enough to learn from all truly popular religions, especially from Catholicism, which was the mother of all existing Christian denominations."

The book is really an extensive Catholic dogmatic theology, based upon the teaching of Trent and the Vaticanum. The exposition is substantially correct, though there are a few minor errors and several important dogmas, such as that of the primacy of St. Peter, are passed over almost without mention. "The religious decision" indicated in the title evidently leans in favor of Catholicism, and Fendt's Catholic critic in the *Postzeitung* does not hesitate to say: "We are so little used to fairness and justice on the part of those who for one reason or another have turned their backs upon the Catholic Church, that the warm and noble tone in which Fendt deals with 'the religious decision' is an agreeable surprise. One frequently asks oneself: Why did this man leave the Church? and between the lines of his book here and there one cannot help

reading the wish: Would that I were back home again!"

An Exposure of Spiritism

The puerile and immoral practice of Spiritism has received a nasty knock from the editor of the London *Saturday Review*, who, by arrangement with Sir Arthur Conan Doyle, the high-priest of the cult in England, attended a séance in Highgate some weeks ago. Although sympathetically inclined and prepared to accept genuine evidence, Mr. Filson Young speedily discovered that the preparation for the séance and the conduct of it were expressly calculated to dull the edge of criticism, and, keeping himself calm amidst the emotion around him, was able to detect the fraud. In the *Saturday Review* of January 21 and 28th, he gives an account of the whole thing which, the *Month* hopes, "will be republished and scattered broadcast, for it may open the eyes of those who are tempted by the promises of Spiritists to the combination of blasphemy and deceit involved in their practices. We are not so convinced as Mr. Young," adds our esteemed contemporary (No. 692), "that the whole thing is purely fraud, however it may have been in the case he investigated. We can readily believe that evil spirits are sometimes allowed to take advantage of the unhallowed curiosity of necromancers, and produce manifestations which are beyond nature. But there can be no doubt that the conditions insisted on for the usual séances lend themselves readily to imposture, and that the impudence of the conductors of such operations can hardly exceed the credulity of their dupes."

The Fable of the Silver Mallet

It will surprise many of our readers to learn, on the authority of Father Herbert Thurston, S. J., that the ceremonial which is alleged to take place after the demise of a pope in formal attestation of the fact of his death, exists only in the imagination of certain writers, among whom are the Roman reporters who supplied the American public with the news that, after Benedict XV had breathed his last, the Cardinal Penitentiary touched the dead Pope's head with a silver mallet, and called three times: "Giacomo della Chiesa, are you there?" This ceremonial is described in so many otherwise reliable Catholic books (such as, for instance, Goyau's "Le Vatican" and Moroni's "Dizionario") that one can hardly believe one's eyes when one reads in the February number of *The Month* (No. 692, pp. 170 sqq.) Father Thurston's positive assurance that no silver hammer is ever used to strike the pope's forehead and that the custom of calling aloud three times the words "Pater Sancte" was discontinued nearly two and a half centuries ago, on the death of Clement X, in 1676.

"It really seems a pity," Fr. Thurston facetiously concludes, "that the attention of Sir James Fraser has never been directed to this interesting ceremonial. . . . He would, we feel sure, find in the alleged custom abundant material for another new volume of 'The Golden Bough.' Surely it is obvious that the mallet episode enshrines a most illuminating revelation of the manner of providing a new pontiff or god among primitive peoples. When the old chief medicine-man grew weak, you

knocked him on the head with the nearest available piece of timber . . . and then you called him at intervals by his name, affectionately and solicitously, until he ceased to answer. . . . After that you shut up all the most disputacious members of the tribe to elect the new pontiff, and you left them without food and water until they came to an agreement. Sir James Fraser would work out the details with immense learning and with abundant illustrations from the practice of all primitive peoples from Lapland to Patagonia. And the result would be quite as valuable and quite as true to history as Sir James's elucidations of the rôle of the famous priest of Diana in the grove of Aricia."



An Eminent Swiss Catholic Writer

Dr. Wm. Oehl, of the University of Freiburg (Switzerland), contributes to the Literary Supplement of the *Augsburger Postzeitung* (No. 4) a paper on the life and writings of Msgr. A. Meyenberg, the eminent Swiss priest and writer, who is well known also in English speaking countries through one of his classical books on homiletics, which has been translated into our language.

Albert Meyenberg was born November 9, 1861, at Lucerne and studied theology (1881-1884) at Innsbruck and under Msgr. F. Hettinger at Würzburg. He was ordained to the priesthood in 1885. Upon his return to Switzerland he taught Christian doctrine for six years at Baar and Zug and, in 1891, was appointed professor of moral theology in the seminary at Lucerne. A few years later he gave up moral theology and took the chair of homiletics and pastor-

al theology. It is with subjects of these two important sciences that most of his published writings deal. His best known books are: "Homiletisch - Katechetische Studien," 1892; "Ob wir ihn finden?" 1907; "Ist die Bibel inspiriert?" 1905; "Wartburgfahrten," 1909; "Weihnachtshomiletik," 1921. His "Wartburgfahrten," in the opinion of Dr. Oehl, ranks with Bishop von Keppler's "More Joy" and Fr. Morawski's "Abende am Genfersee" as one of the classics of modern German Catholic literature. Msgr. Meyenberg is also an authority on botany, which has truly been called the "scientia amabilis," and for a number of years has edited with great skill the weekly *Schweizerische Kirchenzeitung*, which is among our most valued exchanges.

We join in the congratulations of his friends upon his sixtieth birthday and hope this distinguished Swiss Catholic editor and author will for many years to come be enabled to continue his strenuous and fruitful labors on behalf of that venerable world-view of which he is one of the most brilliant and effective exponents in Europe to-day.

—◆◆◆— Dante and the Visio Alberici

Dante in several passages of his writings alludes to a certain work commonly known as "Alberici Visio." Who was this Albericus and what about his "vision"? The Catholic Encyclopedia mentions only two persons by that name: a Cardinal of Ostia, who died in France, A. D. 1147, and Alberic of Monte Cassino (died 1088), also a cardinal, whose later writings are said to be found among those ascribed to Peter Damian. There is, however, an-

other Alberic. He was born at Settefrati, a hilly municipality in the diocese of Sora, in 1101. When ten years old, he had a strange vision. A dove carried him to Heaven by the hair of his head and presented him to St. Peter, who promised to show him the eternal realms. Two angels conducted him first through Hell, then through Purgatory, and finally through the seven heavens. Later the youth entered the famous abbey of Monte Cassino under Abbot Gerard, where he was ordained to the priesthood, in 1124.

This "vision" created quite a furore and soon was known to the populace far and wide. Abbot Senioreto commanded the monk Guido to put it to paper, but neither diction nor composition pleased him, and he charged Peter the Deacon with the task.

The "Vision of Albericus," as written down by Petrus Diaconus, is still preserved in MS. at Monte Cassino (Cod. memb. n. 239). It was first published by Francesco Cancellieri in 1814 and reproduced in an edition of the "Divina Commedia," Rome, 1815. The Monte Cassino edition of the "Divina Commedia" of 1894 also contains a careful recension of the "Visio Alberici."

Though many commentators on Dante ignore the "Visio Alberici," some (like Carey, and especially Italian writers) acknowledge a striking similarity of contents between the two works.

Additional information on this topic may be found in the *Rivista Storica Benedittina*, Rome, 1911, Vol. VI, pp. 214-220, whence we have extracted the above quoted data for the benefit of the readers of the F. R.

P. CHAS. AUGUSTINE, O.S.B.

Notes and Gleanings

A contributor to *Blackfriars* (No. 23) recalls a good joke by the late Cardinal Wiseman. Wiseman, he says, had a ready wit, which he sometimes indulged even at the ceremonies in which his heart delighted. On one occasion the celebrant *coram Cardinali* was a very reverend but very small priest in a voluminous red chasuble and a stole so long as almost to trail along the ground. This was too much for the Cardinal, who could not refrain from saying to one of his attendants: "Quis est iste qui venit de Edom, tinctis vestibus de Bosra? Iste formosus gradiens in stola sua?"

Not a few of the popes were gifted with a keen sense of humor. Fr. Walter Gumbley, O.P., writing on "Dignity and Humor" in No. 23 of *Blackfriars*, names especially Gregory the Great, Benedict XIV, Pius IX, and Leo XIII. Of Benedict XIV he says: He was not only a great wit himself, but thoroughly appreciated wit in others. Once the poverty-stricken scholar Galiani sent him as a present a large chest full of rocks and lava collected around Vesuvius and enclosed a note saying: "Holy Father, command that these stones be made bread." The Pontiff at once conferred on him a canonry with an income of a hundred ducats. Pius IX, when the majority of the Sacred College voted against political amnesty, put his white skullcap over a pile of black beans, declaring, "Now they are all white!" When a cardinal, referring to the great mortality amongst his brethren, said to the aged Pius that the beads were dropping off the Rosary, the Pope struck his breast and replied: "Yes! But the Pater Noster remains firm."

Sarcasm is often met amongst the higher clergy. Chadderdon, the Protestant Bishop of Norwich, compared "the discovery of a good wife to the search of an eel in a barrel of snakes." Likely enough, comments Fr. Gumbley, domestic worries had driven him into open advocacy of a celibate life.

Very clever was the pun by which George Mountain obtained the see of London from James the First. On hearing that the King had a difficulty in making up his mind concerning the vacant bishopric, Mountain said to him: "O King! if thou hadst faith, thou wouldst say to this Mountain: Go, cast thyself into the See, and lo! it would be done."



Once upon a time the better magazines were purchased and read by the middle class; now their price makes them in a measure "exoteric." The "man in the street" is fed with cheap and worthless papers and magazines, half filled with advertisements, for publishing, under Capitalism, has become a mere business, which has to show profits, not only for the publishers, but for the dividend-hungry stockholders who have provided the capital necessary to run a large printing concern. And the businesses which advertise in these papers and publications also have to show profits, not only for the firm, but also for the stockholders, and so on and so forth. The whole thing, as Mrs. H. M. Hyndman says in a letter to *Blackfriars* (No. 24), "is a vicious spiral, leading us lower and lower down! . . . Mammon and Stupidity, twin gods of the possessing class, have stolen from the people those opportunities of education which they themselves do not use."



"Written with a purpose," "tendencies," "thesis novel or play," have become stock phrases among book reviewers. Yet, as a writer in *Blackfriars* points out (No. 24), a book written with no purpose at all would be an exceedingly strange performance. Of course, the implication commonly is that the purpose, tendency or thesis does not appeal to the reviewer. Most books nowadays, it is to be feared, are written for no other purpose than to make money—at the expense, all too often, of good taste and good morals. Yet we rarely hear book reviewers waxing wroth over this "purpose."

Prior Vincent McNabb, O.P., one of the Dominican friars engaged in Englishing the "Summa Theologica" of St. Thomas, in a review of this monumental work calls attention to the fact that St. Thomas, in dealing in the "Supplementum" with the "Four Last Things," shows a certain youthful vigor rarely found in the mellowed pages of the "Summa." One amongst many examples, he says, is found in Question 77, Article 2. "St. Thomas never came so near deserving the praise 'He did not suffer fools gladly,' as in this article, which deals with the unending race of fools given over to Apocalyptic ravings and computations. He brings to a close his calm discussion of these arithmetical lunatics with the grim phrase: 'The falseness of these calculators is evident; as will likewise be the falseness of those who even now cease not to calculate.' But our translation is little more than a pale cast of the strong original: 'Quorum falsitas patet; et patebit similiter eorum qui adhuc computare non cessant.' A perfect silhouette!"

A Catholic reviewer of the latest English biography of Bossuet (Jacques Benigne Bossuet: a Study") by E. K. Sanders, an Anglican lady, says it is an admirable work, as a whole, but by no means ideal, because "no outsider can ever write the ideal biography of a Catholic saint or churchman." The book's chief blemish is the author's lack of understanding of the simple truth that a very low and scanty practice is compatible and often co-exists with very real faith. Thus Mrs. Sanders is baffled by Mme. de Montespan, who, while she was the king's mistress, rigidly observed the fast. The Madame herself has explained the reason: "Must I commit all sins because I commit one?" Mrs. Sanders also shows her ignorance of the Catholic religion—and of the human heart—when she wonders at the occasional desire of the royal mistress to approach the Sacraments; at the immoral king himself upholding the obscure priest who had refused absolution to his principal

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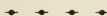
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favorite at the height of her power; at the sorceress and poisoner who held that a novena of prayer could work greater wonders than a potion or an incantation, etc. "Men who do not translate their theories into practice often hold those theories very firmly and with intelligent conviction."



"A Religious Medley" is the way Dr. Richard Downey in the *New Witness* (No. 482) characterizes "An Encyclopedia of Religions" by Maurice A. Canney (London: Routledge). "It is a mine of information about things that don't matter," he says. "The things which the average student of religion wants to know are not there." For Catholic matters Mr. Canney's chief, if not sole, authority is Addis and Arnold's Dictionary, and his references are to the seventh edition of 1905, instead of to the current (ninth) edition of 1917. He has apparently never heard of the Catholic Encyclopedia or of the classic works of Catholic scholarship. Needless to add, "An Encyclopedia of Religions," though it may possibly prove of some value to the advanced student of comparative religion and to occultists in search of *bizarceries*, cannot be recommended as an adequate work of reference for "the cultured general reader." It is but fair to add, however, that Canney's Encyclopedia is praised by the usually careful London *Universe* (No. 3187).



Information of great interest to the layman is scattered here and there through the pages of "The Wheat Plant," an agricultural monograph just published by Prof. John Percival, of Reading, England. Perhaps the most remarkable single fact recounted in the book is that there are at least 2,000 varieties of wheat which grow under widely different conditions. So various is the range that somewhere or other in the world a wheat crop is being cut always, no matter what the time of the year. The author regards our bread wheat as a hybrid derived from the wild small spelt of the Balkans and the

wild emmer of Syria and western Persia. The wheat grown by primitive man was probably the club dwarf variety still cultivated in Turkestan. Prof. Percival scoffs at the stories that grains of wheat taken from Egyptian tombs have germinated. His own tests with grains of known age show that few kernels over fifteen years old will sprout, and he points in corroboration to the experiments of Prof. Flinders Petrie, who has tried in vain to grow the kernels of wheat found in his Egyptian explorations.



Herder's *Literarischer Handweiser*, now edited by Dr. Gustav Keckeis, is the leading Catholic magazine devoted entirely to book reviewing in Germany. No. 1 for 1922 inaugurates a new series of this time-tested old periodical, now in its 58th year. The *Literarischer Handweiser* is published monthly and counts among its contributors such eminent and universally known scholars as Fr. H. Grisar, S.J., Msgr. C. M. Kaufmann, Fr. H. Muckermann, S.J., Dr. L. von Pastor, Prof. E. M. Roloff, Fr. Eric Wasmann, S.J., etc. Subscriptions for 1922 are taken by the B. Herder Book Co., of St. Louis. The subscription price is two dollars per annum.



Fr. Hildebrand Höpfl, O.S.B., an eminent Scripturist now teaching in the Collegio S. Anselmo in Rome, in No. 4 of the Literary Supplement to the *Augsburger Postzeitung* reviews Fr. W. Schmidt's S.V.D. "Der strophische Aufbau des Gesamttextes der vier Evangelien," to which we briefly referred in our issue of February 1. Fr. Schmidt, as our readers may remember, thinks he has made the sensational discovery that the entire text of the Gospels—not only the addresses and parables of Christ, etc.—is composed in verses and strophes, built up, not according to subjective notions, but according to objective historical criteria; that the strophes are grouped into pericopes, and that the pericopes form larger groups, which in turn go to con-

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stitute the whole of each Gospel. Dr. Höpfl admits in certain parts of the Gospels a kind of rhythm, analogous to that found in the sapiential books of the Old Testament; but he regards the "objective criteria" of Fr. Schmidt as entirely too subjective to form the basis of such a strange theory, which leaves unanswered the question: Did Jesus Himself speak in verses or did the Apostles clothe His teaching in poetical garb? In the latter case it would be more difficult to uphold the historicity of the Gospels.

◆ ◆ ◆ ◆ ◆
The sensational appointment of Father Joseph M. Denning, of Marion, O., as American ambassador to the Vatican, with which we were regaled soon after the inauguration of Mr. Harding, has simmered down to the commonplace assignment of that reverend gentleman to the post of consul at Tangiers. We are assured that Father Denning's ordinary, the Archbishop of Cincinnati, has given his consent to this appointment, and that, of course, settles the matter so far as ecclesiastical discipline is concerned. As to the larger question of priests entering politics and accepting political offices, not a few of Fr. Denning's own brethren of the cloth seem to feel that his case is setting a bad precedent.

◆ ◆ ◆ ◆ ◆
Bishop Chartrand, of Indianapolis, in a pastoral letter on the Catholic press, says that "the efforts of writers and publishers of Catholic literature are deserving of praise and encouragement, and we all of us have an obligation of making their labors fruitful and far-reaching." The Bishop wholeheartedly adds: "We may not always agree with the opinions of individuals as expressed in its [the Catholic paper's] columns, but unless faith and morals are attacked, entire freedom of expression ought to be granted to editors. In largeness of mind we should be able to discriminate between essentials and mere personal opinion." Would that all bishops and priests supported the Catholic press in such a broad-minded and generous fashion!

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(48th Installment)

As we had a good, reliable mixed choir, I was anxious to get a pipe organ. We had a reed organ, but I felt my choir deserved a fine pipe organ; at the same time I feared to ask for it, as some might object to this and say other things were more necessary. Therefore, I resolved to take the people by surprise, and one Sunday announced that we were going to have a pipe organ for our splendid choir, which had been so faithful, and in which the main singers had been active from the first day that services were held in Jonesboro, before we had a church, in fact, when we still had Mass in a private room, in 1884. I asked those who were ready to help to bring me their contribution, but added that I expected the greatest sacrifice from those, if there were any, who did not think we needed a pipe organ and were therefore determined not to contribute, namely to keep quiet and say nothing. I mentioned the wheel which does not work, but makes the greatest noise. Then I turned to the others who were glad to help and told them: "If anybody makes any remarks about purchasing the organ, ask at once, How much did you contribute? If they reply, nothing, tell them either to open their pocket-books or to shut their mouths." Well, I never heard the least remark concerning the organ and never got anything more easily. In fact, many a time I succeeded in a similar way when more earnest words would hardly have been heeded.

In the early days of the Catholic colony of Pocahontas I had a number of uncultured people who vexed me by their lack of manners. I am sorry to say they were mostly country-people of mine from Switzerland. Some had the bad habit of turning their heads every time the church door would open, even during the sermon; they were determined to know who had come in. Alluding to this, I told them, it was good that they showed themselves indignant about people who came too late, but on account of the great distance of many farmers from church, and their defective clocks, this was unavoidable at times. However, henceforth they would not need to look around, as I could see the persons from the pulpit, and in future would tell them who it was, whenever the door opened. They all laughed. Soon after the door opened again. A lady entered whom I did not know. Therefore I remarked: "This time you will have to look for yourselves, for I do not know this lady." I had no more trouble with people looking around.

Two Sisters, Mary Ann Brunner and Meinrada End, accompanied me to Europe.

We took passage on the beautiful Hamburg liner, "Graf Waldersee," and we had a splendid voyage. The weather was fine, the service all that could be desired, concerts by brass bands in the open air and at night by a good orchestra in the large dining-room of the second class. On these occasions almost everyone would take part in the singing of popular songs played by the orchestra. Leaflets with the words of the song were handed around. A Bohemian priest, Msgr. E. A. Bouska, rector of St. Wenceslaus' Church, at Tabor, N. D., kept our company in good humor during the whole trip. Notwithstanding his anti-semitic remarks and his many jokes at the expense of the people from Jerusalem and Samaria, our Jewish fellow-travelers were always seeking his company.

We found our people glad at our arrival in Switzerland, but for quite a while my health improved but little. Nevertheless, I traveled about a good deal, visiting various friends and places and acquiring numerous objects for the Arkansas missions. In August, I went to Munich to visit Msgr. George Brucke. I intended to remain there only a

few days, but the famous Münchener beer worked like a tonic on me; my appetite returned, and the tired malarial feeling disappeared. I was told that this was the experience of many visitors and thereupon prolonged my stay for two weeks. I returned to Switzerland in good health, full of courage and strength to resume my work.

Arriving in my home town on the last day of August, to my surprise I found the town decorated as it had been for my first Mass. On the Feast of St. Symphorosa, September 2nd, was the 25th anniversary of my first Mass. On the eve of the feast the Abbess gave a banquet in the large guest-hall of the Abbey to the jubilarian and his many clerical friends. While we were at table the young men of the congregation came in procession with torchlights to the piazza of Our Lady's fountain, in front of the Abbey's guest-house. The band played and fireworks went up.

(To be continued)

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Literary Briefs

Pope Pius IX

Mr. J. Herbert Williams publishes in book form what is hardly more than an essay on "Pope Pius IX," written with a view to further in English-speaking countries the cause of that saintly Pontiff's beatification. The essay is worthy of perusal, but it was hardly important enough for a book. (Sands & Co. and B. Herder Book Co.).

A New Story by Father Spalding

Father Henry S. Spalding, S.J., has published another of his fascinating stories of out-door life and adventure for boys. It is entitled, "Signals from the Bay Tree" and deals with the adventures of three boys who made a camping trip into the almost unexplored regions of the Ten Thousand Islands and the Everglades of Florida. (Benziger Bros.)

A Novelette by Miss Nesbitt

"Lamps of Fire" is a novelette—it is hardly long enough to be called a novel—in which the author, Marian Nesbitt, weaves a readable and entertaining story around the theme, "Jealousy is as hard as hell; the lamps thereof are lamps of fire and flame." The publishers (Matré and Co., Chicago) are to be congratulated on the workmanship and appearance of the book.

Indulged Prayers

The "Treasury of Indulgences," compiled by M. P. Donelan (B. Herder Book Co.), contains a large collection of prayers and ejaculations indulged by the Church. It is excellently adapted for visits to the Blessed Sacrament as well as for the regular church services. Religious cannot afford to be without it and for the Catholic who is intent upon more than Sunday Mass, it is a real blessing.

The Divine Motherhood of Mary

In a volume titled "The Divine Motherhood," the Rt. Rev. Ansgar Vonier, O.S.B., Abbot of Buckfast, sets forth in popular style and for devotional purposes the teaching of the Church on the divine maternity of the B. V. Mary. The treatise would be more convincing had the author heeded the timely suggestions made for the reconstruction of Mariology some years ago by Dr. Bartmann of Paderborn. (B. Herder Book Co.)

"Vademecum Theologiae Moralis"

This is the title of a synopsis of moral theology by Fr. Dominic Prümmer, O.P., of the University of Fribourg, Switzerland, designed for the use of seminarists and con-

fessors. It contains within 593 16mo pages the entire doctrine, condensed, of the author's well-known three-volume "Manuale." The book is beautifully printed on very thin paper and fits snugly into the coat pocket. No doubt it will please those who have used the "Manuale" and many others who stand in need of a digest of this kind. (B. Herder Book Co.)

The Church and Eugenics

The third, revised and enlarged, edition has appeared of Fr. Thomas J. Gerrard's C. S. G. pamphlet, "The Church and Eugenics." The booklet is a classic and admirably adapted in scope and method for the use of social study clubs, of which we in America have, alas, too few! The new edition has been brought up to date and contains a short appendix in which the thorny problem of "Instruction in Matters of Sex" is treated with masterly delicacy. The author's guiding thought is that religion is the only force in the world capable of realizing the final aim of sound eugenics. (C. S. G. and B. Herder Book Co.)

The "Summa Theologica" in English

The latest volume of the literal translation of the "Summa Theologica" of St. Thomas Aquinas by the English Dominicans comprises Questions LXIX to LXXXVI of the Third Part (Supplementum), which is presumably the work of Fr. Reginald of Piperno. It deals with the resurrection, the last judgment, suffrages for the dead, and the quality of the risen bodies. The important work of translating the "Summa" is thus nearing its completion, and it is but just to say that the high standard set from the beginning is being maintained to the end. Let us hope for a revival of Thomistic theology among us as a fruit of this laborious undertaking. (Benziger Brothers).

A Thesis on Cynewulf

"The Dependence of Part I of Cynewulf's Christ upon the Antiphony" is a Catholic University doctoral dissertation by the Rev. Eugene Burgert, O.S.B. The author has delved into some very interesting phases of the literature and history of the times of Cynewulf, and though the atmosphere is occasionally quite tenuous, the careful reader will agree with the conclusion that the relation of Christ I to the Antiphony is one of almost complete dependence. We note in passing that the author attacks the accepted opinion that Cynewulf was a savant rather than an humble poet. This opinion is based on the assumption that Cynewulf's acquaint-

ance with patristic, hymnic, and liturgical literature came from a daily reading of the Divine Office rather than from long hours of scholarly meditation over the Fathers and Biblical literature.

The Formation of Character

The B. Herder Book Co. have brought out an American edition of Fr. Ernest R. Hull's brochure, "The Formation of Character." It is in one sense the sequel, in another sense the prelude of the same author's admirable booklet, "Fortifying the Layman." The author discusses the training of the young under a scheme of three questions: (1) What sort of result do we want our training to produce? (2) What sort of material is given us out of which to produce the result? (3) How are we to handle that material so as to bring the desired result about? The whole constitutes an admirable handbook for parents on the duties they owe to their adolescent children and the best way of performing these duties. Fr. Hull is always brilliant and always practical. We trust this brochure will have an even larger sale than "Fortifying the Layman." (B. Herder Book Co.)

Books Received

The Church in England. By the Rev. Geo. Stebbins, C.S.S.R. xi & 620 pp. 8vo. Sands & Co. and B. Herder Book Co. \$5 net.

Relations Intellectuelles avec les Centraux? Par Maurice Lecat. viii & 128 pp. 8vo. Louvain: Chez l'Auteur, Avenue des Alliés, 92. (Wrapper).

Saint Gregory VII, Pope. (The "Notre Dame" Series of Lives of the Saints). vi & 245 pp. 12mo. Illustrated. Sands & Co. and B. Herder Book Co. \$1.80 net.

Der heilige Franz von Borja, General der Gesellschaft Jesu (1510-1572). Von Otto Karrer, S.J. Mit einem Titelbild, xvi & 442 pp. 8vo. Freiburg i. Br.: Herder & Co.; St. Louis, Mo.: B. Herder Book Co. \$2.50 net.

The Ascent of Calvary. By Père Louis Perroy. Authorized Translation from the French by Marian Lindsay. With Introduction by Archbishop Glennon. xi & 336 pp. 12mo. P. J. Kennedy & Sons. \$1.60 post-paid.

Herders Konversations-Lexikon. Dritte Auflage. Reich illustriert durch Textabbildungen, Tafeln und Karten. Zweiter Ergänzungsband. Erste Hälfte: A bis K. Zehnter Band des Gesamtwerkes. 928 cols. B. Herder Book Co. \$4.75. (Price of the entire work, ten volumes, \$56.50 net).

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The Fortnightly Review

VOL. XXIX, NO. 7

ST. LOUIS, MISSOURI

April 1, 1922

About H. G. Wells

By the Rev. Edw. P. Graham, Sandusky, O.

It is painful to write about H. G. Wells, because no matter how mild and restrained the language used, he persists in displaying himself, to quote his own words (as Mr. Britling), "a weak, silly, ill-informed, and hasty minded writer." The difficulty is increased by his ignorance of religion, which is such that merely to quote him borders on blasphemy. That he is popular as a novelist is not to be wondered at, as he depicts, vividly and briskly, and with many a happy phrase, contemporary life around him. But his ability as a story-teller would not account for his vogue. He is also, like other spoiled authors, a propagandist or tendency writer, being the ever open mouthpiece for many of the Younger Generation, who despise the stupidity of their fathers and the absurdity of their mothers. Yet even this additional reason can scarcely account for the notoriety which is his and is so excessive that it suggests, not a natural, but a stimulated growth. He set out by the easiest way to win an audience, namely, by attacking everything of the past, particularly of the immediate past or Victorian period. "Accordingly he put into circulation the popular epithets for the politics, religion, art and morals which prevailed in the dingy, furtive, canting, humbugging English world of his fathers with its muddled system, its

emasculated orthodoxy, its shabby subservience, its unreasonable prohibitions, its rank surrender of mind and body to the dictation of pedants and old women and fools. At the same time, he gave currency to the catchwords of the new era: 'scientific method,' 'research,' 'efficiency,' 'constructive statesmanship,' 'eugenics,' etc. . . . And we are feeling persuaded," as Professor Stuart P. Sherman, just quoted, adds, "that we are moving, or that the world has rolled on and left us behind."

Wells denounces with ease and demolishes with zest everything, —the past as unsatisfactory, the present as contemptible, and then offers ideas vague, crude, and impracticable to reform nothing less than the whole world. Not knowing enough either of theology or of history to hesitate, and unaware of the existence of any such virtues as humility or modesty, he theorizes and dogmatizes until one is perplexed as to whether he knows he is a humbug, or innocently imagines he is a philosopher. Openly he avows that he cares not for facts, making his beliefs as he needs them. The proved experience of mankind has no weight for him and he has "no shyness about theology, of which he is fearless." He had a scientific education, but throws all its methods overboard when romancing for reform, and faith in himself is the

only infinity he knows, though some of his readers suspect it has a counterpart in his ignorance of himself and of his kind.

Marriage, according to Gladstone, is a touchstone of reform. Mr. Wells generously admits that man's ideas of marriage must be profoundly modified to suit his plans; but that is a secondary consideration to him. "I want to change the respective values of the family altogether. There must be experiments: Splendid and beautiful and courageous people must come together and have children, and motherhood must be endowed. To this proposition there is no alternative." What is the object of all this? The development of a "great race mind. To this must our lives be given." So now you know why, at least, the English exist for "Our Empire," and you see that, after twenty centuries, this earthbound prophet has climbed no higher than the pagan Scipio's Dream!

For a sound basis for his zoölogical morality, Mr. Wells declares we must reject and set aside as starting propositions all abstract, refined, and intellectual ideas—such as right, liberty, happiness, duty or beauty,—and hold fast to "the fundamental assertion of life as a tissue and succession of births." It is useless to analyse or comment on this. It comes from the fertile pen that has produced many futile works which advocate reconstruction of the world and the alteration of human nature, that his heroes and heroines may philander together for a twelvemonth in tranquillity. ("Man when he was in honor did not understand . . . and is become like to senseless beasts." Ps. 48.)

No doubt assailed him for the

success of his schemes, for, like most of our own pseudo-reformers, Mr. Wells pins his faith on the State to accomplish all reforms. Indeed, the State looms so large in his plans that even he, the imperturbable, was distressed to discover that German efficiency was the realization of his life-long dreams. That, of course, not being English, should be destroyed; but he was honest enough to modify his condemnatory attitude towards the Germans, and to confess also that the way he had urged so long on his fellow-citizens was not the way of salvation. He had found something was necessary besides state-directed machinery to railroad mankind into the scientific millennium.

May be it was a god. Well, if so, Wells was not discouraged, but, forgetting Voltaire's sarcasm, he started to discover or, rather, to formulate a god. The newly-evolved idol bore a suspicious likeness to his discoverer, being nothing but a magnified image of Wells himself thrown on the low-hovering clouds, hazy, indefinite, very finite and not yet quite complete either in form or power. It hath not fully appeared what manner of god he shall be, but, as he knows no righteousness, he does not concern himself with man's individual acts as to food, health, and sex! Our physicians relieve this youthful god of these unimportant and perhaps embarrassing details. All this and more is contained in Wells's "God The Invisible King," which, in the vernacular, is "some book." There is many a page in it that makes no more sense than Mrs. Eddy's *Olla Podrida* of Quimby's "Christian Science" and her own hash of philosophic odds and ends, put on

the market under the label, "Science and Health." Mr. Wells's publishers, it is charitable to suppose, accepted the book on account of his name, and some critics were perplexed at it and some were afraid to condemn it for what it is, namely, a piece of intolerable impudence and incredible ignorance. There are, alas, many readers and writers in this country who dare not call their souls their own and who, abandoning their common sense at the sound of the dailies, weeklies, monthlies, and quarterlies, bow down and adore a popular idol.

Spontaneous generation has no place in biology; neither has it in sociology. So, to classify Mr. Wells, suffice it to say that, as god-maker, he descends generically from Comte: but it is not worth the pains to differentiate him specifically, as he offers nothing worth while. Podmore informs us that Andrew Jackson Davis's god was a "progressive nebula." Wells has progressed, as his god is a progressive idea, which is, of course, consolingly more spiritual. "Whence," "Why," and "Whither," before this inchoate deity was discovered? Do not bother Mr. Wells with trifles.

It is amusing to see Mr. Wells, mistaking the interest aroused over the one repentant "naturalist," leap to the conclusion "that he, single-handed, has made a great light break upon the world waiting in outer darkness for his private illumination. Far from admitting that he has returned to the fold, he naively lifts up his voice and invites the fold to turn to him." (Prof. Sherman). And how does he expect to establish the kingdom of god on earth, in which there shall be "no churches,

no priests, no bibles, no creeds"? By complete and universal anarchy, with one exception—Mr. Wells is to lay down its absolute rules.

But, you exclaim, all this is absurd and trifling. Of course it is, and so is Mr. Wells, who resembles a motley-clad clown leaping into a pulpit and juggling words whose meaning he knows not. How unlike Mr. Chesterton's honest confession and his ensuing hearty and logical fight for sanity.

There is, however, a very serious side to it. Many really consider Mr. Wells as a guide, a kind of prophet, and he, in his colossal egotism, presumes to teach and to lead. One cannot be too severe on him, neither can he complain, as he condemns Christianity with its Founder and all its teachers and leaders. Its glorious and thrilling history is a closed book to him. "You brute, you bestial thing of pride and lies! You who have overshadowed the souls of other men. You senseless fool!" so cried the Angel from the Land of Beautiful Dreams, in one of his rather disappointing stories. Why not so address Mr. Wells himself, who rushes in ruthlessly on holy and sacred ground? If there was any certainty that, even in his best moments, he were not simply attitudinizing, simply playing the novelist, one might sympathize with him as with a man groping for the light; but, when he knows no supreme being and starts to fashion one mentally, bit by bit, like an image-maker of old fashioned an idol for his own worship, it is permissible to prefer a medicine-man of Borneo to Wells the god-maker.

Many read Mr. Wells for his stories: those who read him for

ought else are a melancholy justification for Schopenhauer's "purling race of miserable men,"—a race going to broken cisterns and a sad proof of a world becoming mad because it has rejected Christ. It is impossible at present

to picture H. G. Wells on his knees, saying, *ex corde*, the Our Father, but since with God all things are possible, so one day may this dreamer also write, "*ex somno solutus sum*."

Europe Without Peace

The results of a great and destructive war are now manifest in the material depletion of Europe; and the ideals that were held up in the fervor of conflict seem but mocking shadows to the peoples who, after attaining the climax of an unparalleled united effort, have gone down again into a cheerless world of neglected firesides, worn-out workshops, and ruined markets. The prevailing mood is one of disillusionment. The great concentrated passions of the war have shrunk into an indiscriminate petulance. It seems incredible now—so narrow and sordid has life once more become—that only a few years ago millions of men were struggling under the compulsion of meanings and purposes suddenly revealed in some broad historical perspective.

Which is real—yesterday or today? What is to blame for our present unhappy condition—the war or the peace? The tendency now is to blame the peace and the authors of peace, and, in a curious revulsion of feeling, to repudiate the motives and associations of the war. It is remarkable to see how the arguments of pacifists which were regarded as heretical and treasonable when the struggle was at its height, are not only tolerated now, but are being proclaimed and frequently accepted as a new orthodoxy.

Signor Nitti, who, as prime

minister of Italy took a prominent part in the work of the Supreme Council and the discussions concerning the application of the Treaty of Versailles, in a book entitled, "*L'Europa senza Pace*" (Florence: Bemporad), attempts to give such an analysis.

"I believe," he says, "that Europe is in grave peril of collapse, more on account of the peace treaties than on account of the war."

Signor Nitti's thesis is that, the economic unity of Europe having been dislocated by the war, the task of the peace-makers should have been so to adjust the terms of peace as to re-establish that unity as soon as possible. This task, he considers, they failed to achieve, largely because of the impossible claims put forward by France, as a result of which burdens impossible to bear were imposed on Germany, and the victors themselves are suffering from the consequences of their disloyalty to their own professed principles.

The victors, says Signor Nitti, in their manner of making peace, have displayed the mentality that led the Germans into war. The consequence is that the restoration of the economic unity of Europe, which is of vital necessity to all nations, has been frustrated by the peace. The defeated nations are falling into bankruptcy and are dragging the victors with them into the abyss. Europe is

essentially a unity, and the paralysis or collapse of any one of her members means the decay of all. To crush Germany means to destroy Europe.

It is worth while remarking on Signor Nitti's attitude toward the question of responsibility for the war. He admits that, during the war, all the Allies very loudly and emphatically attributed the responsibility to Germany. That, he lightly declares, was a war measure dictated by the necessity of exciting and maintaining the fighting spirit of the peoples. (!?) But though Germany, he says, was to a large extent responsible, owing to the strength and arrogance of her military caste, the fatuity of her emperor, and the mediocre capacity of her politicians, yet she was by no means wholly responsible. Signor Nitti restates the familiar view, to which Mr. Lloyd George once lent support in a speech, that the behavior of all Europe was such as continually to increase the risk of war, and then proceeds to suggest that if Russia had not been so provocative, Germany would never have plunged into the conflict. He refers to conversations he had before the war with German statesmen who expressed their anxiety at the growing strength, and what they regarded as the growing aggressiveness, of Russia, and he affirms that the feeble Czar was surrounded by corrupt and reactionary statesmen, who were plotting a war in Europe to recover the prestige lost in Manchuria.

Signor Nitti regards Germany as "the most cultivated nation in Europe"—the phrase recurs again and again—and sometimes grows warm in her praises, though occasionally he makes cautious reser-

vations. He considers that Germany, if she had won, would have made a wiser peace. "*Dotata di maggior senso pratico, avrebbe chiesto forse condizioni meno impossibili per avere un vantaggio sicuro senza la rovina del vinto.*" He expresses warm sympathy for Hungary, who, he says, has lost much of her territory to "peoples of inferior culture." The policy of France he severely condemns, while expressing admiration for the democratic traditions from which, he declares, France has temporarily departed. He frequently claims Mr. Lloyd George as a supporter of his views, and towards the United States his attitude is one of sedulous admiration, to the point of describing as "praiseworthy" the refusal of the Senate to ratify the Treaty of Versailles.

The chapter on reconstruction contains practical suggestions for the reduction of the amount of reparations and the inclusion of Germany in the League of Nations.

The chaplain of Folsom Prison, California, asks for Catholic books, magazines, and papers for the men in his charge. His address is: Rev. J. H. Ellis, Prison Chapel, Represa, Cal.

♦ ♦ ♦

We learn from a private source that Father P. De Roo, of Portland, Ore., has completed his attempted rehabilitation of Alexander VI, on which he has been working a number of years. The work will consist of five volumes, or about three thousand pages in all. The author maintains that Alexander has been maligned even by Catholic historians like Prof. Pastor, and was in reality a great and good pope. As it will require about \$12,000 to bring out this work, its appearance is somewhat uncertain.

The Definability of the Assumption

The Rev. J. Ernst, D.D., has republished, in book form, his articles on the Assumption of the B. V. Mary, which originally appeared in the *Theologisch-praktische Quartalschrift* of Linz (cfr. F. R., XXVIII, 19, p. 351). The volume is entitled, "Die leibliche Himmelfahrt Mariens, historisch-dogmatisch nach ihrer Definierbarkeit beleuchtet," and is published by Manz of Ratisbon (64 pp. 8vo.).

Dr. Ernst, as our readers know, denies that the doctrine of the Assumption can be established on purely historical, or even exclusively dogmatic, grounds. He shows, against Gutberlet and Renaudin, that there is no real *sententia communis*, nor a *consensus Patrum et theologorum*. He attributes great weight to the attitude of the Breviary Commission under Benedict XIV.

Msgr. Meyenberg, in a review of Dr. Ernst's book in the *Schweizerische Kirchenzeitung* (1922, No. 2), expresses the opinion that Dr. Ernst demands too much for the definability of the doctrine of the Assumption. He points out that Dr. Scheeben many years ago admitted that if the Assumption of the Bl. Virgin Mary would ever be raised to the rank of a dogma, it would be, not on the strength of any historical tradition, but for reasons of congruity derived from speculative theology.

"The Church," says Monsignor Meyenberg, "is guided by the Holy Ghost and therefore able to enucleate from its seed-hulls, as it were, a dogma that has been temporarily obscured. Dr. Ernst, moreover, seems to attribute too little importance to the voices constantly raised in tradition and the-

ology in favor of the doctrine of the assumption. His distinction between a *pia* and a *probabilis opinio* (see Benedict XIV, *De Festis*, P. II, c. 8, n. 18) and between *fides pia* and *fides dogmatica*, is well founded; but we must not overlook the fact that Benedict XIV himself observed that it would be "*impium*" to deviate from the *opinio pia et probabilis* concerning the bodily Assumption of Our Lady into Heaven. Dr. Ernst is probably right in holding that *impium* here does not mean impious in the sense of godless, but merely, opposed to *pietas*, i.e., to that childlike reverence which men owe to sacred things. But he weakens the attitude of Benedict XIV, which cannot be fully gauged from the debate of the Breviary Commission on the advisability of changing the term "assumptio" into "pausatio" or "transitus." The question at issue is whether or not the doctrine of the Assumption, in spite of much opposition and obscurity, did in course of time enter into the ordinary teaching of the Church. This essential question is not clearly and definitely raised and discussed by Dr. Ernst."

And yet, as we too have pointed out on more than one occasion, everything depends on the answer to this question. Until it is fully settled, we welcome with Dr. Meyenberg every contribution to the problem of the definability of the Assumption, especially by such competent theologians as Dr. J. Ernst.



—A wishbone will do you no good unless you have a backbone to put with it.

Resurrection

By LAWRENCE M. LOERKE

Await no angel Easter morn,
Christ's royal Resurrection Day.
Wouldst thou arise with Him, thyself
Must roll the stone of sin away!

Houses

By EUGENE M. BECK, S.J., St. Louis University

OLD houses are like friends whose face
Is moulded into riper grace
By time's impartial hand. Each stone
And cornice wears a softer tone
Denied to garish youth. Warm greys
Are eloquent of stormy days
And trials stoutly borne. But, oh!
NEW houses have no soul. The glow
Of mellow familiarity
Is not for them. Still grieves the tree
In each discordant board. Their rooms
Are lonely as Egyptian tombs:
A woodland rose, the smell of earth
Were better than their solemn dearth.
Oh, furbish them and prink them in
The finery of gilded sin!
Let flagrant colors riot on
Your panels, sons of wealth! Anon
Ye shall lay down your foolish head
Among the uncompanioned dead.
No choiring birds shall reverence
With fluted dirge your monuments.
These may ye own! . . . When I shall die,
I shall not unremembered lie,
But one far hut upon a steep
Of song shall my remembrance keep.
And haply this poor note of mine
Shall glad a heart on life's decline!

Dr. G. Stanley Hall on "Morale"

Soldiers and sailors used to play a game of cards, called "able-whackets," in which the loser received a whack or blow with a knotted handkerchief for every game he lost.

Similar punishment should be meted out to every scribe, who launches a new theory on "morals," based on silly postulates or on data gathered haphazard from a wide range of human activities or from "opinions" taken at ran-

dom from men who are struggling under abnormal conditions. Those who have read the chapters on "Criteria of Morality" in any good treatise on ethics know how many theories have been advanced to worry the hapless collegian.

President G. Stanley Hall, whose aberrations in the field of psychology have already been pointed out in former numbers of the F. R., now offers a brand-new theory of moral conduct in a book called "Morale." From a review in the *American Journal of Sociology* (January, 1922, page 526) we learn that "the body of this book is based upon studies of the personal experiences and medical history of soldiers under the stress of war and of battle."

Now what sane philosopher ever thought of basing a theory of conduct on "medical histories" of persons laboring under stress of body and mind? The great war has indeed played havoc with many preconceived theories, but it has not overturned the foundations of right and wrong.

Dr. Hall takes a slam at what he, no doubt, considers an "outworn" system. He says: "If God be conceived as immanent, as thus implied, and not as *ab extra* and transcendent, which is idolatry, we might define morale in terms of the Westminster divines as glorifying God; while the other half of this famous definition of man's chief end, 'and enjoy Him forever,' is simply transcendental selfishness. True morale is never motivated by the expectation of pay or pain in another world."

We must leave to Dr. Hall the much-needed comment upon, and proof of these statements, merely remarking that the last phrase is a trite repetition of the idea under-

lying Kant's famous "categorical imperative."

But Dr. Hall has not overthrown the adamantine foundations of Christian ethics by his latest "discovery." He has lost the game. The punishment of "ablewhackets" is in order.

A. M.

A New Translation of Horace

John Finlayson has published a new English translation of "The Odes of Horace" (London: Routledge). He pursues his own method, which we cannot call felicitous. Hampered by the demands of rhyme, he allows himself frequent inversions which are awkward, as well as phrases which are doubtful English. We do not want, having passed the radiant age of self-confidence, to translate "Quis multa gracilis" at all; but we should certainly not be satisfied with such a passage as:

"Alas! the day

When perjured vows he'll oft bewail,
That gods have changed, and him affray
With angry seas and blust'ring gale."

To choose for "The Death of Quintilius" a tripping measure like

"Boy! I detest with homely fare

All Persian pomps; thy garlands spare—

With linden weaving:

Nor heed in what lone spot there blows,
Perchance, the last delaying rose

No eye perceiving."

The "homely fare" is not in the original, and the last rose is tediously overdone.

The Odes of Horace are so closely packed with effective words and suggestions as to defy translators. They are like an exquisite sort of jigsaw puzzle, and even the finest of scholars cannot always be sure which word goes with which, or how much of banter or seriousness lies beneath a verb or

an epithet. Even if all these points were certain, and the true sense would be reproduced in English, where words have often acquired a different color, English is not, like Latin, a concise language, and it is not well provided with the rhymes which the translator needs.

There is no way of really enjoying Horace except by reading and trying to understand him in the exquisite and inimitable Latin of the original.

Secret Society Notes

Order of the Eastern Star

There has been some dispute as to whether the Order of the Eastern Star is connected with the Masonic fraternity or not. It is interesting to hear what a Masonic journal has to say on the subject. *The Builder*, "a Journal for the Masonic Student," published at Anamosa, Ia., says in its November issue (Vol. VII, No. 11): "[The Order of the Eastern Star] is not a Masonic organization in any sense of that word, except the loosest, which would cover the whole family of societies associated with or similar to Freemasonry, such as the Shrine, the Grotto, the Sciots, the Rosicrucians, the Acacia Fraternity, etc. But in every stricter sense, in the legal and historical definitions, the O. E. S. is not a Masonic body."

High Twelve, a New International Masonic Club

"High Twelve International" was founded at Sioux City, Ia., and became a Masonic institution over a year ago. It intends to organize branches immediately in cities of 25,000 or more inhabitants throughout the country. The purpose of High Twelve, according to its secretary, W. M. Morheiser, is "to unite all members in the happy bounds of a social hour and programme, that thereby they may inform themselves in the truths of Masonry. . . ." Members

must have three or more degrees of Masonry and be in good standing as Masons at the time they make application for membership in the High Twelve. (For further information see *The Builder*, a Journal for the Masonic Student, Anamosa, Ia., Vol. VII, No. 12, p. 348).

Order of De Molay for Boys

Additional information on this organization, which admits to membership only sons of Masons between 16 and 21, but denies that it is a Masonic organization, can be gathered from a statement furnished to the National Masonic Research Society by one of its officers and published in that Society's organ, *The Builder*, Anamosa, Ia., Vol. VII, No. 12, pp. 362 sq. Inquiries regarding the work of this organization should be addressed to Ray V. Denslow, National Supervisor of De Molay, Kansas City, Mo.

Order of the Builders for Boys

This is a fraternal organization made up of boys between the ages of 14 and 21, sons of members of the Masonic fraternity and their companions. The members are grouped in "Chapters," with a ritualistic form of ceremony. Its object is to "aid the boys under the guidance of their Masonic elder brothers, in the development and betterment of all that pertains to their moral, mental, social, physical, and spiritual welfare." Master Masons are "always welcome at the ceremonials of the Builders." In August, 1921, the Order had 45 Chaperts, representing approximately 4,500 boys, with many others in process of formation. The president of the Central Council is Arthur M. Millard, Room 1901, 159 N. State Str., Chicago, Ill.

Masonic College Fraternities

There are two Masonic college fraternities, the "Acacia," and the "Square and Compass." The former is one of the Greek Letter fraternities with rules and regulations similar to the Phi Gamma Delta, etc. The latter is of very different nature. It is essentially

a non-secret society. Any Master Mason in good standing is welcomed to its meetings, and it has no ritual. College Masons may petition for membership on their own initiative, and a member of any other college fraternity is eligible. Its aim is to "propagate in college life and among college alumni the spirit and principles of Freemasonry." (See *The Builder*, a Journal for the Masonic Student, Anamosa, Ia., Vol. VII, No. 12, p. 366).

Royal Neighbors of America

This lodge is the female auxiliary of the Modern Woodmen of America. It asserts that it has "nothing to do with religion," yet an analysis of its ritual shows: (1) that it has an altar; (2) that it has a religious test; (3) that it has a chaplain called Worthy Chancellor; (4) that its lodges ask a divine blessing and read passages from S. Scripture; (5) that one of the basic principles of the organization is "Faith." Surely a society with all these religious features cannot truthfully say: "We are not a religious organization." The "religious principles" of the Royal Neighbors are Universalist or Unitarian. According to the Burial Ritual, every Royal Neighbor goes to Heaven, whether she believes in Jesus Christ or not. Reprints of the Ritual of the R. N. of A. can be had from the National Christian Association, 850 W. Madison Str., Chicago, Ill. (*Christian Cynosure*, Vol. LIV, 1922, No. 11, pp. 323 sqq.).

A very creditable parish history is that published in commemoration of the golden jubilee of St. Agatha's parish, of this city. In justice to the older and the younger members of the congregation the historical text is given in both English and German. The illustrations are well executed and appropriate. Like most other German American Catholic parishes, St. Agatha's has been a prolific mother of priests, no less than nine priests having come from her pale, among them our esteemed occasional contributors, the Rev. A. B. Lager, D.D., and Father Francis Borgia Steck, O.F.M., the eminent Franciscan historian.

Correspondence

The Reckoning of Time in Canon Law and the Year of Novitiate

To the Editor:—

In reviewing Dr. Lacou's monograph, "De Tempore" (F. R., March 1, pp. 31 f.), the Rev. Dr. P. Charles Augustine, O.S.B., makes some interesting comments on the interpretation of can. 34, §§ 2, 3 and their bearing upon the year of novitiate. In view of the declaration made in can. 32, § 1, that the day consists of 24 hours to be computed from midnight, there seems to be a good reason for maintaining that the "initium diei" really coincides with midnight. Father Augustine leaves the reader in doubt whether or not he accepts Lacou's interpretation of "initium diei" to mean midnight and ends the discussion with reference to the year of novitiate, by saying: "Besides, from 8 o'clock on June 21, 1921, to 8 o'clock sharp on June 21, 1922, there are 365 days, and 365 days, according to can. 32, § 2, make a year—the period required for the validity of the novitiate." The question may be asked, Is this a safe rule to follow in practice? Manifestly the matter concerned is one of great practical importance and, to throw a little more light on this subject, it may be well to publish here a recent decision handed down by the S. Congr. of Religious.

A candidate had been admitted to the novitiate, Aug. 15, 1920, during the 8 o'clock Mass and, precisely one year from that date, he made his triennial vows, likewise during the 8 o'clock Mass. The case came to my notice some time ago, and when I questioned the validity of the profession, I was asked to draft a petition to have the doubt solved authoritatively. Accordingly the following petition was framed:

"N. N. . . . ad pedes Sanctitatis Vestrae provolutus, quae sequuntur humillime exponit:

"Frater clericus N. N., habitu religioso intra Missam hora octava celebratam recepto, novitiatum canonice ingressus est die 15 Aug. 1920 et, recurrente eodem die festo anni

sequentis, item intra Missarum solemnium hora octava celebrata vota triennalia emisit. Facta autem attentione ad canonem 34, § 3, nn. 2, 3, dubium nunc subortum est, num novitiatum fuerit revera completus ad normam can. 555, § 1, n. 2, ac proinde num subsecuta professio fuerit valida. Quare ad omne dubium amovendum et insimul anxietates praedicti Fr. N. N. divellendas, quaerit humillime Orator:

"1) an fuerit novitiatum rite perfectum et professio valide emissam?

"Et quatenus negative,

"2) petit enixe Orator unacum dicto Fr. N. N. dispensationem super defectu temporis ad complendum annum novitiatum requisiti et sanctionem professionis."

This supplication was sent to an agent of the Roman Curia with instructions to consult two Roman canonists who might modify or even reject it altogether as groundless, if in their opinion there was no reason for doubting the validity of the vows. Both of these canonists were collaborators in the work of codification. As a result the petition was submitted to the Congregation in the form here given:

"N. N. . . . humillime exponit

"Frater clericus N. N., habitu religioso intra Missam hora octava celebratam recepto, novitiatum canonice ingressus est die 15 aug. 1920 et recurrente eodem die festo anni sequentis, item intra missarum solemnium hora octava celebrata, vota triennalia emisit.

"Quare orator humillime petit Fr. N. N. dispensationem super defectu temporis ad complendum annum novitiatum requisiti et sanctionem professionis."

The rescript in answer to this reads:

"Vigore facultatum a SSmo Dno Nostro concessarum, S. Congr. Negotiis Religiosorum Sodalium praeposita, ad voto Rmi. P. N. N., eidem benigne commisit ut pro suo arbitrio et conscientia petitam sanationis gratiam juxta preces concedat; emissam tamen ab Alumno declaratione in scriptis sese praesenti Indulto uti velle, quae declaratio eiusque decretum exequutoriale caute servetur in Archivo Congregationis.

"Contrariis non obstantibus quibuscunque.

"Datum Romae, die 5 Decembris 1921.

"Theodorus Card. Valfré di Bonzo,
Praefectus.

"Maurus M. Serafini, Ab. O.S.B.,
Secretarius."

Thereupon follows the decree of execution and a short formula, to be signed by the candidate, by which he declares that he accepts the sanation.

Of course this decision concerns an

individual case only. It does not therefore constitute forensic usage, nor has it the force of a law or even of a general interpretative decree. Yet it may be stated unhesitatingly that: (1) the pre-code law requiring the time of the novitiate to be one complete year computed not to the hour but to the day only (cf. "Cum Propositae," S. C. de Relig., May 3, 1914. — *A. A. S.*, VI, 229) is no longer tenable; (2) to abstract from fractions of a day, contrary to can. 34, § 3, nn. 2, 3, and to compute the year of novitiate merely from moment to moment according to can. 34, § 2 is at present, to say the least, *not safe in practice*.

ULRIC BESTE, O.S.B.

St. John's Abbey, Collegeville, Minn.

The Case of Father Denning

[The F. R. has received several communications in regard to the brief note printed in No. 6 (p. 113) on the appointment of Fr. J. M. Denning, of Marion, O., to the post of consul-general at Algiers. Most of our correspondents believe that this appointment of a priest to a political office is likely to prove a dangerous precedent. Two disagree with the rest. Their letters are printed below.]

1

To the Editor:—

About two years ago, Father Denning had a severe heart trouble. Doctors advised a change of climate and he got six months leave of absence and went to Rome. He was there a few weeks, when he was called back by a telegram of his mother who was very sick. He came back in time to see her, she died and he buried her. Then came the Harding campaign. Harding and Denning had for years been good friends, and after the election, Harding offered Denning the consulship at Rome. Methodists and Freemasons remonstrated. Harding told Denning, after the trouble calmed down, he would give him another place in a mild and healthy climate of northern Africa, with a better salary. With the consent of Msgr. Bonzano and Archbishop Möller he accepted, as a help to cure his heart trouble.

Rev. Denning needs a few years rest

and respite from heavy responsibility; he has worked very hard in Marion and accomplished very much.

Father Denning is a worthy, hard-working priest, charitable and generous. God bless him and restore his health and strength.

REV. CHAS. BRASCHLER

Upper Sandusky, O.

2

To the Editor:—

Your note on the Denning case is most unkind and most unfair and absolutely untrue. Father Denning was never spoken of as "Ambassador to the Vatican," except by some A. P. A. papers, or some jealous jokers. He was offered the place of Consul-General to Rome. He was given the choice of three places. His health was in such a condition that to live in Rome would have been absolutely dangerous to him. Tangiers pays just three times the salary and the climate is ideal.

President Harding knew the condition of Father Denning's health, having known him intimately for over 14 years. He offered to send him somewhere where he could have an easy time and take a good rest.

Father Denning never sought this appointment, or any appointment, and he is beloved and honored by everyone in Marion.

As to the last paragraph, he can do more good where he is going than you can do by unjustly representing him as a "politician," which he is not.

J. P. O.

[We never said that Fr. Denning was a politician or that he sought political office. We expressly declared that the permission of his Ordinary "settled the matter so far as ecclesiastical discipline is concerned." As to "the larger question of priests entering politics and accepting political offices," we simply remarked that "not a few of Fr. Denning's own brethren of the cloth seem to feel that his case is setting a bad precedent." This is a fact for which we are not responsible and which we cannot change. Whether or

not the apprehensions of Fr. Denning's brother-clergymen are well founded, remains to be seen.

Frankly, the idea of a priest, no matter how worthy and how deserving of charity he may be, giving up his pastoral charge to take a political office which involves at least as much work and responsibility as the administration of a small-town parish, in the hope of being able to take a rest and nurse his shattered health, does not appeal to our exalted conception of public office and the spirit in which it ought to be assumed and administered.—Ed.]

Trifles from the "Congressional Record"

To the Editor:—

I send here an item from the *Congressional Record* not noticed in the papers, as far as I can see. It is a trifle, but it shows how the wind blows. (*Congressional Record*, p. 3012-15. Feb. 17)

A bill to amend sections 5549 and 5550 of the Revised Statutes of the U. S. These Statutes provide that juvenile offenders under 16 years convicted in a federal court should be sent to "a house of refuge" instead to a penitentiary. By the present bill it is intended to make those statutes applicable to female offenders against chastity, whether under or over 16 years (with some exceptions), if in the opinion of the court that course seems justified by the circumstances of the case.

Sen. Watson of Georgia had on one or more occasions objected to taking up the bill. From his speech now it appears that he disapproves even of the present practice. He is against "farming out these offenders to private corporations, some of them church corporations." He considers it "violative of the spirit of the Constitution." Elsewhere he says: "The principle of separation of church and state is, in my judgment, violated by the proposed law."

In the list of institutions having at present federal juvenile convicts he gives only one which is probably Catholic, St. Mary's Industrial School at Baltimore. Sen. Walsh of Montana stated that about 95 percent of those sent to the reformatory under the present law are sent to state reformatories.

Before the vote Sen. Watson said: "I suggest the absence of a quorum. Those who vote for this bill must go on record."

Now I wonder whether during the roll call some discussion had taken place. For Watson's colleague from Georgia, Sen. Harris, offered an amendment, "which I think will

be acceptable to everyone" (said he), *viz.*, to strike out "house of refuge" and insert "State reformatory." Without a record vote the amendment, and then the bill, was agreed to.

Of course, Watson's speech was tame in comparison with his other utterances on this topic.

* * *

Another trifle. In the discussion of the Yap treaty, Sen. Lodge was asked why a special provision was inserted concerning American missionaries, and he answered: "Our missionaries thought it of importance." (*Cong. Rec.*, Feb. 28, p. 3842). I wonder what missionaries communicated with the State Department (for the State Dept.—not the delegates at the Arms Conference—negotiated that treaty).—From Herder's *Konv.-Lexikon*, s. v. "Jap" and "Karolinen" (also Erg.-Bd. and 11. Erg.-Bd.) I feel almost convinced that on the island of Yap there were only Catholic missionaries heretofore.

P. A.

Notes and Gleanings

We are pained to learn of the demise, on Feb. 21st, at Breslau, of our dear friend, the Rt. Rev. Msgr. Joseph Phole, Ph.D., D.D., whose classic textbook of dogmatic theology it has been our privilege to make accessible to English readers. He had retired from his professorship in the university about two years ago, and for the last twelve-month or so had been ill. To a letter of his cousin, who nursed him, under date of Jan. 11th, he added the words: "Lieber Freund! Vor allen Dingen wünsche ich Ihnen ein segensreiches Neujahr. Solange ich keine hl. Messe lesen kann, ebenso lang halte ich mich für schwer krank. Die Besserung schreitet sehr langsam voran, ohne eine solche würde ich an meiner Genesung verzweifeln. So aber hoffe ich immer noch auf eine Wiederherstellung meiner Gesundheit." The hope proved vain. Msgr. Phole was not only a great theologian, he was also a profound philosopher and an astronomer of note. We shall publish a sketch of his life with a list of his writings later. *R. i. p.*

Msgr. C. Walterbach, writing in the *Soziale Revue* (Vol. XXII, No. 2) on the attitude Catholics should take towards the "movies," compares the moving picture theatre to the press and says that both are essentially good, but may be and are sadly abused, and the only way in which Catholics can meet the situation created by the bad "movies," is to adopt the same tactics towards them which they have adopted towards the press, *i. e.*, (1) to combat those that are evil, and above all (2) to create and support good ones. Passive resistance, he declares, has gone to the limit, nay, beyond the limit; what is necessary now is to induce wealthy Catholics to invest their money in the production of good picture plays and then see to it, through the Catholic press and otherwise, that these plays are made profitable. Among other practical measures Msgr. Walterbach suggests the purchase of moving picture theatres by Catholic parishes or organizations and the exercise of a reasonable control over their productions. It would not be necessary, nay in many cases it would not even be advisable, to stamp these theatres as Catholic or to limit them to strictly Catholic films.



The *Westminster Gazette* (London) prints the following quotation from a recent issue of the *Revue Militaire*, the official organ of the French Ministry of Marine: "It is high time we got rid of the misleading ideas which are prevalent regarding the use made by Germany of the submarine as a war weapon. The submarine war was completely justifiable. . . . It is time also to explode the belief that the use of the submarine by Germany was inconsistent with the usages of the international laws of warfare. This view, which was circulated erroneously during the war, might dangerously prejudice our national defense in the future. . . . It is quite unjustifiable to contend that an enemy merchant ship should be warned before being torpedoed." The *Living Age* (Boston),

to which we are indebted for this quotation, comments thereon as follows (No. 4049, p. 311): "What then of the Lusitania and the whole *spurlos versenkt* policy? Or were we merely misled into moral indignation at these acts?"



"A Short History of the Papacy" by Mary I. M. Bell (New York: Dodd, Mead & Co.) is an utterly unreliable compilation, replete with mere gossip and ugly allegations laid to the already encumbered doors of many popes.



Anyone who has carefully and without prejudice read the *unanimous* decision of the Massachusetts Supreme Court in the Pelletier case, as printed in full by the *Boston Herald* of Feb. 22, will agree with the *True Voice*, the *Southwestern Catholic*, and a few other papers, that since Mr. Pelletier was removed from office after a just trial, the Knights of Columbus should not offer him sanctuary, especially in a national office. The *S. W. Catholic* (I, 23) refers to a statement by a former president of the Boston Chamber of Commerce, a Catholic, who emphatically censures Supreme Knight Flaherty for his action in shielding Pelletier. We remember that Col. P. H. Callahan had a falling out with Pelletier in connection with his proposal, as chairman of the K. of C. war activities commission, to make Bishop Muldoon custodian of the funds. The *F. R.* joins the *S. W. Catholic* in demanding a thorough investigation of Pelletier and his conduct by the Knights of Columbus, and a house-cleaning, too, if that turns out to be necessary. We see from the *Echo* (VIII, 7) that two members of the Massachusetts Supreme Court are Catholics.



Fr. M. A. Mathis, C. S. C., in his doctoral thesis, "The Pauline Pistic-Hypostasis according to Heb. XI, 1," lately recommended in the *F. R.*, interprets "substantia" as "realization." Fr. L. Murillo, S. J., took issue with him on this head in a recent number of

Biblica (II, 252-255). Fr. Mathis defends his view in the same magazine (III, 78-89), and we are thankful for a copy of his article in pamphlet form. ("Does 'Substantia' Mean 'Realization' or 'Foundation' in Hebr. XI, 1?" 14 pp. 8vo. Rome: Pontifical Biblical Institute). There is a brief rejoinder by Fr. Murillo, but Fr. Mathis seems to have the better of the argument.

♦ ♦ ♦ ♦

We are indebted to the Volksvereinsverlag of M.-Gladbach, Germany, for a catalogue of recent publications of the Catholic Volksverein of that country. Most of these publications—books and brochures—deal with practical social questions, but there are others of a more philosophical and theological character. Dr. F. Meffert's apologetical treatises alone constitute a small theological defence library. There is also a list of excellent magazines, such as *Soziale Kultur*, *Jung Land* (for young farmers), *Der Kranz* (for Catholic girls), *Volkskunst* (for the cultivation of genuine art among the people), etc. All in all one marvels at the activity of the Volksverein and its capable leaders even in the dour period of intellectual and financial depression through which Germany is now passing. Would our Catholic Central Bureau were enabled to extend and intensify its activities after the manner of the German Volksverein!

♦ ♦ ♦ ♦

The *Catholic Bulletin*, of Cleveland, in view of Mr. Gonner's experience, has decided not to resume its campaign for a Catholic daily. Our contemporary, however, still advocates a chain of Catholic dailies, but wants them "financed, organized and supervised by the Catholics of America under the N. C. W. C. or some other national body." This plan, in the opinion of the *Echo* (VIII, 7), is hardly feasible, and even if it could be carried out would give us merely a chain of daily "official organs," instead of the weekly official organs which we now have in abundance. "If we are ever to have influential daily Catholic newspapers," says

our Buffalo contemporary, "they must be established through private enterprise and remain free and untrammelled. In European countries where the Catholic press has attained its greatest development 'official organs' are unknown. The ecclesiastical authorities, indeed, support the Catholic press by means of pastoral letters, energetic subscription campaigns and frequent contributions, but the management and editorial control are entrusted to competent journalists."

♦ ♦ ♦ ♦

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mention but a few leading articles. Dr. David Barry writes on "Formal and Material Co-Operation" in sin; Fr. M. F. Egan, S.J., discusses "The Two Theories of Purgatory," taking the ground that Purgatory is a place of punishment as well as purification. Dr. Wm. Moran deals with "The Charismatic Ministry in the Primitive Church," tracing what he calls the ordinary constitutional charismata of teaching and government in order to reach a correct estimate of the influence of the extraordinary gifts on the life of the early Church. There are, in addition, several historical papers, and the usual number of valuable "Notes" and "Book Reviews." We take this opportunity to call attention to the fact that the B. Herder Book Co., of St. Louis, are the American agents for the *Irish Theological Quarterly*.

The *Builder* (Vol. VIII, No. 3) reproduces a story from the *Metropolitan Magazine* by "Bro. Rudyard Kipling, England." We had not thought of Kipling as a Freemason before.

It will surprise not a few readers to learn that, according to Bro. Arthur C. Parker, of New York, writing in the Masonic *Builder* (Anamosa, Ia., Vol. VIII, No. 3), there have been and still are numerous Freemasons among the American Indians. Masonry was brought to the aboriginal inhabitants of this country in the early days through government agents who were members of the Craft. Among the Five Civilized Tribes, especially the Cherokees, there were many Masons. In the old Indian Territory, in Kansas and the Dakotas, "many an Indian has served as Master of the Lodge." We suspect that Protestant preachers have also had something to do with propagating Masonry among the Red Men.

The *Builder*, "a Journal for the Masonic Student," in its Vol. VIII, No. 3, asserts that "in one of the largest cities of this land a Romanist bishop keeps an office in the city hall adjoining the

mayor's own private office, and every appointment made by that mayor first receives the O. K. of the bishop." This is an astounding assertion, and if it were true, we should not be surprised that "a number of citizens in that city do not approve of such a procedure and are going to put a stop to it." But is it true? We refuse to believe the charge unless it is proved. Any number of loyal Catholics would unite with the Masons to stop undue interference by churchmen in purely secular affairs.

A note in *The Builder* (Vol. VIII, No. 3) makes it clear why the *Christian Science Monitor* devotes so much space to Freemasonry. 'Bro. Wm. A. Theobald, of Illinois, after calling attention to Section 15, Article VIII, of the Christian Science "Church Manual," which reads: "Members of this Church shall not become members of organizations which exclude either sex—except they are Freemasons," says: "It was the privilege of the writer to be on a Masonic committee appointed to investigate whether or not there was anything in the Masonic doctrines that would conflict with those of Christian Science, and vice versa. It was the unanimous decision of the committee that there was none." There is evidently a mutual attraction and sympathy between the two sects, and this fact aptly characterizes them both.

A movement is under way among the affiliated branches of the Catholic Central Society to endow the Central Bureau, which has been doing such valiant work in the cause of social reform and Catholic apologetics during the past ten or twelve years. We hope sufficient money will be raised to insure the regular functioning of this important bureau for many years to come. The President of the Central Society, Mr. Charles Korz, in a communication to the *Buffalo Aurora* (Vol. 71, No. 30), suggests that the New York Staatsverband, which has 15,000 members, contribute \$30,000 for the endowment of the Central Bureau and designate the

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THE LABOR SPY IN THE LABOR UNION: By Joseph Husslein, S. I., Ph. D.

BIBLICAL STUDIES: The Biblical Commission and the Fourth Gospel. By Walter Drum, S. J.

THE GAINING OF INDULGENCES: By Stanislaus Woywod, O.F.M.

PRACTICAL ASCETICAL NOTES FOR PRIESTS: Preaching as a Means of Personal Sanctification to the Priest. By S. Louismet, O. S. B.

CASUS MORALIS: A Strange View of the Pauline Privilege. By J. A. McHugh, O.P.

LITURGICAL NOTES FOR THE MONTH: Notes on the Ordinary of the Mass. By the Benedictine Monks of Buckfast Abbey.

ROMAN DOCUMENTS FOR THE MONTH.

ANSWERS TO QUESTIONS:

Taking Pew Rent from non-Parishioners—Fees for Dispensations—Double Impediment of Consanguinity—Impediment of Public Decency.

HOMILETIC PART

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donation as "Joseph Frey Memorial," in honor of the Society's late president, who sacrificed his life for the good cause and looked upon the Central Bureau as a sign-post of a better future. May we amend the motion by suggesting that the New York members of the Central Society make their donation \$50,000 and thereby give to their brethren in other States an example that would undoubtedly exercise such a strong effect that the existence of the Central Bureau would be assured. As the Central Bureau is situated in St. Louis, the Catholics of Missouri and the Middle West ought to take a special interest in securing its permanency.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(49th Installment)

On the day of the anniversary I celebrated high Mass with the same pastor and curate as deacons who had served me twenty-five years before. The music was very good, but the Cistercian Fathers who had played the instruments at my first Mass had all gone to their eternal rest. The Rev. Abbess Cecilia again acted as spiritual mother. A banquet was prepared for the jubilarian and his friends and relatives at the hotel "Rössli." I was greatly surprised to see a large painting about 4 x 8 feet, hanging on the rear wall of the banquet hall. It was decorated with wreaths and contained the pictures of the priests in North-eastern Arkansas, including my own, as well as the portrait of Mother Edward, at that time prioress of Maria-Stein convent in Pocahontas, and pictures of the churches of Pocahontas, Jonesboro, Paragould, Peach Orchard, Wynne, Newport, of Maria-Stein and Holy Angels Convents at Jonesboro, and St. Bernard's Hospital. All these pictures were tastefully grouped and connected by beautiful decorations. Lithographic copies were taken from this tableau as souvenirs of the silver jubilee. The *Leo House Messenger*, of 1901, published a small copy of it in its winter issue. The hall was richly decorated with festoons and inscriptions. The Convent of the Benedictine Sisters of Jonesboro was represented by Sr. M. Meinrada, O.S.B., sister of the prioress. Amongst the clergy at the banquet may be mentioned the rector of the parish, Rev. Father Suter: the curate, Rev. Father Estermann; Rev. Isidore, O.M.Cap., and Rev. V. Halter, a pastor of Lucerne, and cousin of the jubilarian; Rev. Jerome Studer, O.S.B., repre-

senting the old Abbey of Maria-Stein, and my brother Roman Weibel, O.S.B., of the Abbey of Einsiedeln. My other clerical friends had a banquet at the abbey and were entertained by my spiritual mother, the Rev. Abbess Cecilia, who had also engaged a famous speaker to preach the sermon at the solemn high Mass.

CHAPTER XXIII

PAROCHIAL SCHOOLS — ST. BERNARD'S HOSPITAL — ALTAR BOYS — CHURCH MUSIC

On my visit to Switzerland, in 1901, I spent a good deal of my time with Father Wolfgang Schlumpf, the founder of New Subiaco, who was at that time chaplain of the Benedictine Sisters at Glattburg, Switzerland. He was always greatly interested in Arkansas, where he had done missionary work.

Whilst in Rome I obtained from Cardinal Ferrata permission to say Mass on the ocean. Late in fall, 1901, I returned to America, with a number of candidates for different monasteries. I also brought a great many useful articles for the missions, which had been given to me, such as monstrances, cibariums, chalices, vestments, books, etc.

Amongst the candidates who came with me at that time, were the following Sisters of the Maria-Stein convent: Sr. M. Lucy, now principal of the parochial school at Blythesville, Ark.; Sr. M. Ida; Sr. M. Mechtildis; Sr. M. Anna, and Sr. M. Christina. The Rev. Father Adelrich Thum also came along to help in the missions. He was my assistant in Jonesboro, in 1902 and 1903.

After my return my chief efforts were again devoted to the parochial schools. They are the bulwark of the Church.

Early in 1902 work was begun on the new hospital, between the convent and the original hospital.

The week following September 21st, the priests of Northeast Arkansas and Southeast Missouri made a week's retreat in Jonesboro. About a dozen priests took part in the exercises. We also, from time to time, held conferences.

A grand play, "Alice in Wonderland," was given by the school that year at the Grand Opera House, on the 28th and 29th of October. It was the biggest play ever undertaken, and over 125 persons took part in it. This play, by Hope Leonard, music by H. DeLissenbee, had been given with great success in many large cities.

In the Lent of 1903 the Forty Hours' Devotion was held with special solemnity. Many priests from Northeast Arkansas and Southeast Missouri took part in it.

On Easter Monday, 1903, the habit was given to ten young ladies. These celebrations became more solemn from year to year.

(To be continued)

Literary Briefs

Sermons by Father Scully

Father David L. Scully, of the Diocese of Alton, has gathered a number of sermons which he had published in the *Western Catholic*, into a volume that will prove welcome to many brother priests, for these sermons are short and pithy. They average about six 12mo pages each and deal for the most part with the homely subjects of every-day life, *c. g.*: children, parents, youth, sin, sacrifice, temptation, indifferentism, forgiveness, hypocrisy, slander, ill-gotten wealth, and so forth. We like particularly the simplicity of tone and the directness of appeal that characterize these discourses. (B. Herder Book Co.)

Imitating the Divine Master

It is the duty and the sacred privilege of every Christian to walk in the footsteps of the Saviour. The imitation of Christ, in our respective vocation and state of life, is the one paramount duty of all men. But the question is asked: "How can I imitate him?"

The answer is, "Imitate His virtues, as far as you can, and as far as your duties, life-work, and conditions of life make it possible." Helpful suggestions are offered in a beautiful booklet, "The Divine Master's Portrait," a series of short essays on the spirit of Christ, by Rev. Joseph Degen, which we recommend to our readers. (B. Herder Book Co.)

The Preacher's Vademecum

We are inclined to look askance upon a new "collection of sermons" for the "busy pastor," but it seems that "The Preacher's Vademecum" is just what the name implies, and that it will be of real use to the pastor who must address his people upon any and every occasion. The English version of this French work, "Vademecum des Prédicateurs, par deux Missionnaires," is said to have been suggested by the unusual success of the original and by the high favor it gained from the clergy in France. There is almost an *embarras de richesse*, as every sermon

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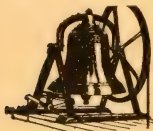
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"Abandonment to Divine Providence"

The Rev. J. P. De Caussade, S.J. (d. 1751) was one of the ablest spiritual writers of the 18th century. His "Abandon à la Providence Divine" went through many editions. A portion of it (the theoretical part) appeared in an English translation some years ago. Now we have a complete version, made from the 10th French edition, by E. J. Strickland. It is entitled, not very accurately, "Abandonment to Divine Providence." The second, practical, part consists of letters of spiritual direction for persons leading a spiritual life. These letters are mostly addressed to persons suffering from different kinds of darkness, desolation, and trials, and are full of unction. The translation pays more regard to the meaning than to literal exactness. The book has the imprimatur of the Bishop of Plymouth and an introduction by Dom Arnold, O.S.B., of Buckfast Abbey. (B. Herder Book Co.)

New Light on the Protestant Reformation

Fr. Hartmann Grisar, S.J., the author of the Catholic standard work on "Luther," has begun the publication of a series of supplementary brochures under the title of "Luther-Studien." The first of these is devoted to Luther's appearance at Worms, regarded especially in the light of the fables propagated on this incident in Germany on the occasion of the recent Luther centenary. "Apostasy from the Christian religion, including the form championed by Luther," he says (p. 80 sq.), "is written large across the Luther festivals held at the close of the fourth centenary of the Reformation. The comparatively few educated Protestants who have remained faithful to revealed religion are not able to expunge this flaming legend." In No. II of the series Fathers Grisar and F. Heege, S.J., begin a treatise on caricature as employed in the service of the Protestant Reformation. The fight began in 1521 with the "Passional Christi und Antichristi," which went through many editions and forms an interesting chapter in the history of the psychology of hate. There are to be three more *hefte* on the development of this popular method of polemics, in which Luther and his friends played an unenviable part. (B. Herder Book Co.)

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The Science of Education

Under the title "The Science of Education in its Sociological and Historical Aspects," the Rev. Felix M. Kirsch, O.M.Cap., presents the first volume of an authorized English translation of Dr. Otto Willmann's standard work, "Didaktik." The work is written on the principle that whatever has stood the test of the ages, will prove of value also in the future, and undertakes to ascertain, from the history of education, what is the basis of our culture and what must, consequently, ever remain the essence of our courses of study. Fr. Kirsch rightly thinks that the work has a mission for our day and country, since it offers guiding principles of which American education stands in sore need. He has labored long and diligently to give an accurate and a readable translation of Dr. Willmann's very difficult text. The editor of the F. R. reviewed the introduction (pp. 1 to 74) in manuscript and can vouch for its accuracy. As regards the remaining portion, the studious reader will judge for himself. The translator has added some valuable references and notes. A second and final volume is in preparation. (Beatty, Pa.: The Archabbey Press).

The Church in English History

In "The Norman and Earlier Medieval Period" Father Ernest R. Hull, S.J., editor of the Bombay *Examiner*, continues his "History of England Series," designed to present English ecclesiastical history in its true aspect, as contrasted with the traditional Protestant version. The present volume covers the ground from the Norman conquest to the death of Henry II, which followed soon after the murder of St. Thomas à Becket. The unifying feature of the period is the struggle of Church with State, chiefly over the question of free intercourse between the Church in England and the Holy See. That "the Church shall be free" was a promise repeated in various charters of the Norman kings. The struggles of Lanfranc, Anselm, Theodore, and à Becket were a series of efforts to force that clause into realization. When the same clause was repeated later on in the Magna Carta, it did not introduce anything new or promise something to be performed, but rather mentioned something already acknowledged and taken for granted, and needing only to be recalled and confirmed. Father Hull treats his subject with his usual lucidity and erudition, and it is becoming more evident with each installment that his "History of England Series" fills a real want. (B. Herder Book Co.)

A Study in St. Chrysostom

"A Study in Greek Rhetoric, or the Stylistic Influence of the Second Sophistic on the Panegyric Sermons of St. John Chrysostom," is a dissertation submitted to the faculty of letters of the Catholic University of America in partial fulfillment of the requirements for the Ph.D. degree, by the Rev. Thomas E. Ameringer, O.F.M. It is a scholarly piece of work. The author had some German savants to light his way, but his work is none the less independent and original. Even those whose reading of the Greek Fathers never went much beyond the standard class-room exercises, will relish this piece of work, which would have been even more valuable for general use had the author given a translation of the Greek passages quoted by him. It is plain that St. John Chrysostom, the golden-tongued, was a baptized Hellenist, steeped in the Greek literature of his day, using its figures of speech, its rhythmical periods, its exaggerated love of the rhetorical. And all this in spite of the fact that he condemns those preachers who strive to hold their audience by a show of eloquence. But Chrysostom was an instrument in the hands of God and he accepted the conditions of the times in which he lived. These demanded that the truths of Christianity be presented to fastidious audiences in polished rhetorical language.

Books Received

- Cobra Island.* A Catholic Scout's Adventures. By Neil Boyton, S.J. 176 pp. 12mo. Benziger Bros. \$1.15 net.
The Man Who Vanished. A Novel by John Talbot Smith. 357 pp. 12mo. Blase Benziger & Co. \$1.90 postpaid.
The Man of Sorrows. Chapters on the Sacred Passion by Robert Eaton, Priest of the Birmingham Oratory. 377 pp. 12mo. Sands & Co. and B. Herder Book Co. \$2.25 net.

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The Mystery of Limpias

The second edition of the late Prof. Dr. C. Isenkrahe's "Experimental - Theologie" (Bonn: Marcus & Weber), published after the author's death, contains a critical discussion of "the phenomena of Limpias," which the F. R. has repeatedly noticed. The writer, after carefully studying these phenomena, as reported in Prof. Dr. von Kleist's book, "Auf-fallende Ereignisse an dem Christus-bilde von Limpias" (3rd. ed., Verlag der Waisenanstalt Kir-nach-Villingen, Baden, 1921), gives it as his opinion that there is nothing in these "sensational occurrences" which would require the assumption of supernatural influences.

Dr. Isenkrahe, whose work and reputation lie mainly in the field of higher mathematics and physics, says that the reports from Limpias give rise to three questions: (1) What phenomena are sufficiently authenticated? (2) Is the testimony of the witnesses reliable? (3) Is it necessary to postulate a miracle or a series of miracles to explain the events?

The phenomena, as reported, are briefly these: The body of the crucified Saviour is seen to sweat, tears flow from the eyes, blood from the mouth or the crown of thorns on the head; water from the right side; the eyes roll or twist, the statue seems to breathe, the lips move as in unutterable pain, and so forth.

Are these apparitions sufficient-

ly authenticated? 1500 witnesses have testified to them under oath, and there can be no reasonable doubt that they testified in good faith. Of special weight is the testimony of a number of infidels who were deeply affected by what they saw.

But the witnesses can testify only to their impressions. The cause underlying these impressions must be subjected to scientific investigation.

Are the phenomena objective or purely subjective? They can not be objective, for on many occasions they were seen only by some of the attendants and not by others. Hence they must be subjective. If subjective, were they mere illusions or impressed miraculously on the eyes of those who saw them? To assume that a hundred or more persons were the victims of the same illusion at the same time is inadmissible. Hence there remains the theory that the figure of the crucified Saviour remained and God caused the impressions miraculously for a supernatural purpose. This is assumed by Prof. Dr. von Kleist. Dr. Isenkrahe denies the assumption. The evidence shows, he says, that on March 30, 1919, the day the manifestations began, a missionary ascended a ladder and found the figure of Christ covered with perspiration. He touched it and showed the attending populace his moist hand.

Another objection raised by Dr.

Isenkrahe is that such an "internal" miracle would be opposed to the wisdom of God, since it would make it impossible for any one to form a reliable opinion concerning miracles.

But even if we were to admit that these impressions were caused by supernatural causes, we could not speak of a miracle in the apologetical sense of the term, because in that sense a miracle is not merely an effect caused by God, but an effect that can be produced by no other agent than God. Sense impressions can be produced by nature and are often so produced in certain diseases.

A miracle in the apologetical sense further requires that the effect must be in some way perceptible by the senses, for it is only by this means that the human intellect, which is bound to ascend from the sensible to the suprasensible, can be convinced of the genuineness of a miracle. The "miracle" of Limpias, conceived as a purely internal occurrence, could not be ascertained by means of the exterior senses, but, for witnesses, by interior perception alone, and, for non-witnesses, by the (conflicting) testimony of the witnesses. The hypothesis of an "internal miracle" is, therefore, untenable.

Some think that God produced in the lifeless figure of Christ certain physical manifestations which closely resemble genuine signs of life and so impress the beholder. In that case we should have to assume a miracle, but the assumption is untenable because it fails to explain why only a portion of those present in the church of Limpias beheld these manifestations, while the majority saw absolutely nothing extraordinary.

It is suggested that God binds the eyes of the latter, but it is silly to assume that He works a second miracle to prevent the first from exercising its natural effect.

Is it possible to explain the phenomena of Limpias by assuming that the figure on the cross was subjected to a physical change which made it appear different than it really was? Dr. Isenkrahe thinks this explanation not only possible, but probable. Moisture from the atmosphere or the breath of the assembled multitude may have settled on the statue and there formed minute drops, which produced the impressions of which we read in the reports. This purely physical and natural phenomenon may have occurred only in a certain direction from the cross and may have been dependent upon the illumination, which explains why some saw it, while others did not.

Dr. Isenkrahe does not insist on the correctness of this explanation, but merely proffers it as a workable hypothesis, which, he says, should be experimentally tested. The conditions of moisture in the church should be carefully investigated and moving pictures taken of the crucifix during the so-called manifestations.

It is objected against a natural explanation of the "miracle" that if natural causes alone were at work, they must have wrought their effect before March 30, 1919, when the phenomena began. To this it may be replied that the phenomena may have existed long before that date, but may never have been noticed and, further, that the high degree of moisture which developed in the church during the mission of March, 1919, may in some manner have

been preserved and increased, so that the optical effects either began to appear or grew stronger from that time on.

No doubt the ecclesiastical commission now at work on the problem will consider the suggestions of Dr. Isenkrahe and apply all the means furnished by science to test the phenomena before pronouncing them miraculous. The Church moves cautiously in such matters.

The Failure of Psycho-Analysis

Evidence is rapidly accumulating that the position so long maintained by the F. R., that psycho-analysis is at present only a medley of science and nonsense, is gradually gaining the approval of the scientific world. Thus, in further support of Fr. Muntsch's testimony in No. 6 of the F. R. ("Dangers of Freudism") we quote the following paragraph from a paper on "Tics" (local and habitual convulsive motions of certain, especially facial, muscles). The article is by Meyer Solomon, M.D., College of Medicine, University of Illinois, and is republished by the Bureau of Education (Washington, D. C.) in Bulletin No. 50, page 136.

Dr. Meyer, discussing the "prognosis" or chances for recovery of a victim of such convulsive twitchings, says:

"The writer will agree with the Freudians that there must be a cause for the appearance of these tics. This cause existed in the past. It has in the course of time been forgotten, but still exists somewhere in the subconsciousness of memory. This forgetting has been brought about by a process of dissociation from the original exciting cause. But the writer

will not agree that this dissociation has been, of necessity, brought about by repression on the part of the individual, *that by psychoanalysis the condition can be traced back to the sexual activities or tendencies of infantile or early childhood origin,** or that the condition can be cured when the original cause is made known to the patient through psychoanalysis, without the training of the will so necessary in this condition."

The writer admits, indeed, that "the analytic tendency of the Freudian school is to be highly recommended." But he wisely adds (and this is the point emphasized by men of authority), that "this analysis should not be limited to sexual analysis, but should include a consideration of all of man's instincts."

The renowned church historian Knöpfler and other recent authorities have expressed the opinion that it is not likely that the ancient controversy regarding the authorship of the "Imitation of Christ," ascribed to Thomas à Kempis, will ever be completely solved. In the *Zeitschrift für deutsches Altertum und deutsche Literatur* (Vol. 59, Nos. 1 and 2, Berlin, 1921) Paul Hagen, who has edited two anonymous low-German tractates preserved in the city library of Lübeck, declares that Thomas Hemerken was the redactor rather than the author of the work that has made him famous. "Thus the *Imitatio Christi*, one of Holland's chief contributions to world literature," he says, "originated in a manner resembling the genesis of the poems ascribed to Homer and of the *Nibelungenlied*." A contributor to the *Historisch-politische Blätter* (Munich, 1922, Vol. 169, No. 4) accepts this conclusion as very probable.

* Italics ours.—Ed. F. R.

The Knights of Columbus and the Pelletier Case

By Bernard J. Rothwell, Boston, Mass.

In response to various inquiries from many to whom the pamphlet "Authority or Anarchy?" was recently forwarded, the following additional information is furnished.

I am personally responsible for that pamphlet. Its wide distribution was suggested by a number of Catholic men—many of whom are members of the Knights of Columbus—for reasons which the pamphlet itself and this further statement should make clear.

The Pelletier Case has become of national significance because of the official declaration of Supreme Knight Flaherty, and because of the circulation, under official auspices of the Knights of Columbus, of the closing arguments of Mr. Pelletier's counsel, they having failed to enter any defense, produce any witnesses, or subject Mr. Pelletier himself to examination and cross-examination.

It is notable that of the scores of reputable Catholic lawyers in this city, not a single one uttered a word in question of the decision of the Supreme Court or in defense of Mr. Pelletier.

I have no personal animus whatever toward Mr. Pelletier. Such few contacts as we have ever had have been entirely agreeable; but the question at issue vitally affects the welfare of the Catholic Church in America, and hence far transcends any individual interest or personal predilection.

Only one who has been in the midst of affairs here can form any idea of the debauchery of Justice which has gone on for the past several years. The more con-

temptible and filthy phase of this was made public in the recent trial before the Supreme Court, of the case of "The Attorney General v. Nathan A. Tufts, District Attorney of Middlesex County," where the deliberate use of disreputable women to lure men of means into compromising positions was exposed. Once in the toils, they were confronted by the same attorneys, who were in league with the District Attorney; were obliged, under threat of indictment by the District Attorney, with the consequent publicity, to pay enormous sums to alleged injured relatives. Probably not one-tenth of the cases which were "put across" were even attempted to be brought to the attention of the court because of the insurmountable difficulty of inducing the victims to go into open court and testify in such cases.

Suffice it to say that the atmosphere hereabouts in connection with the administration of the offices of the District Attorneys of Middlesex and Suffolk Counties "smelled to heaven," and aroused the indignation of all right-thinking persons. It became evident that the situation was intolerable and that Justice was becoming a by-word. Something had to be done.

I pledge you my word that the attempt to clear up this situation had neither religious, racial, nor political bias. It was simply the revolt of honest men.

Every conceivable attempt was made to hinder this effort. All sorts of propaganda was industriously circulated, the principal

and most contemptible being the vicious appeal to racial and religious prejudice, which many have been endeavoring, for more than one generation, to wipe out, and with marked success until these recent occurrences.

When, through the conviction of Tufts, it became evident that Mr. Pelletier would be put on trial, every legal subterfuge was invoked to prevent a trial. Not once did he face his accusers with a statement that he had nothing to conceal—that his official conduct was an open book—that he welcomed the closest investigation. But he commenced, in advance, to assail the Supreme Court, largely by innuendo, in an apparent attempt to discredit it and to lay claim that, as a result, the court could not be impartial. He dug up some trifling matters connected with the private practice of the Attorney General, and with the official action of one of the Justices of the Supreme Court (who did not sit on his case) and virtually instructed the Grand Jury to bring indictment against them. These matters were paltry, both the accused courting the fullest investigation of the alleged offence. The indictments, it is believed, were secured for the purpose of arousing distrust and of creating hostile public sentiment. The cases have not been tried as yet, but are being pushed for trial, and the new District Attorney—Thomas C. O'Brien, a high-type Catholic, appointed by the Governor to fill the vacancy—has assigned them to an Assistant District Attorney who was a special protégé and adherent of Mr. Pelletier.

Mr. Pelletier, after the case had been entered, had himself nomi-

nated for mayor on nomination papers, and conducted a virulent campaign. In the midst of the campaign, notwithstanding his previous repeated violent denunciation of those who predicted that he would withdraw, he did pull out. He now announces that he is going to be vindicated at the polls the coming fall—his apparent intention being either to run again for District Attorney or for Governor. In either event this will involve the Catholic community in an attack upon the Supreme Court and bitter racial and religious strife. So much for the local atmosphere.

What action the Knights of Columbus should take, both as to repudiation of Mr. Flaherty's official attack upon the Supreme Court and his endorsement of Mr. Pelletier, and with reference to maintaining in high position in the Order a discredited public official, is for the Knights themselves to determine.

It would seem to me, as it does to many of my Catholic fellow-citizens, that the Knights of Columbus must purge themselves of this affair, or they will cease to be regarded as a representative body of Catholic laymen.

The result of mistaken passivity in permitting men of demonstrated unworthiness to push themselves forward in public position, as representative Catholics, to claim immunity or preferential consideration, and to capitalize the most sacred inheritance, has, naturally, aroused serious concern among many—who though not of our faith are entirely broad-minded—as to the sincerity of Catholic morals and Catholic ethics.

This doubt is unquestionably

becoming a decided handicap to encoming Catholic youth, and is closing to them many doors of opportunity. Nor can we wonder at this if we tacitly uphold convicted wrongdoing.

We of the faith know that the conscientious Catholic cannot be other than the most trustworthy of men in every relation of life, socially, politically, industrially, and commercially; but those "outside the pale," noting conspicuous lapses, misinterpret the silence of the great majority of right-thinking, right-acting Catholic men and women.

The Catholic faith has certain fundamental, immutable principles, and we who profess that faith must square our actions with them, or else our profession is but a mockery. It is useless to proclaim principles if we do not practice what they teach. If we fail in this, we cannot retain our own self-respect, much less that of our fellow-citizens outside the faith.

608 Chamber of Commerce,
Boston, Mass.

After-Glow

By LAWRENCE M. LOERKE

One morning early, with the sun that rose,
Just after April rains in showers fell
And made sweet perfume on the lilac boughs,
I sought the mead where springtime glories dwell.

And all the sprightly grass rejoiced at me.
Bathing my feet with tears of ecstasy;
The flowers in gayest dress encircled me
And would not leave me forward go for glee.

And one, the tend'rest in the row,
An iris with a golden glow,
Looked up at me exultingly.
I, wond'ring, asked the reason why.
The answer came: "An angel on his way
To Paradise this field passed yesterday,
Stooped low and kissed me where I dreaming lay!"

Roma Locuta est

The *N. Y. Herald* of March 31st published a sensational article concerning the affairs of the National Catholic Welfare Council. Some of the information contained therein is correct, some is false. The facts, so far as we know them, are as follows:

The Sacred Congregation of the Consistory, in a decree or letter addressed to all the bishops of the U. S. and received by them the latter part of last month, praises the American hierarchy for the manner in which, in and through the National Catholic War Council and the National Catholic Welfare Council, they met the emergencies of the war and its immediate aftermath; but at the same time it calls their attention to the fact that, now that these emergencies have ceased, there is no further justification for emergency measures and methods, such as the annual meetings of the bishops, in regard to which the S. Congregation recalls the provisions of the Canon Law regarding plenary and other councils.

The document also seems to contain some reference to the national headquarters of the N. C. W. C. in Washington, which will probably be demobilized in view of this indirect disapprobation and of the fact that it is practically without funds. Those who have perused our criticisms of this organization, especially of its social action and press departments, will agree that the disparition of this whole expensive and poorly managed post-war apparatus will be a real blessing. Once again Rome with its superior wisdom has nipped in the bud a movement which, though well-intentioned, was ill-advised and even dangerous.

† Msgr. Joseph Pohle †

The late Rt. Rev. Msgr. Joseph Pohle, Ph.D., D.D., was born at Niederspay near Koblenz in the Rhineland, March 19, 1852. He made his higher studies partly in his native land and partly in Rome, where he not only studied philosophy and theology, attaining to the doctorate in both disciplines, but the natural sciences as well, especially astronomy, under the famous Fr. Angelo Secchi, S. J., whose biographer he later became.

In 1878 he was ordained to the priesthood. From April 1 1883 to October 1 1886 he taught dogmatic theology in the seminary of Leeds, England. In the latter year he accepted a call to the seminary of Fulda, where he held the chair of philosophy till 1889. In 1889 he was appointed professor of apologetics or fundamental theology in the Catholic University of America, which position he held with great credit and success till 1894, when he resigned, disgusted by the anti-German and Americanistic spirit which was then developing in that institution and which, a few years later, led to the sensational dismissal of Dr. Pohle's equally gifted and more aggressive colleague, the Rt. Rev. Msgr. Joseph Schroeder.

Dr. Pohle returned to Germany in 1894 and accepted the chair of dogmatic theology at the University of Münster i. W. In 1897 he followed a call to the University of Breslau, where he taught dogmatic theology until his retirement as professor emeritus, two years ago. A fruit of his lectures on dogmatic theology was his "Lehrbuch der Dogmatik," in three large volumes, which began

to appear in 1902 and of which he lived to prepare the seventh edition. This work was made accessible to the English-speaking public by the Editor of the FORTNIGHTLY REVIEW, in twelve volumes (St. Louis, Herder, 1911 ff.), of which five are now appearing in the fourth edition. This was Msgr. Pohle's chef d'oeuvre, which secured him a world-wide fame. Besides this he wrote a life of "P. Angelo Secchi, S. J." (2nd ed., 1904), two Latin treatises, "De Providentia Divina" (1874) and "De Conceptu Creationis Divinae" (1879), a popular introduction to the study of modern astronomy under the title "Die Sternenwelten und ihre Bewohner" (Cologne, 1884; 6th ed., *ibid.*, 1919), "Natur und Uebernatur, eine Theorie the Offenbarung" (1913), and a number of other books, pamphlets, and numerous contributions to the "Kirchenlexikon," the "Catholic Encyclopedia," the "Kirchliches Handlexikon," and other reference works, and to a number of magazines, notably to the *Philosophisches Jahrbuch* of the Goerres Society, which he edited for a number of years. The FORTNIGHTLY REVIEW was frequently favored with articles and notes from his pen, especially during the great battle against Americanism waged in the nineties of the past century.

In 1913 Dr. Pohle was made a domestic prelate of His Holiness and from 1915 to 1916 he served as rector magnificus of the University of Breslau.

Dr. Pohle was not only a profound scholar, but a kindly, a zealous, and an amiable priest, un-

selfish to a degree and so thoroughly imbued with the apostolic spirit that during his last illness his friends had to aid in providing for him the things which his physicians prescribed.

He died Feb. 21 after a long-protracted illness, borne with model patience, well prepared with the last Sacraments. The blessing of the corpse took place at his former residence in Breslau in the presence of Cardinal Bertram, the Rector of the University, and almost the entire Catholic theological faculty, whose dean, Provost Prof. Dr. Nikel, delivered the funeral eulogy. The requiem in the "Sandkirche" on Feb. 24 was sung by the auxiliary bishop of the diocese, Msgr. Wojciech, with a sermon by the pastor, the Rev. Dr. Kaleve. *R. i. p.*

A Timely Booklet on the Question of Woman's Dress

Under the somewhat awkward title "Gracefulness or Folly—Which Shall It Be?" Mr. Joseph Schaefer, New York, has published a timely brochure on the subject of woman's dress. As Prof. Chas. Bruehl, D.D., of Overbrook Seminary, says in his brief preface, the constantly growing immodesty of dress is an evil apt to inspire with serious alarm and grave misgivings all those who are concerned, as every Christian must be, about the public weal and, particularly, about the moral welfare of the rising generation. Priests, educators, and parents will welcome this forceful little pamphlet, written to assist them in what is truly a holy crusade against the excesses of fashion, and to bring back men and women alike to a sense of

decency and Christian self-restraint.

Would that by means of this booklet our women and girls could be made to realize that, as man is by his very nature subject to sensual appeal, any action likely to arouse his evil passions is more or less sinful according to the measure of deliberateness involved, and that if woman's dress is of a character to constitute a sensual appeal, the wearer incurs responsibility for the temptation to which she exposes others in proportion to the extent to which she is aware of the consequences of her action. "The wearer may not notice that she is being watched, she may even wish that she might not lead others into temptation; but she is truly a seducer if she causes men to sin by her suggestive dress and encourages other girls to follow her bad example."

Whoever draws the attention of a woman, whose sense of shame is being impaired, to the need of being more careful in regard to dress, renders an inestimable service to her soul, as well as to the souls of those whom she might otherwise have led to spiritual ruin.

The address of the publisher and the price of this useful brochure will be found elsewhere in this issue of the *F. R.* We hope at least a million copies will be sold.

A goodly collection of jokes could be compiled from the pages of the *Congressional Record*. Recently Congressman Lanham, of Texas, rose in the House to observe that the *Record* was wrong in attributing to him the remark that "no helium had been lost out of the *sea-serpent* in any of its flights." "I said C—17, which is some difference," explained Mr. Lanham.

Mr. J. G. Frazer and the Hunt for "Analogies"

By the Rev. Albert Muntsch, S. J., St. Louis University

The article on "The Fable of the Silver Mallet" (F. R., No. 6) shows conclusively how careful Catholics must be in accepting reports about matters that concern the Church, when these reports issue from the sensational press, whose slogan is novelty, not truth.

But incidentally that article is valuable from another point of view. Those who know to what extent the mass of "analogies," heaped up in the ponderous tomes of Frazer's "Golden Bough," has muddled minds in quest of religious truth, will realize that value. Fr. Thurston, with that clarity and incisiveness that characterize his writings whenever he riddles "truths" based on folklore and legends, says:

"It really seems a pity that the attention of Sir James Frazer has never been directed to this interesting ceremonial (the striking of the deceased Pontiff's forehead with a silver hammer). . . . He would, we feel sure, find in the alleged custom abundant material for another new volume of 'The Golden Bough.' Surely it is obvious that the mallet episode enshrines a most illuminating revelation of the manner of providing a new pontiff or god among primitive peoples."

Judging from his tireless quest for "analogies" in the culture, folklore, and religious and social practices of primitive people, Sir J. G. Frazer would indeed find the "silver mallet" episode a very inviting "motif" to pursue in all its variations through the ages. Our knowledge of what he

has achieved in this line makes us bold to say that the English savant would have dug out numerous "parallel" instances.

Could it have escaped Father Thurston's notice that Frazer, in one of the volumes of "The Golden Bough" (Balder the Beautiful—the Fire-festivals of Europe and the Doctrine of the Eternal Soul) has "run down" successfully a theme showing some similarity to the "silver mallet" story? At least from Frazer's point of view the "running down" was very successful, for there resulted a heap of "parallelisms," but with no particular significance, and leading to no remarkable conclusions.

Referring to Frazer's probable handling of the story of the "silver mallet" and the striking therewith of the deceased Pontiff's forehead, Fr. Thurston says: "When the old chief medicine-man grew weak, you knocked him on the head with the nearest available piece of timber, . . . and then you called him at intervals by his name, affectionately and solicitously, until he ceased to answer." The last detail would have been a most delightful "analogue" to "the custom of calling aloud three times the words 'Pater Sancte,'" after the Pontiff's death.

Now in the above-mentioned volume of "The Golden Bough" Frazer gives a minutely detailed account of the "Bear festivals" among the Ainos of Northern Japan and some Siberian tribes. The festival usually ends in bruin's destruction, either by ar-

rows or by being clubbed to death. But before the death wound is inflicted upon the animal, the Ainos beg pardon of the deed they are about to commit. They remind the bear of the many favors he had received from the tribe in his life. They call him pet names, and the women sorely bewail the fate that befalls him.

"What have we here," we hear Frazer say, "but an analogue of the silver mallet wherewith the forehead of the Pope is struck after death? The calling of the dead Pontiff by name is exactly parallel to the wail for the sacrificed bear." Certainly Frazer has drawn much cruder analogies.

But after having pursued such "parallelisms" from Kamchatka to Patagonia, what remains? Nothing worth while, nothing that can be called a solid contribution to the history of culture.

We may just as well argue that because the Norman peasant wears sabots, the Dutch farmer

brogans, the Indian mocassins, and the Arabian and Turkish muleteer sandals, and that because in their respective folklores and mythologies they speak of reverence for the "earth-goddess," therefore, foot-gear is worn out of a dread to trample upon this "benign deity," rather than from the prosaic motive of protecting the feet.

Perhaps some day a zealous disciple of Frazer will try to show that the practice of doffing one's hat to a lady goes back to primitive fear of the gentle sex under "matriarchal rule." This, however, will be quite impossible, as leading anthropologists to-day agree that a strictly matriarchal régime, that is, a government by women only, never existed. But yet we imagine that Frazer will almost persuade us of the contrary by means of laborious "parallelisms" from the ends of the earth.

The Last Word on the Legend of Loreto

It would be hard to exaggerate the service which Canon Chevalier rendered to the cause of honest historical criticism within the Catholic Church when he courageously published, in 1906, his epoch-making volume, "Notre-Dame de Lorette." The thesis defended by him won the assent of almost every periodical in France, Germany and Belgium which can claim to be regarded as scholarly and scientific. Still no careful reader regarded Chevalier's treatment of the subject as exhaustive. Moreover, as must almost inevitably happen when pioneer work is being done, there were slips here and there. Canon

Chevalier's great merit is that he did not quail before the disfavor which such criticism was bound to encounter in many influential quarters, and that he laid down clearly and convincingly the broad lines upon which such an inquiry must always be conducted. Relatively, the work of those who come after him is easier, but where this work is able and conscientiously performed, links in the chain of argument are better tested, more carefully welded together and more skilfully disposed, with the consequence that the whole train of reasoning is more overwhelmingly conclusive.

Professor Georg Hüffer, in the

painstaking study which after many years of preparation he has now brought to completion ("Loreto, Eine geschichts-kritische Untersuchung der Frage des heiligen Hauses." 2 Vols., 288+206 pp. Münster i. W.: Aschendorff, 1913 and 1921) presents us with a calm, dispassionate statement of the facts, and by the aid of judicious summaries and recapitulations makes the bearing of each section upon the whole argument admirably clear.

His first volume, published in 1913, was devoted to an examination of the Western evidence. The second, which could not be printed until after the war, and is dated 1921, is concerned mainly with the traditional site of the Holy House at Nazareth. The *Month* says of it (No. 693):

Dr. Hüffer has turned the postponement of the issue of his book to advantage, by incorporating in it an appendix of 30 pages in reply to the critics of the first instalment. In this answer he seems to vindicate quite successfully against Father Rinieri and Professor Kresser the important inferences he had previously drawn from the *Urkunden* of 1194 and 1285. It seems to us to be established with all reasonable certainty that a shrine of Our Lady had already existed at Loreto for a century or more before the date of the supposed aerial translation. At the same time, it cannot for a moment be pretended that the attack upon the trustworthiness of the received legend must stand or fall by the verdict ultimately pronounced upon these corruptly transmitted early documents. In view of the extreme intrinsic improbability of the miracle in itself, and the complete absence of any

direct testimony to such a marvel for nearly two hundred years after its supposed occurrence, it would seem to us that almost any one of the other contentions of the adverse party if the attack is successfully pressed home—and Dr. Hüffer has in every case, we think, substantially proved his point—would be sufficient by itself to incline the balance irresistibly to the negative side. Nowhere has the author been more convincing than in his utter demolition of the postposterous document of Teramano. It is out of this that the whole legend has sprung and he has done wisely to put it in the forefront of his exposition of the case.

In the second volume of his work Professor Hüffer is able to make use of a good deal of material which was not available when Chevalier wrote more than fifteen years ago. A thorough examination of the remains of the basilica of the Annunciation at Nazareth has been undertaken by the Franciscan Guardian, Father Prosper Viand, the complete results of which were published in 1910. By the aid of these researches as well as a more complete study of the narratives of pilgrims, Dr. Hüffer has been able to demonstrate how impossible it is that such a building as the little rectangular chapel now standing at Loreto should have been detached from the cave at Nazareth which was the traditional residence of the Holy Family, and was there visited by pilgrims throughout the Middle Ages. The work is further equipped with some excellent plans and photographs and with some valuable information regarding the stone of which the Holy House is constructed. We can only hope that this admirable and exhaustive

work will become widely known. No competent and unprejudiced scholar who makes acquaintance with it can resist the force of the

arguments which are here so admirably marshalled and on the whole so temperately urged.

International Catholic Organization

By the Rev. Herman Gruber, S. J.

In the *Stimmen der Zeit* for Oct. 1921 I published an article on the need and the beginnings of international Catholic organization in various countries, and commented on the earnest desire of Pope Benedict XV for closer international co-operation of all Catholics, made necessary by the hostile attitude of the Freemasons, Socialists, Communists, and other elements.

In a communication issued by a committee preparing this collaboration, signed by Msgr. Schrembs, the Marquis de Comillas, W. P. Mara, Alph. Steger, and Jules Zirnheld, it is stated that the late Holy Father, in order to accelerate the movement of international Catholic federation and co-operation, donated 25,000 lire for the establishment of a central bureau at Rome, and that a number of cardinals and bishops, following the example of the Pope, had declared themselves in favor of the project.

To prevent misunderstanding I will state that several organizations founded for the purpose of bringing about international Catholic co-operation were encouraged by the highest ecclesiastical authority, but that no particular project has been authoritatively approved. The Amsterdam *Tijd* (Jan. 7, '22) relates that Benedict XV himself, when asked to give his formal approbation to the project of the committee mentioned above, answered: "De Bisschop

dient niet het Doopsel, maar het Vormsel toe," that is, the Bishop, and especially the Bishop of Bishops, as representative of the highest ecclesiastical authority, cannot administer Baptism to such enterprises, *i. e.*, call them into being, but he can give them Confirmation, *i. e.*, official ecclesiastical approbation, after they have assumed a relatively definite shape and stood the test of experience.

All the enterprises of this sort so far undertaken are still *in fieri*. A really successful solution of the problem is possible only on the basis of voluntary co-operation by the Catholics of at least the principal countries of the world. This voluntary co-operation must be secured by a systematic campaign of enlightenment and instruction. First national organizations must be called into being. America is giving a good example in this respect. France, too, has made a start, though in France and Belgium a great barrier of anti-German prejudice has still to be overcome. The Catholics of all other countries should co-operate to dissipate these prejudices by their moral influence, for without the German-speaking Catholics no organization can be truly international. Shall it be said that Freemasons, Socialists, and Freethinkers are less subject to national hatred and the injustice springing therefrom than Catholics?

Notes and Gleanings

A clergyman writing in the St. Paul *Wanderer* (No. 3031) raises the question whether and to what extent a Catholic newspaper is justified in putting before its readers the unreliable news spread by non-Catholic agencies. Even though the editor merely reprints such items, without endorsing or approving them, says this clergyman, he makes himself in many cases an instrument of deception, for the ordinary Catholic reader is not able to distinguish the true from the false, but puts implicit trust in his Catholic paper, from which he expects the truth, the whole truth, and nothing but the truth. How often are the religious news items sent out from Rome or other points by the Associated Press, the United Press, or the International News Service, untrue, or at least substantially inaccurate! Is it not an injustice on the part of the Catholic editor to pass them on to those who trust his judgment? Has he not rather the sacred duty of refuting the lies and correcting the inaccuracies spread by the secular press? We submit these considerations to our esteemed colleagues of the Catholic press as apt matter for meditation.



The same priest writing in the *Wanderer* deplores the lack of sane criticism manifested in those Catholic papers that never miss an opportunity to print sensational accounts of alleged supernatural or preternatural events before they have been duly verified. Only too often, he says, the alleged miracles turn out to be imaginary, or even fraudulent, and by treating them thus uncritically, the Catholic press not only often offends its intelligent readers, but gives scandal to the ignorant and exposes the Church to the contempt of outsiders. "The Catholic journalist in such matters must not be afraid, in the words of Father Grisar, S.J., to 'let the torch of criticism penetrate the semi-darkness of the sacristy.' Our holy Church, in her exalted dogmatic

and moral system, in her ceremonies and works of art, and in her history, including the present-day history of the foreign missions, possesses so much that is sublime, beautiful, and edifying, that we can well afford to ignore the alleged miracles of the sensational press." We cordially endorse this timely criticism. Unfortunately the N. C. W. C. News Service has encouraged rather than combated the credulity complained of by the *Wanderer's* reverend correspondent.



In the Innsbruck *Zeitschrift für katholische Theologie* (1922, 1. Quartalheft, p. 99 ff.) Fr. Alois Kröss, S.J., gives a splendid survey of recent publications on the history of the Society of Jesus. He reviews a number of source books and general and special works printed in various languages, prominent among them the first critical edition of the "Exercitia Spiritualia" of St. Ignatius in the "Monumenta Ignatiana" (Madrid, 1919.) This work is divided into three parts. The first gives the text of the Spiritual Exercises with a detailed account of its history. The text has come down to us in three recensions, one Spanish, the other two Latin. The literal Latin translation is ascribed to St. Ignatius himself. The Spanish original is preserved in a copy written by another hand, but corrected by St. Ignatius. To the three recensions just mentioned the editors have added the modern translation by Fr. Roothan. The text of the Exercises has been carefully collated with the authors whom St. Ignatius knew and used, and the editors are able to show that, while there are many borrowings, analogies and verbal concordances, in disposition and object the Exercises are entirely the work of St. Ignatius. He is truly their author. Fr. Kröss adds: "That a knight with as little ascetic and scientific training as Ignatius at Manresa, should compose a work of such great intellectual importance, cannot be explained by purely natural causes, and we must therefore assume an exceptional divine illumination and guidance."

Prof. Nivard Schlögl's new German translation of the Talmud, of which the first installment lately appeared in Vienna, is unfavorably criticized by Fr. Urban Holzmeister, S.J., in the *Zeitschrift für kath. Theologie* (1922, No. 1, pp. 130 sq.) The translation is too free and the traditional divisions have been departed from, so that it is difficult to find any particular passage. Strack's edition is still the best.

P. Odo Casel, O.S.B., has recently published (Giessen: A. Töpelmann) an interesting and important study "*De Philosophorum Graecorum Silentio Mystico*," which is not only an important contribution to the history of ancient Greek philosophy, but a preliminary to the critical investigation of the primitive Christian *disciplina arcani*. Proceeding from the mysteries of the Eleusinian cult, Fr. Odo pursues the development of the practice of mystical silence in the schools of Grecian philosophy before the time of the emperors, during their ascendancy, and later among the Neo-Platonists. There were three kinds of mystical silence,—that called mystical in the strict sense, dictated by reverent fear of the deity; the philosophical, and the diplomatic. The conclusion is: "Greek philosophy ceased, but it did not disappear. Therefore the question may be raised whether the early Christians adopted the Greek teaching concerning the mystical silence and applied it, not only in philosophy and theology, but also in liturgy and ethics, (especially of the monastic life). This question shall be discussed later." If the author can answer it with the same erudition and thoroughness with which he cleared up the problem of the mystical silence in Greek philosophy, he will perform a valuable service to sacred science.

Dr. Edouard Naville, the eminent archaeologist, for over thirty years professor of Egyptology in the University of Geneva, has on various occasions condemned the modern critical theory of the Pentateuch. One of his principal books on this subject has just been

translated into English under the title, "The Law of Moses" (London: Thynne), with a preface by Dean Wace of Canterbury. Contrary to the assumption, now quite generally adopted by non-Catholic scholars, that the five books are a compilation made after the Captivity from writings composed long after the time of Moses, Dr. Naville in a compact series of arguments demonstrates that Moses wrote the law on tablets in the course of the journey of the Israelites through the desert and completed the work by the discourses which constitute Deuteronomy.

Cardinal Gasquet has contributed a foreword to a "Life of Cornelia Connelly: Foundress of the Society of the Holy Child Jesus," which Messrs. Longmans have in press. The reader will find a brief account of this society, with a mention of the foundress' name, in Vol. VII of the Catholic Encyclopedia, page 400. Mother Connelly's career was quite remarkable. She was born in Philadelphia, in 1809, and became a convert to the Catholic faith in 1835

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After her marriage her husband, craving for the higher life of the priesthood, prevailed upon her to agree to a separation. She entered a convent in England and, in 1846, founded the first house of the Society of the Holy Child Jesus, which now has many houses in England and America. After irrevocable steps had been taken on both sides, Pierce Connelly proved faithless to the vocation he had embraced and endeavored to regain possession of his wife through the English courts. This memoir, written by a member of the Society, includes an account of the legal contest and of the extraordinary series of events by which Mrs. Connelly succeeded in establishing her order.

According to the N. Y. *World* (Feb. 22), the Masonic Club, of Ridgefield Park, N. J., composed entirely of Freemasons, attended a fair given by Phil Sheridan Council of the Knights of Columbus in a body. The Masonic emblem was placed alongside of that of the K. of C. on this occasion. The *World* adds that last summer the K. of C. of Ridgefield Park protested against the dedication of the new public school under Masonic auspices, but the cornerstone was laid amid a great Masonic demonstration, and since that time better feeling has followed between the two orders. Why? And how soon are the K. of C. going to petition the Holy See to take the ban off Freemasonry?

The Rev. Dr. Wm. Koppers, S.V.D., of Vienna, associate editor of the *Anthropos*, writes to us from Tierra del Fuego, under date of Feb. 27th: "We have already spent three weeks among the most southerly inhabitants of the world. So far everything has gone favorably. We hope to achieve the objects of our expedition in every essential point. The confidence which we enjoy among the natives is a great help in our work. Already a number of new discoveries have been made." As our readers know, Dr. Koppers, who visited St. Louis last winter, is one of the leaders of a scientific expedition en-

gaged in investigating the conditions, customs, and beliefs of the Indians inhabiting the famous archipelago of the extreme South of South America, which is separated from the mainland by the Straits of Magellan. The postmark on Fr. Koppers' card indicates that he is sojourning in the Argentinian or eastern portion of the archipelago. This has an area of 8,300 sq. miles and a population of about 1,000 whites and several thousand Indians. It is among the latter that valuable ethnological and linguistic discoveries are expected.

The Archbishop of New Orleans this year issued a powerful Lenten pastoral against the ever growing crime of abortion. The F. R. had a strong paper on this subject as lately as Jan. 15, from the pen of Dr. Peter J. Latz, of Chicago, which was copied by several of our Catholic contemporaries. Archbishop Shaw writes with much feeling. *Fecit indignatio versum*. He calls attention to the atrocity of the crime and to the fact that it entails excommunication. He warns his people against conscienceless physicians and midwives who lend a hand in the commission of this vile crime and against "the absolutely immoral and even physically dangerous attempt to thwart the designs of the Creator by the so-called expedient of birth control. Those who would desecrate the divine institution of marriage by the use of such an immoral means," he says, "must understand that they commit the grievous sin of murder in desire." This pastoral letter is most timely, and we are pleased to know that the Central Bureau of the Catholic Central Society has manifolded and is spreading it broadcast among the Catholics of the whole country as a free leaflet.

The following chronogram, put together by a correspondent of the London *Tablet*, sums up the character of the new Pope and includes the so-called prophecy of St. Malachy. If the letters corresponding to the Roman numerals

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In the March *Month* Father Leslie Walker, S. J., in a review of "The Analysis of Mind" by Dr. Bertrand Russell, shows the Aristotelian trend of that famous author's mind. Mr. Russell does not analyse mind from the point of view of consciousness, but rather from that of function—a truly Scholastic principle. His main error, according to Father Walker, is that of "treating the mind as if it were a potato patch, out of which can be dug separate and additive units, instead of treating it as an organic living whole."

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(50th Installment)

One day in December, 1903, I had an accident whereby I broke my nose. After Dr. Copeland had treated me for a while, he advised me to go to a specialist in Memphis, as part of the nose bone had to be sawed out. I was obliged to remain in Memphis about two weeks for treatment after the operation. I improved the time by drawing plans and pictures for the much needed addition to St. Bernard's Hospital and sent these to Bishop Fitzgerald in Hot Springs. With his usual promptness he wrote that he fully recognized the need of the building and gladly gave me permission to start it, as I had the will and the courage to undertake it without any funds or resources. While he could not see whence I took the courage to tackle such a big job, he said I had his fullest consent and approbation, and to prove his good will, he enclosed a check for \$1,500 as his personal contribution. This helped to encourage others and get them interested. The work on the hospital and chapel began in January, 1904, and went on slowly but without intermission until the building was completed. One of the most expensive items was the lumber and bricks. I succeeded in getting both at wholesale prices; fine hard bricks at \$4.50 a thousand, delivered on the spot; all the sized lumber, planed on one side, at \$4 per thousand; flooring at \$11; and the balance, windows, doors, etc., just as reasonably.

The Baptist *Watchman* quotes from a man who has been in Alaska, with his eyes open,

the following remarks: "One thing which impressed me was the futility of a mere secular education to safeguard life from moral failure and ruin. I know many college-bred men, some of them educated in Oxford and Cambridge, or Yale, Harvard, and Princeton, who are saloon keepers, bar keepers, superintendents of faro tables, or mere hangers-on and stokers for saloons and gambling hells. The worst savages I have ever known, the most filthy, hopeless, irreclaimable savages, were educated, college-bred men." Upon which the *Watchman* logically comments: "The idea that education in itself is a morally uplifting power has taken deep root in the American mind. To read the panegyrics on the public schools, one would imagine that all that is necessary to make people good is to educate them. No more conclusive disproof of this has been given than the above observation."

Indeed mere reading, writing and arithmetic, without religion, is apt only to make criminals, thieves, and crooks more skilful. No wonder the penitentiaries are crowded with such, although the majority become sly and cunning enough to evade the law.

Fully persuaded that a good Christian education is the most reliable foundation for an honorable life and the most solid bulwark for an honest, reliable citizenship, I exerted myself everywhere and continuously for the increase and improvement of our parochial schools. When the settlement in Engelberg was started, I asked for Sisters from Poca-hontas to teach in that wild and almost inaccessible forest. Sister M. Hildegard was chosen out of quite a number who offered their services. For weeks she could not assist at Mass, Pocahontas being 8 miles distant and the "Fauche" a wild impassable stream. She had to live in a little farm-house and suffered numberless privations. Eight years she taught in that solitude, and if Engelberg to-day has a resident priest and school and about fifty well-to-do Catholic families, it is to a great extent owing to the heroism and perseverance of this noble Sister.

I also started Catholic schools at Hoxie, Wynne, Nettleton, and Forest City, and if the schools could have been continued in those places, there would now be good Catholic congregations in every one of them. I agitated and worked and wrote in the newspapers in favor of the parochial schools. I pointed out that the millions contributed annually to build grand churches, universities, and academies, if they were handed over to the bishops to help priests and teachers in new settlements with a yearly allowance of from \$300 to \$500 for a limited number of years, would accomplish wonders; that in most cases those places would become self-supporting in a few years, and we would in this way preserve the faith in the *diaspora*. I am convinced that if that plan had been followed, we should have several millions more of Catholics in the West.

The great success of Bishop Lawler, of Lead, South Dakota, during the past few years, proves what could have been done in that way. For that reason the Catholic school was my "*ceterum censeo*" in season and out of season. I am very glad of it and would do it again, for in our children lies the future of Catholicity. (*To be continued*)

Literary Briefs

"The Religion of the Scriptures"

This collection of papers from the Catholic Bible Congress held at Cambridge, July 16—19, 1921, was favorably reviewed by us in Vol. XXIX, No. 5 of the F. R. It has

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A Commentary on Psalms I and II

Under the title, "The Psalms, Exegesis II," the Rev. P. Anselm Schaaf, O.S.B., presents a commentary on Ps. I and II, "according to the interpretations of the Fathers and later Catholic authorities," which, though intended to be of assistance chiefly to the members of the exegesis class of St. Meinrad Seminary, will appeal to many outside of that institution and be found useful by the clergy for exegetical and homiletic purposes. Every verse is quoted in Latin, Greek, and Hebrew, and translated with scrupulous exactness. The author attempts no new and perilous interpretations, but carefully classifies the accepted ones and groups them together under proper headings. Fr. Anselm promises to continue the work gradually, and if he is spared to complete it, we do not hesitate to predict that it will constitute the best available Catholic commentary on the Psalms in the English language. (St. Meinrad, Ind.: The Abbey Press).

"The Man of Sorrows"

In meditating on the Passion of Our Lord, some pious souls desire to follow the story of the Gospels step by step, with all the incidents set forth in detail and due sequence, accompanied by appropriate and suggestive comments. It is for such that Father Robert Eaton, of the Birmingham Oratory, has written "The Man of Sorrows." There are about seventy pages of preparatory matter and 300 pages are devoted to the story of one day—the day of the sacred Passion. This fulness of exposition and suggestion gives scope for the sacred history to impress itself with power on the mind and to reach the heart with cumulative effect. The book is especially fitted for Lenten reading. Its only fault is that, in quoting Holy Scripture, the writer seldom gives chapter and verse, and this is all the more to be regretted as he sometimes includes within quotation marks what are really paraphrases of the sacred text, or adds words of his own thereto. (B. Herder Book Company.)

"The Ascent of Calvary"

This is an authorized translation, by Miss Marian Lindsay, from the French of Père Louis Perroy, of a series of considerations on the Passion, of which Archbishop Glennon in his Introduction says: "There is beauty, feeling, and eloquence in the telling. Scene

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after scene is etched by a master-hand, with its background from the Old Testament, and in the fore-ground surrounding the precious Victim are found all the incidents of the Gospel narrative as they developed on the way—the kiss of betrayal—the cries of blasphemy—the reed and the scourge—the thorn crown and the soldier's lance. Then the Mother, who loves and stands to see her Son die—the faithful few and faithless many; and then at last, the lonely, blood-stained figure hanging between heaven and earth, yielding His spirit up to God. You will have, gentle reader, an opportunity in the unfolding of each page to study, to meditate, and to pray. The blessed, bleeding Christ is looking out at you from every chapter." Typographically, too, the volume is pleasing. (P. J. Kenedy & Sons).

"St. Gregory VII"

The latest volume in the "Notre Dame Series of Lives of the Saints" (Sands & Co.) is devoted to St. Gregory VII,—the valiant monk Hildebrand, who fought Henry of Germany and finally, after many vicissitudes, died in exile, exclaiming: "I have loved justice and hated iniquity, and so I die in exile." The anonymous author follows Mann and other approved authorities and tells his story in an interesting way. This series is, on the whole, so well done and so beautifully printed that we cannot help regretting that it eschews those bibliographical and other references which would give weight to its assertions and make the volumes something more than mere popular "stories." There is a way of combining scientific method and accuracy with popular presentation, but it unfortunately has not yet found many adepts in English-speaking countries. Fr. Otto Karrer's *Life of St. Francis Borgia* is a splendid example of the approved modern method of writing the lives of saints. (B. Herder Book Co.)

Books Received

The Life of Patrick Augustine Feehan, Bishop of Nashville, First Archbishop of Chicago, 1829—1902. By the Rev. Cornelius J. Kirkfleet, Ord. Praem. With an Introduction by Bishop Muldoon and 16 Illustrations. xi & 381 pp. 8vo. Chicago: Matre & Co. \$3.65 postpaid.

The Religion of the Scriptures. Papers from the Catholic Bible Congress Held at Cambridge, July 16—19, 1921. Edited by the Rev. C. Lattey, S.J. Second Edition, Revised and Enlarged. xi & 112 pp. 12mo. B. Herder Book Co. 75 cts. net. (Wrapper).

Bunny's House. A Novel by E. M. Walker. 270 pp. 8vo. Benziger Bros. \$2 net.

Does "Substantia" Mean "Realization" or "Foundation" in Hebr. XI, 1?" By the Rev. M. A. Mathis, C.S.C. (Extract from "Biblica," 3, 1922, 78-89). Rome: Pontifical Biblical Institute. 12 pp. 8vo. (Wrapper).

History of the Diocese of Galveston and St. Mary's Cathedral. Diamond Jubilee, 1847—1922. VI & 132 pp. 8vo. Illustrated. Compiled by Priests of the Seminary. Galveston, Tex.: Knapp Bros., Printers.

Statutes of the Diocese of Crookston, Promulgated at the Diocesan Synod held Sept. 20, 1921.... by the Rt. Rev. Timothy Corbett, Bishop of Crookston. IV & 170 pp. 8vo. Crookston, Minn.: Chancery Office.

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Before me, a notary public in and for the State and City aforesaid, personally appeared Arthur Preuss, who, having been duly sworn according to law, deposes and says that he is the publisher and editor of the FORTNIGHTLY REVIEW and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Arthur Preuss,

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3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are:

None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholders or security holders appear upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

ARTHUR PREUSS, Pub. & Ed.

Sworn to and subscribed before me this 27th day of March 1922.

(Seal)

P. KRAEMER,
Notary Public.

(My Commission expires March 14, 1926.)

The Fortnightly Review

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ST. LOUIS, MISSOURI

May 1, 1922

The End of the N. C. W. C.

In announcing officially the decree of the S. Consistorial Congregation, adverted to in our No. 8, p. 142, Msgr. Brossart, Bishop of Covington, Ky., says in a letter dated April 8th and published in the Cincinnati *Catholic Telegraph* of April 13th: "Since the Sacred Consistorial Congregation at Rome has issued a decree, approved by the Holy Father, dated February 25, 1922, yielding to the request of many bishops of this country, in which it declares that the annual meeting of the hierarchy in Washington is no longer necessary and that we return to the status which existed before the war, as prescribed by the Sacred Code, and that, in consequence, the 'National Catholic Welfare Council' be discontinued, therefore, I deem it necessary to inform the reverend pastors and people of the Diocese, that the National Catholic Men's and Women's Councils are consequently dissolved. Each diocese will take such steps as it deems necessary, according to its circumstances, for social service or other activities."

Regarding the last-mentioned point, the Bishop of St. Cloud says in a circular letter addressed to his clergy, March 29th:

* * *

"The organization of our parish councils and parish committees will continue, since now even more than before, such organizations are necessary to carry out the individual instructions obtained by me from

the S. Consistorial Congregation under date of Dec. 3rd, 1921, which read: 'As regards social works, Your Lordship will urge by proper exhortations and paternal councils the priests to offer their aid to promote the same with willing minds, the more since doubtless these works greatly assist in withstanding the efforts of the Socialists and possibly rendering them ineffective.'

Bishop Busch's interpretation of the first and most important part of the decree of Feb. 25th, is "that Rome desires instead of the informal meetings of the hierarchy, the more formal form of councils and synods, whose decrees, though more difficult to arrive at, are also more deliberate, and when approved by Rome, take on the force of law, whereas the informal meetings are only conferences, whose conclusions are but suggestions, requiring the voluntary assent of each bishop to become effective. The bishops will be glad," he adds, "to conform to the wishes of Rome and seek more formal ways of guarding the interests served by the National Catholic Welfare Council."

From several communications which we have received of late we deduce that quite a number of bishops were opposed to the high-handed proceedings of the N. C. W. C. No doubt the protests of these bishops were one of the chief reasons why the decree of Feb. 25th was issued. We hope it will put an end to further "American-

istic" tendencies in the Catholic Church of the U. S.

* * *

The Rev. J. E. Rothensteiner, writing in the *Amerika* (Vol. 50, No. 27), discusses the decree of the S. Consistorial Congregation by which the N. C. W. C. is dissolved. He says among other things:

A National Council centralizing all Catholic patriotic effort seemed likely to hinder, in a large measure, the legitimate patriotic work of individual dioceses and to concentrate all praise and glory due the many around the exalted heads of a few accidental leaders. This mode of administration savored of bureaucracy, not of democracy. . . . Its social action, so loudly heralded as the salvation of the country, seemed to us a hodge-podge of glittering generalities, and a few modern aberrations; its occasional stand on some of the most important religio-political questions of the day, as, for instance, the school question, was a thorn in the side of many sincere and self-sacrificing men; and the obvious trend to absorb all other Catholic organizations in its self-sufficient and all-embracing Association of American Catholics seemed destructive of the good so far accomplished in social organization, and even dangerous to the Church itself through possible complications with other political organizations. . . .

Education of the Catholic people in the true principles of political and social sciences, as well as in the tenets of their religion, is the essential thing to-day. It may be answered that the *Bulletin* of the National Catholic Welfare Council had this very thing in view. Possibly, but it failed most

egregiously. Its style was generally unfit to carry a meaning, and its outward appearance "as pompous as an undertaker," as Thackeray would say,—dry, dreary, dull, and only endurable because it was sent gratis. That was no way of reaching the people. The Central Society's *Central-Blatt and Social Justice*, though far less assuming, did far more good in the line of instruction and social uplift: and yet it was hardly recognized by the well-paid literati of the *Bulletin*. The direction given by Rome, that the legitimate activities assumed by the National War and Welfare Council be henceforth pursued by Catholic organizations in the various dioceses, is very timely. A thorough organization of Catholics is a prime necessity: yet it must be differentiated according to the needs of each diocese. The Church in New York State, for instance, has not the same difficulties and prospects as the Church in Georgia or Texas. The German Catholic-Central Society long since initiated the proper way of proceeding. Let each parish have its society of Catholic men, and of women, too, let these be banded together in diocesan and State organizations, and let their delegates form a great National association of Catholics. Thus the power would come from the roots of Catholic life, and express the ideals and demands of the Church far better than it would under the immediate rule of a few, be they bishops, priests, or laymen. The supreme guidance would still be with the Church, as represented by the bishops of the country, and, finally, by the Holy Father. The Church itself claims only *infallibility*, that is freedom from error,

in its official decisions on matters of faith and morals: it does not claim *inspiration*. But the implied claim of the National Catholic Welfare Council, in a lower order, meant inspiration, not mere infallibility. It gave *a priori* decisions and paid but little heed to "*quod semper, quod ubique, quod ab omnibus acceptum est.*" Hence it

fell by overreaching itself. It was too intent upon being thoroughly "American," and forgot, if it ever knew, that Brownson said long since (Vol. 14, p. 569): "What we call our Americanism does very well in the political order, but it cannot be transferred to the Church, without heresy and schism."

The Anthroposophy of Rudolph Steiner

Recent press dispatches have contained more or less sympathetic references to a new system of thought and religion, called "Anthroposophy," mainly propagated by a German savant, Dr. Rudolph Steiner, residing in Switzerland.

Dr. H. Straubinger, of the University of Freiburg i. Br., devotes an interesting paper to this heresy in the current issue (Heft 5) of the Munich *Historisch-politische Blätter*.

He traces Anthroposophy to Theosophy. A dissatisfied group, under the leadership of Steiner, seceded from the Annie Besant wing of Theosophy in 1913 and founded the "Anthroposophic Society," with headquarters in the "Goetheanum" near Dornach, not far from the city of Basle, Switzerland. Steiner calls his system "Anthroposophy" because it has man (anthropos) for its object, or "Spiritual Science," because it deals mainly with the spiritual side of man, or "Secret Science" because it strives to penetrate to that which lies behind appearances. It pretends to attain knowledge, not, like Theosophy, by visioning God, but by visioning the human soul.

This statement of doctrine must be interpreted in the light of the

fact that Steiner was a member of the Theosophic Society for eleven years and that his teaching closely resembles that of Madame Besant.

Man, he teaches, consists of three bodies, three souls, and three spirits. He is surrounded by a mysterious *aura*, which is differently colored according to temperament, character, and education. Life does not begin at birth, nor does it end with death. Steiner believes in the transmigration of souls and in re-incarnation, which is repeated again and again until man has become perfect. Behind the world lies the Absolute or Infinite, consisting of innumerable universes with uncountable solar systems. Each solar system is the emanation of a sun-god. The god of our solar system is Christ.

Steiner derives his knowledge of the past history of the human race, not from books or other historical documents, but from what he calls the "Acasha Chronicle," a subtle fluid spread throughout the world, upon which, as upon a photographic plate, every thought, movement of will, and external occurrence is indelibly impressed, thus enabling the Anthroposophic clairvoyant to behold, as in a panorama, everything that has ever

happened and everything that is now happening throughout the universe.

Spiritual knowledge requires special organs. Steiner calls these lotos flowers or wheels. They are supra-sensible and attached to the astral body.

But enough of this nonsense! Dr. Straubinger says that after one has read for a while in Steiner's books one begins to feel queer and involuntarily asks himself: "Are you crazy, is Steiner crazy, or is he trying to make a fool of you?"

Yet at bottom there is really nothing new in Anthroposophy. It is merely a revamped Gnosticism, which combines the most disparate elements into a fantastic whole. Its sources are: Buddhist speculation, the ancient Oriental mystery religions, Greek mythol-

ogy, and the Bible. The Biblical elements in it are so distorted that they can hardly be recognized. With Christianity the Anthroposophic system has absolutely nothing in common.

Dr. Straubinger concludes his criticism as follows: "Anthroposophy is utterly valueless both from the religious and from the scientific point of view and injurious to the spiritual life. We agree with Steiner that there is a spiritual world and that there is a way leading to the same. But this way is not the one pointed out by Steiner. Man cannot immediately perceive the spiritual, not even his own soul. The only path to the spiritual world is that of calm, sober, common-sense reasoning, which proceeds from experience and allows itself to be guided by the laws of logic."

A Study in New Mexican Folk Lore

By Benjamin M. Read, Santa Fe, N. M.

The management of the Santa Fe Fiesta having at divers times given, among other numbers of the programme, two Indian dances of ancient days, namely: the dance of "Los Matachines" and the dance of "La Cachina," which were rendered in true Indian or semi-savage style, a great many persons, principally strangers, have been, since then, eager to learn the meaning, origin, and history of those words. Several of them, and also some of my fellow-townsmen having accosted me for an explanation of their import and significance, I decided that it would be advisable to give the public the best and, as far as study and research can aid us, most reliable information obtainable

from traditional and historical sources.

The words "Cachina" and "Matachin" have little, if any, historical meaning; they imply nothing among our Indians but a traditional superstition (like all other Indian dances do), but the word "Malinche" has a highly important historical significance. The word itself is so intimately connected with the conquest of Mexico that its omission from the history of that country would be as fatal as the omission of the name of Hernan Cortés, or a failure to mention the names of the last two Aztec emperors: Moctezuma and Cuauhtémoc. Therefore, the discussion of the words Cachina and Matachin will be very

brief, in order to give the word "Malinche" the place it rightly has in the history of the New World.

Two of these words, "Cachina" and "Matachin," are of Latin origin. Ancient Mexican, English and Spanish writers and lexicographers are agreed on the definition of the word "Matachin," which, they say, is "a dance performed by grotesque figures," first brought to New Mexico by the Spaniards and their Aztec allies and servants at the time of the conquest. It is in this performance that the word "Malinche" figures in representations, I take it, of the Indian heroine who played one of the most important parts in the overthrow of the empire of the Moctezumas (her own ancestors) by Cortés and his Indian allies, the Tlascaltecas, Tabascanos, etc., etc., as will be seen further on.

The "Cachina" dance among our Indians is understood to be, traditionally, a diabolical performance; it has a dual meaning, being of a rather picturesque, but somewhat immoral nature. Its origin is, according to the tradition of some of our New Mexico Indians, an ancient and original production of their primitive ancestors, having no direct connection with any of the dances of the Mexican Indians. In other words, this dance, like all other Indian dances, forms an essential part of the mythology and ancient prehistoric religious rites of the Pueblo Indians. This tradition agrees, in its object and tendencies, with the traditions of the primitive races. The imagination of the Indian is now, as it has always been, kept in constant motion by the recitation of incredible tales, kept alive

by mere fables which, like all fables, are partly historical but mostly without foundation. The elements of good and evil are represented in the Cachina dance as being engaged in mortal combat, the good spirits conquering in the end. The Cachina dance was strictly forbidden in New Mexico by the Franciscan Friars. The inhibition of its performance was, in my judgment, one of the pretexts used by the Indian chief, Pope, and his cohorts in the great revolt of 1680. The above description and definition of the Cachina dance is, as far as I have ascertained, the more prevalent tradition among the Pueblo Indians. Webster, though, defining the word "Cachination," which, he says, is of Latin origin, states that "Cachination is a loud or immoderate laughter; often a symptom of hysterical or maniacal affections. . . Hideous grimaces," continues Webster, "attended this unusual cachination."

"Matachin," according to the same author, in olden times meant "a buffoon and dance performed by grotesque figures." It is also, the same author tells us, "an old dance with swords and bucklers."

Our encyclopedias, as far as I have seen, say nothing on either of these ancient words. Of "Malinche" I shall treat in another paper.



Opposition to the appointment of Fr. J. M. Denning of Marion, O., as U. S. consul general at Tangiers must have been carried all the way to Rome, for we note from the *Catholic Telegraph* (Vol. 91, No. 13) that in a cable dispatch received by Archbishop Moeller the Holy Father "approved Fr. Denning's taking up the work of U. S. consul general and business agent at Tangiers, Morocco."

The Organ and Organ-Playing

Of the organ recital recently given by M. Joseph Bonnet in Westminster Abbey, London, Mr. Filson Young writes in the *Saturday Review* (No. 3432):

"M. Bonnet is a type of musician very seldom associated with the organ. He is a virtuoso, a kind of Liszt of his instrument. He plays without notes, and thus escapes one at least of the many distractions which commonly interfere between the organist and a perfectly personal and emotional expression of the music he is performing. It has always seemed to me well nigh impossible for a man, sitting as it were at a desk, studying a written score, manipulating keyboards and pedals, and at the same time mentally and physically arranging combinations of sixty or seventy stops, to be in the mental state favorable to true musical expression. The proof is to be found in the high performances attained by masters of improvisation on the organ, who in many cases are but uninspired performers of written music. M. Bonnet plays as though he were inventing; but with a crispness, a certainty, and a rhythm that are as rare as they are delightful."

M. Bonnet's recital received but scant attention from the English press. There is clearly a prejudice against the organ in the minds of many, even of sensitive and advanced musicians. The reason for it is twofold. One was stated by Berlioz in his "Treatise on Instrumentation," when he said: "There seems to exist between these two musical powers, the organ and the orchestra, a secret antipathy. The organ and the orchestra are both kings; or rather one is Emperor

and the other Pope. Their mission is not the same; their interests are too vast, and too diverse, to be confounded together. Therefore on almost all occasions when this singular connection is attempted, either the organ much predominates over the orchestra, or the orchestra, having been raised to an immoderate degree of influence, almost eclipses its adversary. In general, the organ is formed for absolute domination; it is a jealous and intolerant instrument."

If this is true of the organ at its best and when perfectly handled, what can be said of it in the hands of the ordinary fumbler? Organ-playing is too often like preaching; the circumstances make it difficult or impossible for the hearer to go away; he is obliged to sit and listen to strains which may be grandiloquent without being grand, and pompous without being dignified. The true organ tone is essentially monotonous, and the purer it is, the more apt is this monotony to weary and depress the ear. The whole genius of the instrument is grave and philosophic; it is incapable of any but momentary excursions into a lighter vein; and the slightest error of taste verges on the indecent, and is shocking to all sense of seemliness; it is as though an old lady should beckon you to some impropriety. It is not merely the ear that is affronted by bad taste in organ playing; a sense of shame afflicts you, a kind of embarrassment such as is associated with all outrages upon proportion.

For even a poor organ is the work of many master craftsmen and represents in a high degree the perfection attainable in things

wrought by the hand of man. Serious thought and consideration have gone to the proportions of metal to be used in the pipes; the finest woods, sunned and seasoned in many climes, have been fashioned and joined by the most skillful woodworkers; and from the pipe thirty feet high, whose soft muttering shakes the building, to the minute little metal tube an inch long that is the topmost branch of the great tree of sound, all have been subject on the voicer's bench to the minute manipulations that determine their character and bring thousands of them together within the scope of one tonal conception. To place all this at the mercy of some clumsy hobbledohoy or ignorant spinster, and to have its noble possibilities explored and exploited by untrained and insensible fingers, is to sin in a high degree against artistic proportion.

Unfortunately, with us the church is almost the only endowment for the organ, and churches, as a rule, cannot afford to pay the organist a salary which will command the services of a man or woman of superior taste and talent. There is little or no personal glory in the business, and the fees and bouquets awarded to the platform performer are not for the organist, who is either invisible, or presents only a pair of laboring shoulders to his audience. These conditions, it is true, eliminate many of the unworthy, and leave to the real musician a field of true if lonely devotion. And the organist who is really a musician is usually a very fine one.

There is now published *The Organ*, "a quarterly review for its makers, its players, and its lovers" ("Musical Opinion," 13,

Chichester Rents, Chancery Lane, London, W. C. 2), the current issue of which (No. 3) among other interesting things, contains an appreciation, by Dr. A. E. Hull, of Joseph Bonnet as an artist.

College Students and Co-Operation

We can have nothing but praise for the spirit behind the movement to interest the students of our colleges in co-operation, its aims and purposes. A chapter of the International Co-operative Society has been formed at Marquette University, Milwaukee, whose purpose it is "to promote among students of college grade a knowledge of the philosophy, history, and achievements of the co-operative movement and to devise practical methods whereby they may actively promote co-operation in its various forms." Under competent leadership such an informal economic study group should be productive of much good—indeed, must be productive of great good, provided only they get away from the line of conventional economics. We have before this expressed our opinion of co-operation and the hope that the movement would continue to grow, even though we had not the high expectations which some of its leaders have entertained. On the other hand, there is no reason why the ideas of co-operation cannot be applied in a modified form to the fundamental problems centering around landlordism, natural-resource and credit monopoly.

If we have doubts concerning the present movement, it is because thus far co-operation has not attacked this fundamental difficulty. England furnishes a splendid example of a highly developed

co-operative society, which continues to pay blood money to its landlords. Her economic difficulties become intensified, in spite of the tremendous increase in co-operative methods.

Though it would not be logical to conclude that co-operation is a failure,—for there are many other factors affecting the situation,—yet it is fair to ask: “Why all this effort to save money, which in the end must be paid to the landlord in the form of increased economic rent?”

Nevertheless we heartily endorse the movement called the Intercollegiate Co-operative Society, because sooner or later this fundamental problem of the private control and monopolization of our natural resources and of our credit machinery will be forced upon the attention of such study groups.

H. G. F.

The Youthful Factory Worker

The Chicago Association of Commerce has printed, for private distribution to the members, a booklet entitled “A Plea for More Play, More Pay and More Education for our Factory Boys and Girls.” It is compiled from the writings of Miss Jane Addams.

The writer refers to the new industrial conditions that have led to the development of the modern city. An army of boys and girls are engaged in factory work, and the question arises: “What are we doing to provide for them in the line of legitimate amusement and recreation, in their leisure hours?”

“Never before in civilization have such numbers of young girls been suddenly released from the protection of the home and permitted to walk unattended upon city streets and to work under

alien roofs. Never before have such numbers of young boys earned money independently of the family life, and felt themselves free to spend it as they choose in the midst of vice deliberately disguised as pleasure.” We know that this is, unfortunately, a sad fact.

The individual cannot do much to help these youths to gratify that legitimate quest for “fun” which leads thousands of them into paths that may ultimately spell ruin. But our Catholic societies, at least those which are not professedly and exclusively devoted to spiritual aims, may perhaps lend a helping hand to those boys and girls who “revolt against factory monotony.”

This duty is all the greater since “the diastrophic effects of over-fatigue upon character” have been shown. A person of lowered vitality is less fit to win in the struggle against temptation. Hence to provide our youth with opportunities for needed recreation becomes an important “spiritual work of mercy.”

Modern amusements have become “commercialized” and are often conducted by unscrupulous men, whose only purpose is to get the hard-earned money of those who flock to the places of pleasure.

What an immense field of useful social activity is opened to the Church and her various agencies to-day, to safeguard youth, the hope of the country!

(Rev.) ALBERT MUNTSCHE, S. J.

The wiser a man grows, the less likely is he to be contemptuous of other men. Contempt is a measure of the mind. The more of it you find in a mind, the narrower is the mind.

Priests' Housekeepers

A careful reader writes:

Your notice of the *Marianum*, conducted by the Reverend C. M. Thuente, O.P. (F. R., XXIX, No. 4, p. 74 f.), aroused my interest. I think a society for priests' housekeepers is very timely. Father Thuente published 'A Pastor's Homily to his Housekeeper' in the April number of the *Ecclesiastical Review*, pp. 413 ff. It is a homiletic gem on Titus II, 5. A secular priest may well be surprised to find a regular write with such insight, both domestic and psychologic, on the life and duties of the priest's housekeeper. This homily well deserves to be printed in leaflet-form and presented to every subscriber of the *Ecclesiastical Review*. One passage, however, ought previously to be corrected. Alluding to Romans XVI, the zealous Dominican writes: "St. Paul encouraged women to work for the spread of the gospel. He salutes Phebe and Prisca and Aquila and Mary as his helpers in Jesus Christ," etc. By a strange oversight (*adjutores meos*) Aquila is here considered feminine. Aquila and Prisca, also called by the diminutive Priscilla, are the husband and wife mentioned in Acts XVIII, 2. Well, perhaps, some Martha, as Father Thuente aptly styles priests' housekeepers, especially if she is *priscilla* rather than *prisca*, would not be averse to having her name joined to that of some saintly Aquila. It is a delight to the weary missionary to find an Aquila and a Priscilla, who are always ready to harbor a priest (Acts XVIII, 3; 1 Cor. XVI, 19), who supply instructions (Acts XVIII, 26), and who, *data occasione*, have a church in their house (Rom. XVI, 5; 1 Cor. XVI, 19).

God bless them and most of the Marthas also! L.

Notes and Gleanings

When Cardinal Gasquet recently asked the Holy Father for a blessing for the London *Universe*,—not an "official organ," but a most excellent Catholic journal,—the Poniff wrote these encouraging lines: "Quando un giornale si consacra all' apostolato della verità e del bene pel il vantaggio alle anime, alla maggior gloria di Dio e della Sua Chiesa, non è benedizione che esso non meriti." *Anglice*: "When a journal consecrates itself to the apostolate of truth and virtue for the good of souls and for the greater glory of God and of His Church, there is no blessing which it does not merit."

The death of Mr. John T. Comes, of Pittsburgh, robs the Catholic community in the U. S. of perhaps the most gifted of its ecclesiastical architects. Our readers may recall the touching letter he wrote to us last August, after his return from the hospital, where he had been operated upon for cancer of the liver. "The outcome is entirely in the hands of God," he said, "and beyond those of the doctors" (F. R., Vol. XXVIII, No. 18, p. 338). He died, after months of patient suffering, on Holy Thursday, April 13th. Mr. Comes designed a number of splendid ecclesiastical edifices, among them the Kenrick Seminary, near St. Louis, and did real pioneer work in the field of Catholic architecture. His lectures to seminarists on this subject were published in pamphlet form, under the title, "Catholic Art and Architecture," and found a wide circulation. The text lays down solid principles on ecclesiastical art and architecture, while the plates, mostly reproductions of photographs of some of the author's work, exemplify these principles as applied to modern parochial buildings. The F. R. was indebted to Mr. Comes for occasional contributions on his favorite subjects

and also for the tasteful two-color cover it used in more prosperous days, with the lamp in the center and the motto "Christianus mihi nomen, Catholicus cognomen" writ across the page. May he rest in peace!

♦ ♦ ♦ ♦

The *Cincinnati Telegraph* (April 20) reports that Judge E. R. Eastman, of Ottawa, O., in granting a divorce to Attorney B. E. from Cecilia Tarpy-Seibert, placed the two-year old daughter of the couple in the custody of the father, though the latter had signed an ante-nuptial pledge that all children born of the marriage should be educated in the Catholic faith. The Judge said, *inter alia*: "The law of this State places the parties to a marriage on an equality in the matter of the custody of their children. They also provide the methods of and causes for divorce when the parties can no longer keep their marriage vows. These laws are superior to any church, so that no pledge made by man or woman can call for an enforcement of rules not in harmony with them." If this decision is sustained, the ante-nuptial pledge commonly required of the non-Catholic party in mixed marriages will be legally void in the State of Ohio, so far at least as the rearing of children is concerned. The late Father Phelan of *Western Watchman* fame always contended that this pledge would be found to have no standing in American law courts.

♦ ♦ ♦ ♦

The Italian Senator Benedetto Cirmeni, in a paper on "The New Pope," contributed to the *Neue Freie Presse*, of Vienna, and reproduced in the *Living Age* (No. 4056), divulges the interesting fact that Pius XI, as Msgr. Ratti, took an active part in drafting the famous peace proposals which Benedict XV published on the first of Aug., 1917. Contrary to other reports, Cirmeni says that, although Pius XI spent a large part of his life in libraries and belonged to many learned societies, he has not written any important books. His only printed works are "a few historical monographs printed

in the *Lombard Historical Archives*. He devoted much labor to the publication of the 'Liber Diurnus,' an authoritative code of proceedings for papal ceremonies." Thus Signor Cirmeni. We hope soon to have some more authoritative information regarding the Holy Father's literary productions. Meanwhile we gather from the Catholic Encyclopedia (Vol. IX, p. 216) that Dr. Achille Ratti, in 1891, edited the text of the Bobbio MS. of the "Liber Diurnus Romanorum Pontificum," found in the Ambrosian Library at Milan,—a text somewhat more complete than that contained in the Vatican MS. of this interesting collection of ancient ecclesiastical formularies used in the papal chancery before the 11th century.

♦ ♦ ♦ ♦

The name of Achille Ratti is mentioned in only one other place in the Catholic Encyclopedia, namely in Vol. XV, p. 292, where it is stated, within parentheses, that Father Ehrle, S.J., "resigned his place [as prefect of the Vatican Library] voluntarily to Father Ratti of Milan in 1912."

♦ ♦ ♦ ♦

An authoritative record of the conflict of the British government with the conscientious objectors during the World War is promised by Messrs. Allen & Unwin in a forthcoming work entitled, "Conscription and Conscience: A History, 1916—1919," by Principal J. W. Graham, who was at the heart of the movement in the North of England and has written in close consultation with its leaders in London. An appendix sketches the history of the corresponding movement in other countries. Who is going to write the history of Conscription and Conscience in the U. S., where the conscientious objectors, for the most part, fared worse than in any other country?

♦ ♦ ♦ ♦

An American archbishop was recently quoted as saying that the present Pope is the "most American of the Popes." We have been wondering just what this means. Does Pius XI understand America better than his predeces-

sors? Wise guidance demands unprejudiced and clear-sighted advisors. Is Pius XI to have this necessary assistance in regard to America? We sincerely hope so.

♦ ♦ ♦ ♦

A report has it that St. Louis University has recently purchased 75 acres situated along the Mississippi River, six miles below Jefferson Barracks, for use as a social study center, in connection with the Laymen's Retreat League. This is not the first attempt to start a social study center in this country. We have always contended that one of the first requisites of an efficient Catholic social movement was intelligent study of the social question. A study group must not only have a place to study but, obviously, something to study and some one to direct the students. So long as the conventional economics is adhered to in the conventional way, there is little hope that these attempts will prove successful. We wish the project unqualified success.

♦ ♦ ♦ ♦

The Missionary Association of Catholic Women, whose head is the Most Rev. Sebastian G. Messmer, Archbishop of Milwaukee, distributed more than \$100,000 last year for the cause of the Catholic missions. We trust that the feminist movement among the Catholic women of America will imitate this most praiseworthy activity of the Catholic women of Wisconsin.

♦ ♦ ♦ ♦

A workingman, Mr. R. M. Ranells, recently addressed the Marquette University Chapter of the Intercollegiate Co-operative Society at Milwaukee. Mr. Ranells is a member of the Co-operative Cigar Company. This is gratifying news. Closer contact with this class of economists and less with the conventional and accepted kind will have a great influence for good.

♦ ♦ ♦ ♦

A thought-provoking pamphlet has recently been issued by the Central-Verein, entitled, "How I Have Studied the Social Question," by the late Rev. Dr. Walter McDonald, Prefect of the Dunboyne Establishment, St. Patrick's,

Maynooth. The author discusses some of the more troublesome social topics of the day, such as "Occupation," "Property," "Unearned Increment," the "Boycott," etc. However, he does not attempt a definite solution of them. He merely endeavors to stimulate discussion, but that is nearly as important as to provide a solution of the difficulties proposed. The paragraph on "Studying in the University of Life" should be read by every one who is interested in the social question. The author prudently believes in keeping one eye on books and one on the world of events. Moreover, he makes it perfectly clear that the present way of applying Catholic philosophy and theology to economics and sociology is entirely inadequate.

♦ ♦ ♦ ♦

In its issue for March 4, the *Civiltà Cattolica*, published in Rome by Jesuit Fathers, says: "Libels on the Jesuits continue to rain on us; they come free, being sent in thousands of copies to members of the Order, whether they are willing to receive them or no. It is our lot—and we accept it joyfully—to be 'a sign of contradiction,' of vilification and calumny without cessation. We are so accustomed to attacks that we no longer count them. We do not take the trouble to repel them. It seems to us better to take no notice of them and to continue our work, of which our adversaries themselves—who are enemies of the Church or their victims—prove to us the utility."

♦ ♦ ♦ ♦

Many readers of Vilhjamur Stefansson's new book, "The Friendly Arctic" (Macmillan) will be surprised to learn that it is possible to get fresh water from sea ice, "which becomes fresh during the period intervening between its formation and the end of the first summer thereafter." According to the Literary Supplement of the London *Times* (No. 1052), this "is not a new fact at all, but was well known to a few modern arctic explorers, who, however, preferred to keep it a secret of the craft." But Stefansson's account of his astonishment at finding that the fact

The work of one who has given his entire life to the study of man, animal, plant and food. In his defense of truth, of purity, he has been plaintiff or defendant in 206 libel suits—most of them brought by the richest profiteers—and won every one of them. Some of his opponents he sent to jail. He has never lost a case—oral, written or legal.

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When your children insistently and trustingly ask you “Who made us?”—your answer must not be evasive, it must be truthful and you must choose for their maker either God—or a gorilla.

God— or Gorilla

By

Alfred Watterson McCann

The author of “GOD—OR GORILLA” does not argue with the popular idea of evolution, unless ripping the heart out of a thing can be called argument. He pretends to no gentleness as he shows the “intellectual” victims of scientific superstition that the very thing they profess to hate has possession of their souls.

Mr. McCann gathers facts, proofs, contradictions, and flings them into sorry heaps with a breathlessness characteristic of the public prosecutor. He does not criticize the prevailing conception of evolution as expressed in the monkey-man theory; he tears it to pieces. Not content with scourging the self-esteeming educators who keep the simian fancy boiling in a caldron of anemic erudition, he demonstrates how no part of the dogma preached by these eminent anti-dogmatists fits into any other part.

His methods are not suave, but terrifically penetrating. He is no smiling academician; no dancing master attempting to turn controversialist. He seizes you by the heels and drags you into places you thought you had explored, only to show you that the stuff you were taught to recognize as orthodox evolutionary science is flimsy phantasia, unsupported assertions, clumsy inconsistencies, physics without law, mathematics without numbers, deductions born in fraud and forgery.

“But I never heard of that before!” you ejaculate, as you read his bristling disclosures. “Of course you didn’t,” he retorts. “That’s why you have been content to characterize the critics of evolution as ignorant fools who still believe the world to be flat, and the sky a solid dome hung with chandeliers.”

As that great body of mankind which professes to believe in evolution cannot institute for itself a comparison of the hundred follies upon which its belief is based, he has done the work for it, so that henceforth it may have no reason to offer for its stubborn adherence to a system of error about which the learned ignorami talk as glibly as if they knew what they were talking about.

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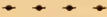
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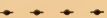
was not only unknown to Sir John Murray, "the greatest living oceanographer," but was received by him with simple incredulity, and his later account of the difficulty he had in convincing the sailors who accompanied him on his last expedition, are well worth the study not only of psychologists, but of other scientific men who may find themselves liable to be influenced too readily by preconceived ideas.



The real difficulty in the Arctic would seem to be, not to obtain fresh water, but to get salt to eat. Mr. Stefansson himself does without salt, and from his experience declares roundly that we should all have better palates (and, he might have added, better digestions) without salt, could we only go through the discomfort of giving up its use.



Mr. Robert Leighton opens his "Complete Book of the Dog" (London: Cassell) with a kindly word or two on mongrels. Mongrels of smaller parents, he says, may be very useful dogs, but the mongrels from large heavy dogs (*e. g.*, Newfoundland) are useless except perhaps as draught animals. A mongrel can easily be obtained as a gift, but will cost as much as a well-bred dog to keep. A dog-lover in a large town should be content with either a toy dog or a terrier. In the country one can keep any sized dog. The larger and long-haired breeds are rather out of place in towns, as are also the sporting dogs, which need much exercise. Most dogs are safer with children than with adults. The gentle bulldog is perhaps the most docile, and the Alsatian wolf-dog the least safe with strangers. The rest of the book may be said to deal entirely with the pure-bred dog and its needs.



Tycho Brahe, as is well known, in 1576 received as a present from the Danish king Frederick II, the island of Hveen and there built a famous house, called Uraniborg, after the Muse of Astronomy. To this he added an observatory called Stjerneborg. A finely

illustrated book has lately been published in Denmark, in which an attempt is made, with the help of many excellent reproductions and diagrams, to reconstruct these mysterious edifices, of which only scanty remains are left. ("Tycho Brahe's Uraniborg and Stjerneborg on the Island of Hveen" by Francis Beckett, with drawings by Charles Christensen (Copenhagen: Aage Marcus).



Prof. Albert Ehrhard, D.D., formerly of the University of Strasbourg, now of the University of Bonn, lately celebrated his sixtieth birthday. In a eulogistic paper published on this occasion the Augsburg *Postzeitung* (No. 61) says that the reason this eminent church historian has published no considerable book since 1902 is that he has been engaged in the preparation of a comprehensive monograph on "Die griechischen Martyrien und Heiligenleben, ihre Überlieferung und ihr Bestand." This work is to be published in the near future in several large volumes. It will be based largely on unedited materials, collected by the author in Rome, Paris, Athens, on Mount Athos, and elsewhere. Following an approved German custom some of Dr. Ehrhard's pupils and colleagues on his sixtieth birthday presented to him a collection of contributions to his special subject, ancient Church history, which have been printed in a massive volume under the title "Beiträge zur Geschichte des christlichen Altertums," edited by Dr. Königer.



We are pleased to see our good friend, Dr. Henry Schumacher, succeed the late Fr. Drum, S.J., as Scripture editor of the *Homiletic and Pastoral Review*. His first contribution, published in the April number of that excellent magazine, deals with the numerical symbolism in the genealogy of Christ as given in the Gospel of St. Matthew, and shows how much light can be shed on New Testament questions by an intelligent study of contemporary Jewish thought. We are sure the *Homiletic and Pastoral Review*

will gain by Dr. Schumacher's collaboration; may that collaboration prove long and fruitful!

The Rev. Jerome Ricard, S.J., of Santa Clara University, known on the Pacific Coast as "Padre of the Rains," lectured on his views and methods before the Sacramento Chamber of Commerce the other day. His theory is that our weather depends on the sun-spots and that all that is necessary to make correct weather predictions is to ascertain the time of appearance and the position of these spots. On this problem astronomers are working throughout the world. Like the late Professor Hicks of "Hicks' Almanac" fame, Fr. Ricard resents the attempt of the U. S. Weather Bureau to monopolize weather predictions and to discredit the efforts of "long-range forecasters" who seek to predict weather conditions for long periods in advance.

We would request our subscribers to make a special effort to pay their subscriptions at the present time. If you do not receive a bill, a glance at the address label on your paper will show when your subscription expires. The address label should show 1923 or later.

Signor P. Marietti, of Turin, requests us to inform our readers that he is now able to furnish his "Missale Romanum," which is noticed on page 174 of this issue, with the "Missae Propriae" of the dioceses of the U. S.

The *Annals of the Propagation of the Faith* issued a centenary number for March and April, 1922, to commemorate the 100th anniversary of the foundation of the Society for the Propagation of the Faith. There are: an interesting historical sketch of the Society, a complete description of its organization and administration, an official report on what it has done for the missions since its establishment, in 1822, with a survey of the missionary world and the personnel of the missions. A particularly interesting table is that on

pages 66—68, showing what the U. S. has received from, and what it has contributed to the Society from 1822 to 1922. "There is not a single portion of the Church in the U. S.," says the compiler, Msgr. Freri, "which at one time or another has not been helped by

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the Society." We may add that some dioceses have not yet repaid this debt, though they are well able to do so.

Fr. Laurence Cardwell, S.J., in No. 651 of the *Irish Ecclesiastical Record*, examines some of the main objections raised against St. Luke's account of the nativity of Our Lord and shows that with the growth of knowledge they are fast losing their apparent value. He concludes as follows: "As we study the evidence, whether in Asia, as affecting Quirinius himself, or in Egypt and elsewhere, as determining the Augustan census-system, or the statements of various writers, the evidence all points to the same period for the census by which St. Luke fixes for us the date of Our Lord's birth. This period is limited by the years 8—7 B. C."

The Official Catholic Directory for 1922 (New York: P. J. Kenedy & Sons) reached us on April 10th. But better late than never. The delay has enabled the editor to note a number of late changes and to insert a portrait of the new Pope. The Directory makes the impression of being set in new type throughout and is printed on better paper than last year. It is in every way—at least so far as the publishers' part goes—a creditable production, and since the pecuniary profit in getting out such a year book cannot be large, the Catholic clergy and the public generally owe a particular debt of gratitude to Messrs. Kenedy & Sons, not only for keeping the Directory alive, but for improving it to the best of their ability from year to year.

A pastor writes: In an article, 'Leisure in Clerical Life,' the Reverend Dr. W. J. Kerby (*Ecclesiastical Review*, April, 1922, p. 331 ff.) writes: "Free time, poise of mind, and calmness of spirit are of value to the priest in a lesser way in themselves. But their primary value is in this that they furnish opportunity for him to find his own soul and to know it; to find his God and love Him; to gain new insight into the mysteries of the spiritual

world and to find ineffable joy there and there alone." I fear that the horrible supposition which these words imply is not in every priest's case an abnormal exaggeration, even though his 'Ordo' ought daily to remind him of the sixth lection of the feast of St. Silvester: "*Sabbati et Dominici diei nomine retento, reliquos hebdomadae dies feriarum nomine distinctos, ut jam ante in Ecclesia vocari coeperant, appellari voluit, quo significaretur, quotidie clericos, abjecta ceterarum rerum cura, uni Deo prorsus vacare debere.*" It is distressing to see some clerics with a sublime vocation and with superior intellect and education spend their time and energy in pursuits in which they are easily surpassed by the village banker and the county-fair concessionaire.

Father W. H. Kent in the *Tablet* (No. 4271) calls attention to one of the pieces printed in the "Oxyrhynchus Papyri, Part XV," which has recently been published by the Egyptian Exploration Society. The piece in question is nothing less than a Christian hymn of the third century, with musical notation. The text of this relic of ancient hymnody is accompanied by a transcription in modern notation by Professor Stuart Jones.

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(51st Installment)

My next great care was the glory of the house of God, and therefore I always tried to have attractive services in church. For altar, vestments, chalices, decorations, nothing was too good for me. The greatest help in beautifying the service of God, next to the music and ceremonies, are well-trained acolytes. I tried my best to give every boy a chance to become an acolyte. I was very careful in teaching them the altar prayers; if anything ever vexed me, it was to hear the Mass and altar prayers mumbled carelessly. I never could tolerate, "Confiteor Deo, umm, ummm, . . . Culpa, culpa, maxima culpa, ideo precor beatum num, num, num, nostrum." Good boys are glad and proud when they know how to answer correctly and distinctly. I allowed every boy who wished to do so, to come and serve, and sometimes it looked like a battalion of acolytes in the sanctuary, and the sacristan didn't like to see such a crowd, as it made so much more work washing surplices, etc.

When I was a boy, the altar boys were my ideals. It was the height of my ambition and happiness to be an acolyte. I learned the altar prayers by heart and would have learned a whole book by heart to be allowed to serve. If the priests had selected the acolytes, I would have stood a better chance, but the sexton had the appointment, and somehow he always skipped me. The sexton himself was not careful at all about pronouncing the words, and I felt sure I could do at least as well as he. He was very quick, made the smallest genuflection possible, and got through all the ceremonies with the speed of an express train. I was one of the first in the sacristy every day, ready to help ring the bells. There were seven bells to be rung before high Mass and usually there were twice as many boys ready to help, and two and three pulled on one rope. I often wondered why the sexton would not take me. As a rule the most handsome boys were chosen, and as I had never been a beauty, I thought that probably was the reason. There was a daily polyphonic high Mass, sometimes accompanied by instruments. This Mass was generally followed by a Requiem in Gregorian chant, sung by the priests and choristers. I had a strong soprano voice and I think now the sexton did not want to miss my singing, and that that was the real reason for his never calling on me to serve at the altar. I liked to sing, too, but whenever I saw the altar boys in their cassocks and surplices, like little priests, and especially when I beheld them in their magnificent gold-trimmed cassocks on feast days,

my heart used to ache and I wondered why I could not find grace before the mighty sexton and also become an acolyte. This opportunity came later and suddenly with a kind of revenge. One day at college, Father Wilhelm Sidler asked me whether I knew the Mass prayers, and when I replied, "Yes, Father," he told me to come along with him and serve his Mass. I was all excitement. I had no time to prepare for the ceremonies. My answers were correct, but my serving must have been awful. I think I went the wrong way as often as possible, and after Mass the good Father said, "A sillier boy I never had for serving; you delayed me half an hour." Of course I felt very sorry, but I thought I would do better the next time, and in fact, after that I got over my stage fright and was soon made a regular server at the daily high Mass. Then I was in my glory! Later I was even admitted to serve at the solemn and pontifical high Mass. The first week of my serving was with an Italian companion, Giacomo Bianchi. At the end of the week good Father Peter gave each of us a holy picture. Giacomo said, "He might have kept that for himself." The next priest we served together was Father Robert, and at the end of the week, he gave each one of us a box of bonbons. Giacomo then remarked: "That is a good Father." Boys are the same everywhere; you can find the way to their hearts through the stomach.

For all these reasons I was always anxious to allow every boy to serve and wanted them treated well for it. I did not want them to be overlooked as I had been in my home parish. They appreciated it, too. I had a splendid society of altar boys in Pocahontas and Jonesboro, in fact in every mission I ever was. When I first came to Hot Springs, I was told I could never get any Mass servers there. I had not been there long when I had as many as ten boys every morning waiting for a chance to serve.

In spite of all this, I have now to say Mass without a server, since I am chaplain of Sisters. Whilst I would not have gone to the altar without servers in my missions, it seems the Sisters cannot get any servers, and the chaplain has nothing to say in the matter. I said Mass very often in different convents in Europe and always had servers. In Grimmenstein, where I was for over a month, Mass was always at five o'clock in the morning. Sometimes there would be visiting priests present, and Masses would be said continually, two or three in succession. But there were always servers, though the convent is in a Protestant country, with but seven Catholic families in the neighborhood. In the city of Delle, France, I was for a whole year chaplain of the Dominican nuns and said the early Mass daily at the convent, and they always had altar boys.

(To be continued)

Literary Briefs

The Turin Missal

To the editions of the new Missale Romanum already in the market is now added a new one by P. Marietti, of Turin. We have before us the octavo edition, which is printed in large black type on excellent India paper and is complete in every detail. It can be had with the *Missae Propriae* for the U. S.

An Excellent Story Book for Children

We recommend to Catholic parents "Red Cloud, A Tale of the Great Prairie" (B. Herder Book Co.) as an excellent gift-book for children. Its stories of heroism and constancy, based as they are on facts, are sure to captivate the young mind. The author is Sir William Butler, and General Robert Baden-Powell has written a foreword.

"Memoriale Rituum"

Marietti's new "Memoriale Rituum pro Aliquibus Praestantioribus Sacris Functionibus Persolvendis in Minoribus Ecclesiis" comprises the rubrics and prayers for the blessing of candles, ashes, palms and for

the ceremonies of Holy Week as they are performed in smaller, especially country, churches where a sufficient number of clerics is not available to carry out these ceremonies fully. (Turin: P. Marietti).

Miss Gamble's "Road to Rome"

"My Road to Rome" is a very readable account of "the struggle of a strong, self-reliant and cultured mind facing boldly the great problems of life and courageously accepting the logical consequences flowing from certain undeniable truths." Miss Anna Dill Gamble writes of her experiences with no little literary finish and in a manner which will edify and instruct both Catholics and non-Catholics. (B. Herder Book Co.)

"Testimony to the Truth"

The Extension Press, Chicago, Ill., has recently placed before the public the Rev. Hugh P. Smyth's latest apologetical book, "Testimony to the Truth," which complements his "Reformation." In twenty-two chapters the author discusses some of the more important questions mooted in our own times concerning our holy religion. The treat-

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ment is clear and interesting, though at times rather too conventional. The book would be considerably more acceptable if provided with a complete index.

A New Book by Father Garesché

Father Edw. F. Garesché, S.J., has added to his already long list of works a 16mo of 192 pages, entitled "Life's Lessons." Father Garesché writes primarily for Catholics in the world. This new book is a collection of quasi-theological and ascetical writings which must be read piecemeal and meditatively. May we venture to add that Father Garesché's prolific writings would be considerably bettered by greater care in the arrangement of materials, as well as by an analytical index? (Benziger Bros.)

Three Novels

Blase Benziger & Co. reprint Fr. John Talbot Smith's novel, "The Art of Disappearing," under the more appropriate title, "The Man Who Disappeared." The book was first published in 1902. It tells the story of a man whose personality so changed under a series of misfortunes that he disappeared not only from the ken of his acquaintances, but from himself. The leading characters were all suggested by prominent public men of the period from 1870 to 1900. Dr. Smith is an accomplished story-teller.

"Cobra Island," by Neil Boyton, S.J. (Benziger Bros.), is a new and exciting book for young boys and girls. Its hero is a scout who makes a trip with his father to India. His adventures pass before the reader like a colorful circus parade.

Miss Isabel C. Clarke's new novel, "The Light on the Lagoon" (Benziger Bros.) describes the efforts made by an English girl to develop her gift for painting through the exacting paths of sacrifice and self-discipline. It is the story of a shy and groping soul, keenly alive to the call of the spirit. Discriminating readers will find it a story of unusual charm, though the characters are rather elusively drawn. The haunting power of Dante's "in la sua voluntade è nostra pace" is described with great skill.

A Parochial Course of Doctrinal Instructions

The "Parochial Course of Doctrinal Instructions for all Sundays and Holydays of the Year," based on the Catechism of the Council of Trent, of which the first two volumes (Dogmatic Series) were duly noticed in this Review, is now complete. The second or moral portion, like the first, consists, of two volumes. Volume III (vi & 536 pp. 8vo) contains sermons on the sixth commandment,

the virtues of faith, hope, charity, fortitude, etc., the vices of sloth, gluttony, avarice, etc.; the duties of parents, and children; fasting and abstinence; prayer, its nature, fruits, conditions and circumstances; etc., etc., by such able preachers as Fr. J. A. McHugh, O.P., Fr. J. H. Healy, O.P., Fr. Arthur Devine, C.P., Dr. C. Bruehl, Fr. G. Lee, C.S.Sp., Dr. K. Krogh-Tonning, Fr. Reynold Kuehnle, Fr. F. C. Doyl, O.S.B., Canon Sheehan, Dom Bede Camm, O.S.B., Fr. Thomas J. Gerrard, Dom Savinien Louismet, O.S.B., and many others. Vol. II deals with Baptism, Confirmation, Penance, Prayer, etc. By means of this course not only is the neglected Roman Catechism restored to honor, but the clergy are offered a lucid and interesting exposition of the practical truths of the faith. In the words of the Archbishop of New York, "no more timely and valuable contribution to the Catholic pulpit could possibly be made." (Jos. F. Wagner, Inc.)

A New Life of St. Francis Borgia

The life of the "Santo Duque," Francis Borja (Italian form: Borgia) has been described by many pens, but Fr. Otto Karrer, S.J., gives us the first really critical biography of the third general of the Society of Jesus ("Der hl. Franz von Borja, General der Gesellschaft Jesu, 1510-1572"; xvi & 442 pp. 8vo.) The author deals with Francis Borja, who was a great-grandson of Alexander VI, in three parts: (1) as the Spanish grande, (2) as a Jesuit, and (3) as General of the Society of Jesus. Francis was viceroy of Catalonia when his wife died, leaving him with seven children. At the age of thirty-six he was received into the Society of Jesus, first secretly, then, after he had disposed of his worldly goods and provided for his offspring, publicly. He became an important factor in the Catholic counter-reformation. In Part II the author gives an interesting account of the development of the Saint's inner life. He had absorbed monastic views in his intercourse with a Franciscan Brother and was inclined to be more ascetical than St. Ignatius thought prudent for members of a society devoted to "the apostolic life." That such a pious and thoroughly orthodox man as St. Francis Borgia was persecuted by the Spanish Inquisition throws a queer light upon the character and methods of that much-discussed institution. We highly recommend this book by Fr. Karrer; it is one of the best that have come to our table this year. (B. Herder Book Co.)

Books Received

Alban Stolz. Von Dr. Julius Mayer. Mit zehn Bildern und einer Schriftprobe. x & 619 pp. 8vo. B. Herder Book Co. \$3.75 net.

Kompass für die Frau im Handwerk. Ein praktischer Wegweiser für Lehrling, Gehilfin und Meisterin. 118 pp. 16mo. M.-Glabach: Volksvereinsverlag. M. 18.

Gracefulness or Folly—Which Shall It Be? With a Preface by the Rev. Dr. C. Bruehl. 27 pp. 16mo. New York: Joseph Schaefer. Postpaid, 10 cts.; \$1 per dozen. (Wrapper).

Credo. The Creed in Pictures for Children. Pictures by Joseph Quinn. Illustrated in colors. Dublin and London: Mellifont Press; American agent: B. Herder Book Co. 75 cts. net.

The Catechist in Mission Countries. By the Rt. Rev. F. Demange, P.F.M. With a Foreword by Msgr. Freri. 16 pp. 8vo. New York: Press of the Society for the Propagation of the Faith. (Wrapper).

The Anti-Catholic Motive. An Analysis of the Causes of Organized Hatred of the Catholic Church. By Dominic Francis. 46 pp. 16mo. Huntington, Ind.: Our Sunday Visitor Press. 5 cts. postpaid; \$5 per 100. (Pamphlet).

Little Office of the Passion. By the Seraphic Doctor St. Bonaventure. Arranged for the "Tre Ore" and for Private Use. 48 pp. 32mo. Chicago, Ill.: Franciscan Herald Press. 12 cts.; in quantities, 10 cts. each. (Wrapper).

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A-B-C of the History of Architecture. By Francis S. Betten, S.J. With 21 Illustrations. 24 pp. 8vo. Published under the Auspices of the Catholic Federation of Arts. Cleveland, O.: R. A. Koch & Co. 15 cts. a copy; 10 copies for \$1.20, postpaid. (Wrapper).

Commentarium in Codicem Iuris Canonici ad usum scholarum. Auctore Sac. Guido Cocchi, C.M. Liber II: De Personis. Pars I: De Clericis. Sect. 1: De Clericis in Genere; 243 pp. 12mo; Sect. 2: De Clericis in Specie; 451 pp. 12mo. Turin: Pietro Marietti. Frcs. 6 and 11 resp. (Wrapper).

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May 15, 1922

Was Germany Responsible for the World War?

In "The Myth of A Guilty Nation," (B. W. Huebsch, New York) Mr. Albert Jay Nock adduces, from official documents of the Allied governments incontrovertible proof for these propositions:

(1) The British and French general staffs had been in active collaboration for war with Germany ever since January 1906. (2) The British and French Admiralty had been in similar collaboration. (3) The late Lord Fisher (First Sea Lord of the British Admiralty), twice in the course of these preparations, proposed an attack upon the German fleet and a landing upon the coast of Pomerania, without a declaration of war. (4) Russia had been preparing for war ever since 1909, and the Russians and French general staffs had come to a formal understanding that Russian mobilization should be held equivalent to a declaration of war. (5) Russian mobilization was begun in the spring of 1914, under the guise of 'tests,' and these tests were carried on continuously to the outbreak of the war. (6) In April, 1914, four months before the war, the Russian and French naval authorities initiated joint plans for maritime operations against Germany. (7) Up to the outbreak of the war, Germany was selling grain in considerable quantities to both France and Russia. (8) It can not be shown that the German government ever in a single instance,

throughout all its dealings with foreign governments, demanded or intimated for Germany anything more than a position of economic equality with other nations.

One by one the popular notions of pre-war history are shown to be mere superstitions. The idea, which is still generally held in this country, that the Allied nations were not prepared for and not expecting war, is effectively disposed of by figures showing the extent to which Europe was prepared for trouble:

"In 1913, Russia carried a military establishment (on a peace footing) of 1,284,000 men; France, by an addition of 183,000 men, proposed to raise her peace-establishment to a total of 741,572. Germany, by an addition of 174,373 men proposed to raise her total to 821,964; and Austria, by additions of 58,505 already made, brought her total up to 473,643. These are the figures of the British War Office, as furnished to the House of Commons in 1913."

Thus it may be seen that, assuming that the proposed additions were made, the combined Austro-German armies numbered 1,295,607 men as against 2,025,572 men in the Allied armies, exclusive of the English army. In answer to the popular supposition that England had no army it is shown that her army expenditure for 1914 (pre-war figures) was £28 million, or 4 million more than Austria's. Even

more interesting than these figures is a table of the naval expenditures on new construction only of the major European powers during the years 1905-1914. This table shows that in no year was the German outlay for its navy equal to that of England, while in 1914 the combined British-Franco-Russian expenditure was £43,547,555 as against a German outlay of £10,316,264.

The widely accepted belief that the British government was especially surprised by the German onslaught on Belgium is effectively disposed of. The Austrian Archduke was assassinated 28 June, 1914, by three Serbs, members of a Pan-Slav organization. Sir Edward Grey, in the House of Commons, 27 July, made a statement conveying the impression that he had known about the course of the quarrel between Austria and Serbia no earlier than 24 July, three days before.

Yet "the British Ambassador at Vienna, Sir M. de Bunsen, had notwithstanding, telegraphed him that the Austrian Premier had given him no hint of the 'impending storm' and that it was from private sources 'that I received, 15 July, the forecast of what was about to happen, concerning which I telegraphed to you the following day.' Sir Maurice de Bunsen's telegram on this important subject thus evidently was suppressed, and the only obvious reason for the suppression is that it carried evidence that Sir E. Grey was thoroughly well posted by 16 July on what was taking place in Vienna. Sir M. de Bunsen's allusion to this telegram confirms this assumption; in fact, it can be interpreted in no other way."

Austria declared war on Serbia

on 28 July; on 30 July Sir Edward Grey informed the House that Russia had ordered a partial mobilization; but he did not tell them, what he knew very well, that by the terms of the Russian-French military arrangement Russian mobilization was held to be equivalent to a declaration of war; nor did he tell them that if France went to war England was bound by the secret agreement which he himself had authorized, to go to war in support of her ally. "He had promised Sazonov in 1912 that in the event of Germany's coming to Austria's aid Russia could rely on Great Britain to 'stake everything in order to inflict the most serious blow to German power.'" Thus it is clear that the British government was neither innocent nor unsuspecting in the matter of a European war.

(To be concluded)

The *Month* (No. 694) recommends "Birth Control: a Statement of Christian Doctrine against the Neo-Malthusians" by Dr. H. G. Sutherland (London: Harding & More) as a handy volume on a timely subject by a sincere and well-informed Catholic. Dr. Sutherland demonstrates that, like every other immoral practice, artificial birth restriction has no sound basis in reason or experience. He refutes the main contentions of its champions and proves that the figures adduced in support of it are contradictory. The most valuable part of the book is that devoted to showing that birth control, even were it blameless, is unnecessary. The bogey of over-population is a mere chimera, for there is a natural check upon reproductivity with every advance in civilization. The best safeguard against over-population is the humanizing of the conditions of life. This highly commendable book is sold in the U. S. by Messrs. P. J. Kenedy & Sons, 44 Barclay St., New York.

The Revival of Scotism in America

The Report of the third annual meeting of the Franciscan Educational Conference, which took place last August at West Park, O., interests us mainly for the evidences it affords of a revival of Scotism among the Friars of the U. S.; for Duns Scotus, despite his many brilliant contributions to Catholic philosophy and theology, has been woefully neglected, especially in the last century, even by the members of his own Order.

Perhaps the most important contribution to this symposium is the Latin paper on "Ioannes Duns Scotus," by that champion of Scotism in Europe, Fr. Parthenius Minges, O.F.M. But the other papers are of almost equal interest: on "The Origin and Development of the Franciscan School," by Fr. Berard Vogt, O.F.M.; on "The Philosophy of Duns Scotus," by the Rev. Gerald Schmaltz, O.F.M.; on "Scotistic Theology," by Fr. David Baier, O.F.M., and on "The Bearing of Scotistic Doctrines on Practical Theology," by Fr. Edwin Auweiler, O.F.M.

One of the principal subjects of debate at this conference was the need of a trustworthy critical edition of the writings of the Subtle Doctor. As Fr. Edwin said in one of the meetings: "No real progress in Scotistic research can be expected, little of enduring value can be accomplished—even in such a fundamental undertaking as the clearing of Scotus's good name and the leading of Truth to victory over century-old slanders and misrepresentations—until we are able to say confidently and without fear of contradiction: This *is* and this *is not* the word and work of the

'Doctor Subtilis et Marianus.'"

With this need in mind the conference submitted to the provincials a twofold proposal, namely, (1) that the American provinces of the Franciscan Order assist the European Franciscan scholars financially in realizing the project of a new critical edition of the works of Duns Scotus and (2) that they encourage Franciscan scholarship in this country by having talented friars trained for active participation in the scientific labors entailed by this undertaking, *viz.*: in the disciplines of paleography and textual criticism.

It gives us pleasure to note that there is no anti-Thomistic bias in this American revival of Scotism. It merely aims to supply a lack in the neo-Scholastic movement, which has given scant consideration to Scotus and Scotism in its manuals and monographs. The Franciscans would simply "restore the true historical portrait" of their great master, "wherever ignorance or perversion, principally in the decadent days of Scholasticism with its unenlightened friends and foes, have distorted the real features. For the rest, their temper is not a polemical one against the Thomists. Their endeavor is rather by positive critical work to bring out the permanent values which lie imbedded in the tomes of Scotus, to restate them and apply them to the needs of our time, and thus, while effectively clearing their leader, to contribute at the same time to the still nobler cause of truth and Catholic philosophy" (p. 84).

A particularly valuable feature of this Report (which can be had

from the Secretary of the Conference, 1615 Vine Street, Cincinnati O.) is the "Scotus Bibliography" pp. 187—199—a list of trustworthy pilots through the *mare magnum* of Scotistic literature, compiled by the scholarly Dr. Edwin Auweiler, O.F.M. It

comprises Latin, English, French, German, and Spanish books and is well worth preserving for reference.

The F. R. entertains fond hopes for the revival of Scotism in America and bids its pioneers god-speed in their important work.

International Society on a Christian Basis

By the Rev. Albert Muntsch, S. J., St. Louis University

The logical sequel of the family and of all individual States reconstituted upon a Christian basis, would be an international order erected upon the same stable foundation. We are, of course, very far from the realization of what at present is only a dream of social reformers. Tennyson was not the first seer to look forward to the day

"When the war-drum throbs no longer, and
the battle-flag is furled;
In the Parliament of nations, the federation
of the world."

Far back in the gray morn of antiquity the inspired prophet of the Old Law dreamed of the day "when men would beat their swords into plowshares and red war would no longer bring death to the nations.

Through the centuries we behold the establishment of Utopian and ideal commonwealths, as well as of communistic societies, none of which have survived to this day. It seems that the golden period when the warring people shall turn "their spears into sickles," and when "nation shall not lift up sword against nation, neither shall they be exercised any more to war," will not be witnessed by the present generation, nor by many generations to follow.

The learned Father Cathrein, it

is true, believes that the nations of the world will never form a vast "social union" and that they will never coalesce into "a civil society in the strict sense." He holds that "the division of the human race into various social bodies is a necessity in the present condition of affairs." (*Philosophia Moralis*, "De Sociali Unione Gentium"). He asks, how can men so diverse, and separated by such vast distances, be persuaded to work together to the same end?

And yet sound thinkers, guided by the principles of Christian social reform, will not give up speculating on the happy time foretold by Isaiah.

Among them are a number of Catholic writers, whose works are summarized in the final chapter of M. Duval's splendid book, "Les Livres qui s'Imposent." This chapter is headed "L'Ordre International."

M. Duval begins by saying that "on the other side of our frontiers there are men who eat the same bread, live by the same faith, are held to the same tasks, suffer the same pains, men who weep over the same dead and are soothed by the same hopes. If Providence has decreed that in this vast world they should form societies different

from ours in order to succeed better in the fatherland which springs from the soil, from the race, from faith, from work and from history, should we forget that they are our brothers in Christ and that the whole world ought to be united in universal charity? No, for 'life is more than environment, and man more than his surroundings.' "

These sentiments are based on the true Christian idea of the "brotherhood" of man. M. Duval even shows that "we Catholics have more reasons than all others to be interested in the 'international order,' " because it was Christ Himself who first said: "Blessed are the peace-makers." "Is it not He who substituted for the narrow and cruel religion of the city one more humane and compassionate? Is it not He who asked His disciples to practice pity, forgiveness, forgetfulness of wrongs? Is it not under the influence of Christianity that international law was able to take root and give more room to justice and kindness? Is it not St. Augustine who dared to write that it was 'more glorious to kill war by speech than to slay men by the sword'? Have not the Popes on several occasions acted as arbiters between nations? Is it necessary to recall the efforts of the Church through the ages to restrict wars and to give universal peace to the world?"

The successful efforts of the Church during the warlike eleventh and twelfth centuries in England, France, Italy, and elsewhere, to repress hostilities by means of the "Truce of God" show how minds and hearts filled with hatred and animosity will yield to her spiritual power and influence.

M. Faguet says, apropos of this beneficent medieval practice: "The Church established a sort of 'spiritual imperialism,' which in reality became the greatest thought and the vastest design ever known in the world. If an earthly imperialism may be justified by its exalted purpose, a spiritual preëminence is justified by the sanctity of its aim. If it is proper that a powerful material force should offer peace to the whole world, it is still more befitting that such a blessing be achieved by a great moral agency, which is the object of universal respect."

President Butler of Columbia has given us the happy phrase, "the international mind." Until the characteristics of such a "mind" become the possession of thousands of leaders in the various nations of the world, there is little hope of an "international society." But may we not trust that the Church, which proposes the same exalted destiny to all her children, and teaches all men to pray: "Our Father who art in Heaven," will be the safest guide to that blessed day foretold by Isaiah: "And in the last days the house of the Lord shall be prepared on the top of the mountains and it shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say: Come and let us go up to the mountains of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem. And he shall judge the Gentiles, and rebuke many people: and they shall turn their swords into plow-

shares and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war."

Discredited Heresy-Hunters

The *Augsburger Postzeitung*, the leading Catholic daily of Southern Germany, in its No. 52 refers to some recent revelations made by *La Nation Belge* and *De Tijd*, of Amsterdam, which we have not hitherto seen mentioned elsewhere.

It seems that during the war a batch of confidential documents were found in the house of a lawyer named Jonck, in Ghent. These documents were returned to Belgium after the war and are now in the hands of Prof. Geurts. They are of no political value, but throw a lurid light upon the methods of the so-called integral Catholics who before the war distinguished themselves by their anti-Modernist heresy-hunting.

Jonck himself was the editor of *Le Catholique*, a journal which did not hesitate to accuse and denounce as Modernists such eminent Catholics as Card. Mercier, Dr. Woeste, M. Carton de Wiart, and a number of leading Catholic editors. It appears from the papers referred to that there existed a secret society, with headquarters in Ghent, which made it its business to inquire into the orthodoxy of leading Catholics in all countries of Europe and to persecute and denounce those that did not see eye to eye with these heresy-hunters in all things. This society had been founded by the Abbate G. Vercesi, who became a Methodist minister in 1911. Another leader of the movement was Kaplan Schopen, author of "Köln, eine

innere Gefahr," who also apostatized and is now attacking the Catholic Church in a series of offensive pamphlets.

Among those viciously persecuted by this society were Cardinal Piff, of Vienna, Cardinal Van Rossum, a number of bishops and laymen, the Catholic universities of Louvain and Fribourg (Switzerland), the Bollandists, the Paris *Etudes*, the Roman *Civiltà Cattolica*, and many others.

The movement died a sudden death when Benedict XV, at the beginning of his pontificate, condemned heresy-hunting and declared that every member of the Church should be satisfied with calling himself a Catholic, pure and simple, and that mutual charity and trust should be the slogan under the new pontificate.

The "Journal of the Travels and Labors of Father Samuel Fritz in the River of the Amazons, between 1686 and 1723," has just been published by the British Hakluyt Society. Fritz was a Bohemian Jesuit, who was sent from Spain to Quito, in 1684, as a missionary to the Indians of the Upper Marañon. There, thanks to his linguistic ability and his apostolic zeal, he met with great success, converting the whole tribe of the Omaguas and collecting as many as forty or fifty other tribes into civilized settlements. For nearly forty years Father Fritz labored on the Amazon and finally died among his converts, in 1724, shortly before his 70th birthday. The interest of the Hakluyt Society in this "Journal" lies in the cartographical delineations it gives of the mission territory. Fr. Fritz was the first explorer to follow the course of the Tunguragua and to prove that it is the real source of the Amazon. His "Journal" was long believed to be lost, until Dr. Edmunson, who has now edited it, found it in the Public Library of Evora, Portugal, in 1902.

Fortifying the Layman

Father Ernest R. Hull, S. J., in the *Bombay Examiner*, returns to the subject of Marie Corelli's novels. He says that, despite Father Boswin's scarifying criticism of Marie Corelli, he would not endorse any general embargo on her writings for all and sundry; for while they are morbid, unsatisfying, and not calculated to lift up the mind or the taste, they are morally pure; "there is no malice in them and the author's ethical and theological vagaries are merely flights of fancy obviously such."

In connection with this subject Fr. Hull lays down some sound and healthy principles in advising the Catholic layman on the subject of reading, as follows:

Don't weaken him by unnecessary restrictions or frighten him by meticulous alarms. Don't give him the impression that his faith and morals are such weak things that the least breath of adverse wind will blow them away like so much thistle-down. Instill into him a conviction rather than his faith and morals are strong things. It is not the constant impinging of outside attacks that endangers them. What causes the danger and weakness is an interior debility of mind and will, which creates the best disposition for catching an infectious disease. Let there be no rashness, of course, no headstrong and headlong running amok, no throwing away of restraints, no taking one's fling. Let every Catholic recognize the limitations of human nature in general and especially his own. They are probably greater than he imagines them to be. Let there be an honest purpose to do the right thing, to hold oneself in mastery,

to watch cause and effect, to recognize danger signals. But on the whole, let the attitude of the Catholic be not that of a man walking across a bog, but that of a man walking along a metalled high road; confident of the ground on which he treads; confident of his map, and of the signposts along the way; confident that he can pursue his journey steadily, and will reach the end of it, provided he does not deliberately turn off the track after a butterfly or a bird, and lose himself in the morass or the fog.

As soon as a reasonable doubt arises, let him pause, and consult his guide-book, and simply get his bearings clear. With a few obvious precautions, when the need of them occurs, the background of an honest purpose, a loyal adhesion to the right, and a consciousness of one's limitations, ought to be enough to carry any Catholic through, provided he has a sound grip on his faith and religion from the start, and provided he keeps up and strengthens that grip as he grows older, and sees the need of a deeper and more extended knowledge when his environment becomes more complex and more adversative.

That is just the point about modern times. What we want is not boxing up our Catholics, hedging them round with walls and fences and barred windows; but fortifying the layman—equipping him with the muniments of attack and defence, so that he is ever prepared to mount the walls to repel an attack, or to issue out of the gate to meet his enemy in the field as soon as he scents his approach from afar.

Correspondence

The Mystery of Limpias

To the Editor:—

In the notice of Prof. Isenkrahe's "Experimental-Theologie," which appears in THE FORTNIGHTLY REVIEW of April 15, I read:

"Are the phenomena objective or purely subjective? They cannot be objective, for on many occasions they were seen only by some of the attendants and not by others. Hence they must be subjective."

"What proves too much proves nothing." I say this reasoning proves too much. It proves that the apparition of Our Lord to Saul, better known as St. Paul, on the way to Damascus, was subjective (cf. Acts IV, 7); also, that the repeated apparitions of Our Lady at the Grotto of Lourdes were subjective. Only Bernadette saw the Blessed Virgin. I might cite other instances, but enough. The law laid down by the learned professor holds in the natural order. In the supernatural order, it gives way to a higher law. St. Augustine thus states it: "In rebus mirabiliter factis, tota ratio facti est potentia facientis."

Let me suggest, in passing, that it is this latter law which governed the translation of the Holy House from Nazareth to Tersatto and thence to Loreto. Let me also suggest a slight emendation in the headline of an article at page 146 of the same number of the REVIEW, entitled "The Last Word on the Legend of Loreto." For "last" put "latest." I give you my word of honor that Prof. Hüffer has not written the "last word" on that subject.

✦ ALEX. MACDONALD,
Bishop of Victoria, B. C.

Concerning "Cachina"

To the Editor:—

While reading Mr. Read's interesting "Study in New Mexican Folk Lore" (F. R., May 1), it occurred to me that "Cachina" may have another explanation, one that may be culled "nearer home." He says the word is "of Latin

origin" and apparently tries to relate it with "Cachination," a "loud or immoderate laughter." It seems better, however, to hold that "Cachina" is a variant of "Kachina" (sometimes also spelled Katchina) a word of Hopi origin. For according to the "Handbook of American Indians North of Mexico" (Bureau of American Ethnology, Washington, 1907, Volume I), Kachina is "a term applied by the Hopi to 'supernatural beings impersonated by men wearing masks or by statuettes in imitation of the same'; also to the dances in which these masks figure." This definition applies quite well to the ceremony as explained by Mr. Read.

Moreover, under the article "Masks" in the publication referred to, we read: "Masks were sometimes spoken of as *kachinas*, as many of them represented these ancestral and mystical beings, and the youth who put on such a mask was temporarily transformed into the kachina represented." This, too, squares with Mr. Read's account of "Cachina" dances. To connect the word with a Latin origin is hardly possible. The "la" prefixed to "Cachina" may be accounted for by "false analogy." The Spanish-speaking people may have been unconsciously influenced by the very common feminine termination of Spanish nouns, and may then have erroneously prefixed a Spanish article to a foreign word. Students of linguistics know that this process has often occurred.

It may be worth adding that the Field Columbian Museum of Chicago contains one of the finest collections of Hopi Kachinas or statuettes in the country. The Ethnologic Collection in the Art Museum of St. Louis also contains a few. To the "Twenty-First Annual Report of the Bureau of American Ethnology," Mr. J. W. Fewkes, one of our leading authorities on the aboriginal culture and folklore of the Southwest, has contributed an exhaustive monograph on "Hopi kachinas drawn by native artists."

In his interesting booklet, "Indians

of the South-West" Dr. G. A. Dorsey explains the ceremonial dances of the Indians. He says: "The word *Katcina* is applied by the Hopi to supernatural beings, to masked men who impersonate these deities, to any ceremonial dance in which these masked figures appear, to the masks themselves, or to small wooden statuettes carved in imitation of masked dancers and known as *tihus* or dolls."

In his "New-Mexican Spanish Folk-Lore," Professor M. Espinosa nowhere mentions "Cachinas," which would, no doubt, have been explained if it owed its origin to a Latin source.

ALBERT MUNTSCH, S.J.

The "Staats-Lexikon" of the Goerres Society

To the Editor:—

The Archbishop of Milwaukee has issued a circular letter on behalf of the "Staats-Lexikon" of the Goerres Society, "one of the comparatively few international standard works which has made Catholic thought and principles in the wide and important domains of politics and economics respected throughout the civilized world."

The work, he says (we condense his letter), which is a comprehensive encyclopedia of government and political economy, has gone through four editions, each of which has carried the fundamental Catholic principles on law and justice, liberty and authority, the family, State and Church, private property, individualism and Socialism, into all countries in which the German language is read and genuine scholarship appreciated. Many of the foremost leaders of thought and action throughout the civilized world have drawn knowledge and inspiration from this erudite work. Unfortunately the fourth edition, which appeared in five stately volumes at Freiburg i. Br., 1908-1912, has long since been exhausted. Needless to say, the new edition will not be a mere reprint of the old one, but the work will be fully brought up to date. What a mighty effort this implies, he alone can understand who has taken

note of the stupendous changes of ideas, theories, activities, laws and policies affecting the public and international life of nations, as well as the social relations and conduct of the individual citizens and their organizations, changes brought about in the short span of ten years, years which with their social evolutions and revolutions will stand out prominently in the history of mankind for all times. Combined Catholic scholarship alone, enlightened by the eternal truth of Catholic principles, will be able to point out, not only the true character of those tremendous changes, but also the true meaning of their no less tremendous lessons for the social welfare and stability of the human race. All these will be included in the new "Staats-Lexikon."

In spite of the most urgent demands from all parts of German-speaking Europe the Goerres Society is not able, under present conditions, to raise the money required for such a new edition. And yet the inspiration and guidance of a work of this kind is more than ever needed at the present time, when so much depends on the ways and methods in which such pernicious post-war tendencies as Bolshevism and Communism are to be effectively combated, and when the work of a thorough social reconstruction upon Christian lines is to be seriously taken in hand.

At the present depreciated stage of the German mark the printing of a new edition of the "Staats-Lexikon" would require several million marks, and as the work would have to be sold at a comparatively low price, no adequate financial returns can be expected. On the other hand, the Catholic intelligentsia of Germany and Austria—among them priests, teachers, students, etc., who stand most in need of the work—have been entirely impoverished by the world war. Yet the Goerres Society is willing to undertake the task if at least five hundred thousand marks will be contributed towards covering the expenses of the production. It has therefore sent out an urgent appeal for fi-

nancial assistance to the Catholics of foreign countries, especially the U. S., who have already nobly and generously supplied so many needs of war-stricken Europe. As the appeal says, this will truly be a work of mercy, as Catholic Germany and Austria are begging for spiritual bread. Nor will it be only mercy to German and Austrian scholars. It will be a great charity to American scholars also, for the enlightenment and guidance of an authoritative work like the "Staats-Lexikon" is as necessary for all Americans who are truly solicitous for the welfare and stability of their nation.

For these and other reasons, too numerous to mention, Dr. Messmer earnestly endorses the appeal sent out by the Goerres Society, and trusts that American Catholics will contribute generously to this worthy cause. In view of the fact that an American dollar is worth from 250 to 300 marks, the sum of \$2000 would enable the Goerres Society to undertake the new publication. Contributions will be thankfully received by the Very Rev. A. C. Breig, D.D., Rector of St. Francis Seminary, St. Francis, Wis. G.



We have received a number of communications from members of the K. of C. and others in regard to the Pelletier case (see F. R., Vol. XXIX, No. 7, p. 129; No. 8, pp. 140 sqq.). Several of the writers ask what we would advise the K. of C. to do to neutralize the bad effects of the scandal. We answer in the words of one of the leading members of the Order, who says: "The coming supreme convention should (1) elect four directors not in sympathy with the established order; (2) make it impossible again for a man holding any office in the Order to likewise hold a political office; (3) remove Pelletier until such time as the courts acquit him, if he does not in the meantime resign. Supreme Knight Flaherty should be publicly censured for his attack on the courts. This would be enough for a starter."

Notes and Gleanings

We have received from St. Benedict's Abbey, Atchison, Kans., a copy of a circular letter which was recently sent out to Catholic colleges, asking for their support in the publication of a school edition of Juvenius' "Historia Evangelica." Gaius Juvenius was a Spanish priest of the fourth century, who wrote in fluent hexameters a kind of Gospel harmony, which was highly esteemed during the Middle Ages, but has fallen into almost complete desuetude. The idea of the editor, Fr. Herman Mengwasser, O.S.B., is to get this Christian classic introduced into Catholic colleges alongside of the pagan authors now exclusively used there. A specimen page clearly shows the method followed. First is given the text of the Gospel, then the corresponding hexameters of Juvenius, followed by a paraphrase of the same in classical Latin, together with appropriate grammatical, scriptural, and historical annotations. The initial installment of the new edition, nearly ready, will comprise the first 500 verses of the "Historia Evangelica." We trust this effort to acquaint our Catholic youth with one of the great Catholic writers of antiquity, instead of feeding them exclusively on pagan fables, will meet with the support it deserves.



During the recent "conclave" of the Knights Templar at New Orleans, the home of Knights of Columbus Council 714, though not along the line of march, was profusely decorated, much to the disgust of a number of Catholics who know that the Knights Templar are high-degree Freemasons with whom no Catholic organization should fraternize. The Post Office was not decorated, which led to some recriminations, as Postmaster Janvier is a K. of C. He declared in a public statement that the law prohibited the decoration of federal buildings, and pointed with pride to the K. of C. building as a proof of Catholic friendship for the Knights Templar.

We are informed that the bishops in charge of the National Catholic Welfare Council have petitioned the Holy See to consider a modification of the decree of the S. Consistorial Congregation referred to in our last issue (No. 9, pp. 157 sqq.) and that the matter has been taken under advisement. Pending a final decision, the text of the decree, which was sent to all the bishops of the U. S. and received by them late in March, is not to be promulgated through the *Acta Apostolicae Sedis* for the present. That the decree of Feb. 25th will be revoked, or even essentially altered, we do not believe, especially in view of the fact, which we learn through the *Nouvelles Religieuses*, that a movement resembling that of which the N. C. W. C. was a part, has been arrested by a similar decree in Spain.

The Boston *Herald* of April 25th contains an account of the proceedings in the Supreme Court of Massachusetts when Mr. Jos. C. Pelletier, Supreme Advocate of the Knights of Columbus, appeared in the disbarment proceedings instituted against him by the Boston Bar Association. The hearing was before Judge J. B. Carroll, a Catholic. As in the case of the Attorney General vs. Pelletier, before the full bench of the Supreme Court, the defendant refused to put in a defense, although, in the words of his senior counsel, Senator Reed of Missouri, "no defendant ever refrains from testifying in his own behalf unless his counsel realizes that he would break down under cross-examination." On its editorial page the *Herald* quotes the N. Y. *Nation* as saying: "If the result of the Pelletier prosecution has been a blow to Catholics in America, it has been so, or rather it will prove so, only because of the refusal of those high in K. of C. circles, those who in the public eye and mind are identified with American Catholicism, to purge their ranks and dissociate themselves from those found guilty. Instead of this clearly indicated—though even now belated—dissociation, we find a militant championship of Pelletier which makes his protagon-

ists and the many for whom they presume to speak, moral accessories after the fact to his crime." The F. R., as our readers know, is not willing to champion Pelletier's cause, but emphatically condemns the action of those who are trying to shield him, thereby bringing discredit on the Catholic Church. As we go to press, a dispatch from Boston announces that the disbarment of Pelletier was ordered by the Supreme Court, May 8th.

According to Prof. Dr. Schroers, of the University of Bonn, who has known Pius XI for nearly a quarter of a century, he is the first historian raised to the papal throne since, possibly, Benedict XIV. His principal opus is the "*Acta Ecclesiae Mediolanensis*," in two quarto volumes, dealing with the life and work of St. Charles Borromeo. Next in importance is the historic commentary composed by Msgr. Ratti, in collaboration with Canon Magistretti, on the "*Missale Duplex Ambrosianum*." Professor Schroers also notes a fact which so far we have seen mentioned only in an interview with Cardinal Lualdi, reproduced in the Montreal *Devoir*, namely, that the new Pontiff is a member of the Society of Oblates of St. Charles, which, so far as we know, is not as yet represented in this country. Its best known member in English speaking countries is the learned Father W. H. Kent, who for a number of years has contributed valuable "Literary Notes" to the London *Tablet*.

"Most of the hate prevalent in Europe has been made to order by politicians."—(Philadelphia *Public Ledger*, quoted in the *Literary Digest*, No. 1669).

Tout comme ch  z nous!

Objectionable echoes in a church or an auditorium may be softened or done away with by the application of the right kind of paint to the walls. So we are assured by Henry Gardner and William Downie in a paper on "Paint as an Aid to Proper Acoustic Condi-

No woman has ever wielded greater influence over those in her care — influence for a superb womanhood — than the author of SPIRITUAL PASTELS. A New York father was so impressed with the worth of SPIRITUAL PASTELS, and with the graces and endowments of its author, that he sent his daughter to the College where J. S. E. guides. With such a guide, such an exemplar, he is happy in the assurance that the one he loves will surely be something more than an educated snob in this socially shallow age.

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tions," from which extracts are printed in the *Literary Digest* of April 15th. The amount of sound absorbed depends on the thickness of the paint, the roughness of the surface, porosity, and other similar conditions.



Experiments recently made at Stanford University by J. P. Bomberg and E. G. Martin show, according to *Health* (Battle Creek, Mich.), that tobacco has an unfavorable influence upon the efficiency of persons engaged in strenuous mental work. The relative efficiency of heavy smokers was 38, of light smokers, 40, 1, of non-smokers (women), 46, 6. In this connection the *Literary Digest* (No. 1669) calls attention to a new process for rendering tobacco innocuous without destroying its flavor and pleasant effect. The process, as described in *La Bibliothèque Universelle* (Paris), is simplicity itself, consisting merely in adding to the tobacco the stamens of the little plant known as colt's-foot. The inventor, Dr. Amial, declares that he can smoke thirty cigarettes a day of this mixture without inconvenience. The only change noticeable in the tobacco, which retains its aroma perfectly, is that it seems to acquire some resemblance to Oriental tobacco.



"The FORTNIGHTLY REVIEW is the *New Republic* of the Catholic periodical press."—Col. P. H. Callahan.



Pax Romana is the title of a new quarterly just established at Fribourg, Switzerland, as central organ of the International Secretariate of Catholic Students' Associations. The first number is printed partly in Latin and partly in French. Bishop Besson emphasizes the need of international co-operation on the part of all Catholic students. The principal article, in classical Latin, is by Fr. Hilarin Felder, O.M.Cap., and deals with the sympathetic attitude taken by the late Pope Benedict XV towards the movement which *Pax Romana* represents. Other languages besides Latin and French are to be admitted to later

issues of this promising quarterly. Why not print it entirely in Latin? There is a constant demand for a Catholic review written in Latin, and no other language is so universally understood. The style need not always be of classic purity. Scholastic Latin is good enough for current reports and ordinary articles.



"An Amused Reader," who is afraid to give his name, has discovered an apparent contradiction between two statements in No. 8 of the F. R., the one in an editorial note, the other in a paper contributed by a Jesuit Father. Our critic would like to know "which statement is true and which is false." They are both true, and perfectly compatible, as a little reflection will show. For the rest, we frequently allow our contributors to express opinions which we do not share. The F. R. is not a Procrustean bed, but a free forum. We may add that we have little respect for anonymous critics.

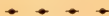


"Knife and Fork Masons" love to repeat that Freemasonry has no connection with religion. "Those who make such a statement are all wrong," says the *Trestle Board*, an illustrated Masonic magazine, printed, "for private circulation only," at San Francisco, Cal. (see Vol. XXXV, No. 6, p. 36), and adds: "It [Masonry] is the very foundation of religion, yet it is one body of good men that have no creed while in the lodge room, or while discussing Masonry." The key to this latter, somewhat enigmatic sentence will be found in "A Study in American Freemasonry," by Arthur Preuss, 4th ed., St. Louis, Mo., 1920, B. Herder Book Co., to which we refer the curious reader.



A note in No. 7 (p. 124) of the F. R. discussed the question whether or not the "Order of the Eastern Star" is connected with the Masonic fraternity. We quoted the Masonic *Builder* as saying that the Eastern Star "is not a Masonic organization in any sense of that word, except the loosest." We see

from Vol. XXXV, No. 6 of the *Trestle Board* that the question regarding the status of the Eastern Star was precipitated by an edict of the Grand Master of Pennsylvania, commanding Master Masons of that jurisdiction to sever their connection with the Eastern Star or be dropped from Masonry. The Grand Chapter of the Eastern Star protested against this action on the ground that no grand lodge has the right to prescribe what societies shall be open to Masons. It seems that Masonic secrets have leaked out through members of the Eastern Star who had joined organizations, such as the White Shrine of Jerusalem, which make affiliation with the Eastern Star a condition for membership. We see from the same magazine (*ib.*, p. 32 f.) that the controversy has been carried beyond the sea and that the Grand Lodge of England, which is "the Mother Masonic Grand Lodge of the world," has declined to endorse the Eastern Star.



Chief Justice Angellotti, of the Supreme Court of California, lately resigned his position to become head counsel of the Western Pacific Railway. Mr. Angellotti is a prominent Freemason, and the Masonic *Trestle Board*, of San Francisco (Vol. XXXV, No. 6, p. 22), justifies his step by saying that the W. P. Ry. pays him \$18,000 a year more than he received as chief justice. The editor consoles himself with the thought that Angellotti's successor on the supreme bench, Chief Justice Shaw, is also a loyal Mason and that another Mason has been appointed to the Supreme Court in the person of Justice W. H. Waste. It is interesting to note, in this connection (*Trestle Board*, XXXV, 6, pp. 11 ff.) that both U. S. senators from California, Hiram Johnson and S. M. Shortridge, are Masons and that California's most prominent Congressman, Julius Kahn, is a Mason of the 32nd degree, a member of St. Cecile Lodge No. 568 of New York City, of the San Francisco Bodies No. 1, Scottish Rite, and of Islam

Temple, Mystic Shrine, of the same city.



The "Ancient Egyptian Order of Sciots," according to an article contributed to the *Trestle Board* (Vol. XXXV, No. 6, pp. 21 and 55 ff.) by "Past Grand Pharaoh" Waldo F. Postel, is

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a rapidly growing organization of Master Masons, with branches, called pyramids, in the States of California, Nevada, Oregon, Washington, and Texas. Before the San Francisco earthquake the society was known as "the Boosters," but it has since been reorganized under the name of "Ancient Egyptian Order of Sciots," whatever that may mean. The "boosting" tendency, according to Bro. Postel, remains. "To boost one another," he says, "means, if one cannot say anything good about a brother Mason, one should say nothing at all. . . . Sciots do not limit their boosting to their own members. They boost everything that is good, clean, Masonic, and American." The Sciots are a sort of Masonic vigilance guard, to judge from Bro. Postel's reference to them as "a strong body of intelligent and conservative Masons, keenly interested in Masonic development and fully alive to all possible hidden dangers in any new movement" (*ibid.*, p. 60).

Our readers know the low opinion we have always had of Mark Twain and his writings. A critic in No. 109 of the *Freeman* attributes the vogue of this greatly overestimated author to extravagant puffery. "Mark Twain is almost as much of a national institution as Lincoln," he says; "yet measured by any sober judgment, he is not, save for two or three flights of genius, a writer of the first or even of the second rank. In all this matter the public is undoubtedly the victim of a prodigious fantasmagoria. What is at the bottom of it? Advertising, largely. Every year a fortune is spent in maintaining what might be described as a permanent Mark Twain boom; and this has been going on for so long that Mark Twain's fame has at last become one of the very elements of the American atmosphere. . . . It would be interesting to see the result if this extravagant supply of advertising oxygen were suddenly cut off and Mark Twain's writings were left to fend for themselves: in ten years they would have returned to something like the position

which they occupied in the people's eyes, let us say in 1890, when the best of them had long since appeared. We have here one of the most singular of these freaks of literary fame, explicable indeed, but none the less astonishing." The influence of Mark Twain's writing on the whole has been bad, as this REVIEW has repeatedly shown.

♦ ♦ ♦ ♦

We see from the *Westfälischer Merkur*, by way of the *Paradiesesfrüchte* (St. Meinrad, Ind., May '22) that one of the principal difficulties in the beatification process of the Ven. Anne Catherine Emmerich, now under way in Rome, are the writings ascribed to her. Fr. Esteban, O.S.A., one of the Augustinian Fathers especially interested in the case, is quoted as saying that the champions of the saintly nun of Dülmen expect to be able to prove that these writings were not really hers. Another Father interested in the case declared that the elimination of Brenzano's writings will put the cause entirely on its own merits, *i. e.*, the heroicity of the virtues of Anne Catharine, which can be easily demonstrated to the satisfaction of the S. Congregation of Rites. We shall shortly publish a defence of Sister Emmerich and her visions by Fr. Hubert Hartmann, S. J.

♦ ♦ ♦ ♦

The *Month* (No. 694), in a notice of Fr. Wm. Schmidt's pamphlet on the metrical structure of the Gospels, re-

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cently reviewed in the F. R. (XXIX, 3, 59), says that the theory "thrives on a considerable disregard of historical and literary facts." Our contemporary keenly regrets that "Father Schmidt, of all people, should have succumbed to this 'last infirmity of noble minds,'" and adds: "We would give very much to be able to persuade him to renounce this field of barren enterprise and to return to anthropology and the allied sciences, in which he has done work of such great value."

♦ ♦ ♦ ♦

Apropos of "Anthroposophy" (F. R., XXIX, 9, 159 sq.), we note in the literary supplement of the *Augsburger Postzeitung* (No. 15, of April 11) that Ernst Michel has lately published a criticism of Rudolph Steiner's fantastic doctrines from the Catholic standpoint under the title, "Erkenntnis oder Offenbarung höherer Welten?" (Mayence: Matthias Grünewald-Verlag). It is the first Catholic criticism of Anthroposophy in book form. The author says that he contents himself with showing up the contradictions between Christianity and Anthroposophy and that "the definitive refutation of this error must be left to professional theologians who combine a thorough knowledge of Catholic theology with a keen insight into the religious tendencies of our time." A valuable non-Catholic refutation of Anthroposophy is contained in Kurt Leese's "Über moderne Theosophie" (Verlag Furcht), and we hope with Dr. Geiger, to whom we are indebted for the information embodied in this note, that some competent Catholic theologian will soon produce an equally solid work from the Catholic point of view, as Anthroposophy—like Theosophy, of which it is an offshoot—threatens to become a real danger to the faith of weak-kneed Catholics all over the world.

Earth's Champion

By CHARLES J. QUIRK, S.J.

Though Winter steals Earth's gems away,
And Earth moans lone, bereft,
Ne'erless young Spring shall catch the thief,
And snatch from him his theft!

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(52nd Installment)

I might just as well add a few words here on church music. There is nothing more impressive than the simple Gregorian Requiem. The solemn *Te Deum*, sung by a good choir in plain chant, cannot be excelled in solemnity and grandeur by any polyphonic music. But with all the beauty of the plain chant we hailed daily with delight the change from the Gregorian high Mass in the early morning to the polyphonic Mass at eight o'clock. I had the school boys everywhere trained to sing the common requiem in a very creditable manner. Also the vespers, compline, and one Mass in Gregorian chant I found within the reach of almost every mission. But here in America, too, people like a change and an easy polyphonic Mass for feast days is always welcome. For other services, and during low Mass, congregational singing can be introduced without difficulty and to the great satisfaction of the people. For the benediction of the Holy Sacrament I never allowed any other music for the "O Salutaris" and the "Tantum Ergo," than the plain chant, and I never found it difficult to make the whole congregation participate in the singing. This is done easily enough in a parish. It is different in convents where the Sisters use different tunes for those hymns. Not only here, but also in France and Mexico, I heard these sacred hymns sung to different secular tunes by the Sisters. St. Francis de Sales once said: "Of all persons trying to escape or evade the laws and regulations of the Church, none are so persevering and adroit as the religious who succeed in making exceptions by means of their rules, privileges, and traditions, whilst the word obedience is constantly upon their lips."

CHAPTER XXIV

FATHER CATTANI — THE NEW CHURCH AT POCAHONTAS

Father Herman Cattani, who had said his first Mass in Jonesboro, October 11th, 1903, attended the missions of Hoxie and Wynne from Jonesboro. He was a very zealous worker and liked by everybody, especially the children. He was a son of Dr. Eugene Cattani, of Engelberg, Switzerland. He came from an old and renowned family. A brother of his is a doctor, another, professor in Freiburg, and he himself had studied medicine at the University of Basle. However, his heart drew him to the priesthood and the Western missions. He was as careful to hide his noble family connections as the majority are to exhibit them. An uncle of his is pastor and dean in Switzerland. Another is a member of the Swiss national assembly. One of his grand uncles was vice-roy of

Dutch Borneo. Two aunts were nuns and also two cousins, who died as missionary sisters in Asia. Their lives were published in French. Seeing the two books in his room I lent them to the sisters of the Good Shepherd. When he found it out, Father Cattani reproached me, saying he did not want anybody to know anything about his relations. He died a martyr to duty, being drowned on Christmas night while trying to cross a dangerous creek, on his return after midnight Mass from Center Ridge to his parish at St. Vincent.

At this time Father Matthew Saettele, O.S.B., was working hard and collecting funds to build a new church in Pocahontas. It is a solid stone building, 145 feet long and 50 feet wide, with a large transept and a basement. It has a beautiful marble altar, which cost \$5000, fine stained glass windows, etc. It stands as a monument to the indefatigable zeal of Father Matthew. On October 18th, 1904, was held the last service in the old church of St. Paul, at Pocahontas, on which occasion I preached. I said: "It is a sad duty to perform the funeral rites for a dear friend, a kind mother, a great benefactor. I hold this last service in the dear, venerable old church of St. Paul, the mother-

church of all the Catholics of Northeastern Arkansas. We feel a kind of sadness and regret when we remember the numberless graces we and hundreds of our friends received in this church. Here we found consolation in sadness, strength for life's battles, the kindly light pointing out for us the way of truth. Here Catholics found a good friend, a kind mother, and the greatest benefactor. But as the sadness of a Christian funeral is sweetened by the hope of a beautiful resurrection, thus our regret in giving up this venerable building as a church fades into joyful anticipation by the knowledge that dear old St. Paul's is going to celebrate to-morrow its glorious resurrection in the grand new temple built at its side." Then I gave the history of the old church, recounting its sad and its happy days, and the names of its founders and benefactors. That address, which was printed, contains a complete history of the church at Pocahontas and of Catholicity in Northern Arkansas during thirty-five years.

The new church was blessed on the following day by Bishop Heslin, of Natchez, with the assistance of the majority of priests in Northeast Arkansas and a great concourse of people.

(To be continued)

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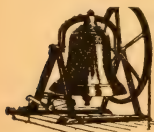
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"Summarium Theologiae Moralis"

Dr. Sebastiani's "Summarium Theologiae Moralis ad Codicem Iuris Canonici Accommodatum," which was recommended by us some time ago, has reached its sixth edition, —which means, in this case, that over 16,000 copies have been printed and sold. This is a great success from the bookseller's point of view, and we are glad the author is making the book constantly better by carefully revising and improving each successive edition. The volume comprises 658 pp. 16mo, weighs only seven ounces and fits snugly into the coat-pocket. (Turin: P. Marietti).

The Need of Lay Brothers

"They Also Serve" is a pamphlet designed to awaken interest in the religious vocation of temporal coadjutors—a state of life which, though it does not find its highest expression in the priesthood, is yet dedicated to God by the three vows of chastity, poverty, and obedience. Father Cody has written well of this phase of religious life, and we trust that his pamphlet will be distributed far and wide and help to increase the number of these religious vocations, which has fallen off so alarmingly during the past twenty-five years. (Our Sunday Visitor Press, Huntington, Ind.)

"The Counter-Reformation in Scotland"

In a valuable essay under this title, Fr. J. H. Pollen, S.J., attempts to supply, at least in outline, the history of a movement without due regard to which, as he justly says, it is impossible to appreciate the true character of the Reformation in Scotland. The counter-Reformation in that country was part of that remarkable movement which began simultaneously with Luther in Italy and Spain and continued and carried forward into Catholic channels the vigorous driving forces germinated by the Renaissance. Fr. Pollen deals mainly with the Catholic revival

in Scotland between 1585 and 1589, when the reaction reached its greatest height and also, alas! received a fateful blow. (B. Herder Book Co.)

A Manual of Christian Perfection

"The Manual of Christian Perfection," by Msgr. P. J. Stockman, is adapted from the celebrated method of spiritual direction by the Rev. J. B. Scaramelli, S.J. Though designed for the use of novices preparing for the religious life, it can be effectively made use of by lay persons in the world. The work is a doubtful improvement for religious communities over the standard work of Rodriguez, which has been in use for so many centuries. It is true that the latter needs revision, but the material and the form leave nothing to be desired. Msgr. Stockman's work is deficient in at least one essential. Mortification is not given a place commensurate with its importance. While it is true that it is included under other heads, we doubt whether a primer for the religious life is adequate without making mortification prominent. (Benziger Bros.)

Books Received

None Other Gods. By Robert Hugh Benson. New Edition. B. Herder Book Co. \$1.50 net.

The Better Part. [A Novel]. By Richard Ball. 382 pp. 8vo. B. Herder Book Co. \$2.25 net.

Indulgences as a Social Factor in the Middle Ages. By Dr. Nikolaus Paulus. Translated by J. Elliot Ross. 121 pp. 12mo. New York: The Devin-Adair Co. \$1.35 post-paid.

Die Vergewärtigung Gottes. Von P. Franz Arias, S.J. Eingeleitet und übertragen von P. Hubert Hartmann, S.J. 72 pp. 16mo. Leipzig: Vier Quellen Verlag.

Familienabende. Programme, Vortragsgedichte, Musikaliennachweise und praktische Winke. 216 pp. 12mo. M.-Gladbach: Volksvereinsverlag. M. 36. (Wrapper).

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June 1, 1922

The Cynicism of Anatole France

By Dr. Alexander N. De Menil, St. Louis, Mo.

Anatole "France"—is it not a queer piece of assumption for a writer to assume the name of his country for a *nom-de-plume*?—has two powerful weapons at his command: irony and cynicism. And he certainly wields them remorselessly. But to what purpose? To what end? Cervantes in Spain, Balzac in France, Fielding and Thackeray in England, were masters of both irony and cynicism and dealt trenchant blows with them. They had a purpose, an aim, a result to reach, a lesson to inculcate, a moral to emphasize. They ridiculed, they derided, they satirized, they laughed down egotism, false conceptions of life, general wrongs, social tyrannies, barbarous customs, contemptible assumptions, immoral tendencies, hypocrisy, crying evils, and a hundred other existing facts and factors in daily life that were evils and should have no existence. And in this they benefited humanity, they bettered the world, they brought mankind more closely together in a bond of mutual good will.

Cervantes' wit, humor, and irony did far more toward battering down the doors of false chivalry and tyrannical feudalism than all the serious, meditative, argumentative books ever written against them combined together. When Fielding dared to depict a

man just as he is, he laid bare to the world the vanity, the false pride, the egotism, the moral cowardice, the penury, the selfish aims, the lying deceit, the hypocritical posings and the general falsity of the average man; and the picture has stood out boldly and beneficially ever since as a warning and a rebuke and a salutary lesson to mankind. Balzac has rendered even better service to his countrymen than Fielding did to his. Indeed, Balzac has done better for the entire world, especially for the world of women, than all other novelists, for he knew and understood woman as no other novelist has ever known or understood her.

But, you will say in the cant of today that I am writing about the novel with a purpose—that abomination of the modern critics, so decried, so condemned by them. Bah! let us not mince words; if a beneficial lesson is taught, and humanity profits by it, what care I for your modern critics? Put me down flatly and unreservedly as quite sufficiently antiquated to believe that "Don Quixote" and "Eugenie Grandet" and "Père Goriot" and "Tom Jones" and "Vanity Fair" and "The New-comers" have done more for poor, weak, frail humanity than all the carping critics in the world, and that they will still continue to do

more to benefit humanity when even the very names of the modern critics will be forgotten.

But this is my point: what helpful lesson does all the irony and cynicism of Anatole France teach us? What practical purpose does it serve? If any, I confess that I am crassly ignorant of it. I have sought for it with the desire to find it; but I have failed. Years ago, I adopted the very unsatisfactory conclusion that he is cynical and ironical and sarcastic simply because he derives a personal pleasure or satisfaction from the recognition that he has the ability to be so. And this is certainly not art; it is simply and purely the selfish display of great powers exhibited for the sake of eliciting public applause. I am astonished that Georg Brandes, the greatest of the living critics, does not call attention to this artistic weakness in his papers on Anatole France.

But, in justice, let us recognize and admit that Thibaut stands boldly in relief in two respects: No French author of to-day, of the past quarter of a century, is his equal in classic finish of style and happy aptness for expressive phrases. Professor Fontaine, who is certainly not inclined to overpraise him, briefly expresses this final verdict: "*Il est remarquable par la perfection du style et l'exactitude de l'expression*" ("*Les Poètes Français du XIX Siècle*," p. 323). But that he is not a novice in some phases of the literary art, is not to be wondered at. He has been a lover of books all his life, and his literary culture is of the highest type. His father was a bookseller—or a bookseller's assistant—on the quays of the Seine, and all his life has been spent

among books. He is a Parisian of the quays by choice as well as by fate. He says himself: "I was brought up on this quay, among books, by humble, simple people, whom I alone remember. When I am no more, it will be as if they had never existed."

Our author's ironical skepticism and cynical humor are seldom kindly and genial—despite many critics to the contrary; if they were, his tone of pity and sympathy for human wretchedness would amply apologize for the disagreeable feeling that so often stays with us after reading his books. "*Le Livre de Mon Ami*" and "*Le Crime de Sylvestre Bonnard*" are probably his two best books, and they leave a sense of something disagreeable, unsatisfactory, and unpleasant behind them. We are not quite sure that we are even pleased that we have read them. Nevertheless, he is an artist; in many respects, a great artist; but littleness fatally mars much of his work. He is so—may I say, uneven? As a whole, we dare not take him at his best; nor yet, at his worst. Either view would leave a sense of something incomplete, something wanting finality. Except in his "*Histoire Contemporaine*," there is so little of anything like a practical, definite purpose, a moral or attempted moral teaching, or an inevitable conclusion behind his satirical vein! And this same "*Histoire*" has such a nauseous, socialistic odor about it!

Among France's sayings I will quote three—which are closely translated:

"She was the widow of four husbands; a dreadful woman, suspected of every thing except of

having loved—she was consequently honored and respected.”

“The law in its majestic equality forbids the rich, as well as the poor, to sleep under bridges, to beg in the streets and to steal bread.”

“It is a great infirmity to think. God preserve you from it, my son, as He has preserved his greatest saints and the souls whom He loves with special tenderness and destines to eternal felicity.”

It is such sentences as these that his panegyrists characterize as “deep philosophy.” Possibly, I am wanting in the sense of appreciation.

Our author has confidence in the novel; it is not worn-out, exhausted, it has not said all, as yet; he even believes in contemporary French fiction. The following liberal translation of one of his paragraphs on the subject, explains his position fully (I believe the translation is by Brandes):

“The novel, like life itself, is in perpetual evolution. Between our modern novel and ‘The Iliad’ the only difference lies in the versification. The novel is the poem which is read, just as the poem in verse is the poem which is sung. . . Our modern novel comes from Balzac and Flaubert. The latter in some of his books studied society quite as profoundly as Balzac. In all of Balzac’s works we notice that he never seems to have exhausted his fund of observed material. We find the same in Flaubert. But I am struck by the case of Zola. I have a profound admiration for Zola. After having often changed my mind about him, I have come to recognize the power of his work. But in his later books he is no longer the author of

‘L’Assommoir.’ One sees clearly the moment when his fund of observed material being exhausted, he uses information acquired by reading, not personal observation.”

It is very apparent that Anatole France leans toward the realistic school. This conclusion I arrived at several years ago in listening to a lecture by him delivered in St. Louis—at which he had a very small attendance. But, as to Zola—he uttered golden words about the author of “Nana” only a few years back. He said: “I do not envy him his disgusting celebrity. Never has a man so exerted himself to abase humanity and to deny everything that is good and right. Never has anyone so entirely misunderstood the human ideal.” But that was before he, Anatole France, became a rabid socialist and advocated openly the confiscation of the churches and the expatriating of Frenchmen and Frenchwomen whose religious opinions did not agree with his!

“We should not love Nature, for she is not lovable; but neither should we hate her, for she is not deserving of hatred,” is another one of his sayings. And this is truly his belief: he does not love nature; his books demonstrate that he does not. Nature has no part in his art; she yields him no inspiration. This should not be—no writer can be truly great to whose soul nature speaks not. Mr. Brandes fails to call our attention to this artistic limitation of France’s genius. Genius?—no, talent.

Georg Brandes, in his booklet, ten or twelve years ago, made Anatole “France’s” literary reputation. Since then, the French

critics have been considering the question, "Is Anatole France a great writer?" It seems somewhat strange that such far-seeing critics as Taine, Renan, and Brunetière failed to discover any true greatness in him. Nevertheless, let us say in all justice that the Dane, Brandes, is a French scholar, he is a great critic, and his opinion of an author is worthy of the deepest consideration. He is never a hobbyist; he is always broad-minded. But he has curious limitations as a critic; when we consider his

great scholarship and culture, these limitations are astounding. That he does not always point out the most glaring defects in his favorites, I believe, is because he is satisfied to deal in the large with what is best. Again comes the question: Should an author be judged by the best that he has done?—or by the worst?—or by his work as a whole?

At any rate, if Brandes does not apply the lash to Anatole "France's" literary crimes, he does not fail to castigate his venial sins.

Was Germany Responsible for the World War?

(Concluded)

It is clear that the Russian troops were the first to be fully mobilized—on 25 July, that Germany, knowing the agreement between Russia and France, demanded that the French government declare its position, and got the reply that France would do what she thought best in her own interest, and that "almost at the moment, on 1 August, when Germany ordered a general mobilization, Russian troops were over her border, the British fleet had been mobilized in the North Sea, and the British merchant ships were lying at Kronstadt, empty to convey Russian troops from that port to the Pomeranian coast, in pursuance of a plan indicated by Lord Fisher in his autobiography, recently published." In the face of these facts, which are official and easily available, the theory of Allied unpreparedness goes considerably lame. It is little wonder that Allied politicians had constantly, during the war, to find

new excuses for having become involved in it.

Next, concerning the violation of Belgian neutrality as England's reason for going to war: it is shown that at the time when the Belgian treaties were drafted it was the official view of the British government that in case of another Franco-German war, Great Britain was not obliged, under those treaties, to participate; it is further shown that the British government did not hit upon the expedient of presenting the violation of Belgium's neutrality "as a means of making the war go down with the British people" until 2 August, 1914: it is also shown that Belgium, contrary to popular belief, was prepared for war, and that she was, on the authority of no less a person than Marshall Joffre, a party to the secret military arrangements effected among England, France and Russia. Furthermore, on 24 July—the day upon which the Austrian note was presented to

Serbia—the Belgian minister informed all the Belgian embassies that “all necessary steps to ensure respect of Belgian neutrality have, nevertheless, been taken by the government. . . . The forts of Antwerp and those on the Meuse have been put in a state of defense.” That is, the Belgian forces were concentrated on the eastern frontier, not on the west, where Belgium might have been invaded by France. In other words, the Belgian government was not in fact neutral, and had no thought of being so.

So much for the actual beginnings of the conflict. The author then points out that Germany, had she really been pining for trouble, was in a much better position to attack Europe in 1908, and again in 1912, than she was in 1914; for Russia had been greatly weakened by the Russo-Japanese war and had not yet had time to recover her military strength, and the internal situation in both France and England would have made war a hazardous undertaking for those countries. Moreover Germany had excellent chances in both these years to strike at Europe, but on each occasion she threw her weight on the side of peace. Thus she gave the Allies time to augment their military strength and coördinate their plans of campaign against her; and they used it with feverish diligence both diplomatically and in a military way. The Moroccan crisis is shown to have been precipitated by a deliberate plot between France and Britain, with the purpose of freezing Germany out of the Moroccan market. Germany might have taken the French occupation of Fez, which was in direct violation of the Al-

geciras act, as a *casus belli*; instead she simply dispatched to Morocco one small gunboat, which anchored off the coast of Agadir and remained there “as a silent reminder of the Algeciras act and the principle of the open door.” This action on the part of Germany had the desired effect of showing the exact relative positions of the European Powers:

“The British government promptly, through the mouth of Mr. Lloyd George, laid down a challenge and a threat. [It had ‘seen no reason to object’ to the French occupation of Fez.] Thereupon Germany and France understood their respective positions; they understood, even without Sir E. Grey’s explicit reaffirmation on 27 November of the policy of the Triple Entente, that England would stand by her arrangements with France.”

Whatever may be the popular view at present concerning the relative parts played by the powers in the long series of events which culminated in the world war, trained observers during those years were under no illusions concerning them. A series of well chosen quotations from Belgian State documents translated and published in England by Mr. E. D. Morel, “gives the show away” as far as the Allied powers are concerned. The documents consist of reports made by the Belgian diplomatic representatives at Paris, London, and Berlin, to the Belgian Minister of Foreign Affairs, during the years 1905-1914. They “relate in an extremely matter-of-fact way a continuous series of extraordinary provocations put upon the German government and, moreover, they represent the be-

havior of the German government, under these provocations, in a very favorable light." They continually speak of England's jealousy of Germany's economic competition, and of her "campaign to isolate Germany." For instance, on 2 May, 1907, the minister at London reported that it is plain that official England is pursuing a policy that is covertly hostile, and tending to result in the isolation of Germany, and that King Edward has not been above putting his personal influence at the service of this cause.

The result of this policy and of the continuous French and Russian intrigues against the Central Powers was that a train of gunpowder had been laid from Bel-

grade through Paris and London to St. Petersburg; and at the beginning of the train was the highly inflammable and inflammatory pan-Slavism, organized by M. Hartwig with the connivance of M. Isvolsky. A spark struck in the Balkans would cause the train to flash into flame throughout its entire length. The murder of the Archduke by Serbian officers furnished the spark which ignited the fuse; and the world war resulted.

Mr. Nock voices the hope that his book may serve as an introduction to the works of Mr. Francis Neilson and Mr. E. D. Morel, to whom he acknowledges his indebtedness for the materials upon which he has drawn.

The Control of Credit

We take the following paragraph from a letter addressed to us by the Rev. P. A. Forde, who writes sympathetically and thought-provokingly concerning the economic point of view of the F. R., which, as our readers know, stresses the evils of landlordism, *i. e.*, the monopoly of all kinds of natural resources. Our correspondent believes that the "usurers, financiers, shylocks, money-lenders are at least equally destructive parasites on the social system." He continues: "If you find oil or gold or iron or coal on or under your land, you cannot do a thing until some bank finances you. During the war the United States could not do a thing for Democracy, Civilization, the Freedom of the Seas, and the rest of it, until the banks in New York 'financed' the loans of American goods to European philanthropists and crusaders against the

bold bad Kaiser. That is to say, Morgan *et. al.* had to put the dollar mark upon every article that went to Europe and of course charged a whole lot for doing so. The United States, by virtue of its *altum dominium*, or by purchase, was the owner of the articles which it handed over to the saintly French, English, etc. But the United States could not hand over all that stuff without the dollar mark of Morgan plastered all over it. You may answer that Morgan *et. al.* were the parties from whom the U. S. bought what Europe borrowed in the matter of goods, shells, clothing, food, etc., and that Uncle Sam had to buy from Morgan, Rockefeller, Gary & Co. In other words, Uncle Sam's *altum dominium* extends to the carcasses and belongings of Tom, Dick, and Harry, but not to the sacred property of the usurers and monopolists. My answer is: (1) Uncle Sam

had to get the usurer to 'finance' his loans or donations of stuff to Europe, *i. e.*, put the dollar mark on the loans; (2) How did Morgan, etc., contrive to monopolise natural resources in America? By getting control of credit, *i. e.*, of financial power, without which natural resources cannot be exploited."

There is much to be said for these views, considering the present status of the monopolization of our natural resources and of credit. A recent striking example confirms Fr. Forde's viewpoint. About six months ago Mr. Henry Ford needed ready money to finance his gigantic automobile business. He went to Wall Street to negotiate a loan. Wall Street was willing to make the loan, but under conditions which would have given it control of the Ford industry. Fortunately for Mr. Ford, he was able to do without the help of Wall Street. This is a striking example of our correspondent's contention that the control of credit implies control of the materials and the means of production. The railroads came under the evil spell of Wall Street in the same manner—and that, by the way, is the fundamental difficulty with our public carriers at the present time.

Now what does this mean? Simply this, that having built up a monopoly control of credit on the basis of the monopoly control of many of our natural resources, these modern usurers are able to extend the evil pall of their system of credit to our economic life in general.

But what was the original basis of their system of credit? Natural resources. If these are removed from their deadly grasp, could they continue their credit manip-

ulations? Apparently not. The Morgan, Rockefeller, Gary ring would collapse if the foundation upon which it is built were removed. To be sure, it would not be proper to draw the conclusion that the control of credit could be disregarded, though our vast natural resources were properly made available for the use of society at large. The control of credit, too, must be democratized. It will be necessary to make it available for all who wish to use it legitimately.

The modern Shylocks are as dangerous as the natural-resource monopolists. The two groups are the destructive Siamese twins of our economic life. But we cannot separate them without killing both. There is a vital interconnection between the two. And so while we shall continue, to the best of our ability, to call attention to the stranglehold of the one, we are not forgetting the lethal poison distributed by the other. Our reverend correspondent has done well to direct attention to this phase of our corrupt and unjust economic system.

Bon Voyage

By CHARLES J. QUIRK, S.J., Louvain, Belgium

Into the unknown; out to the wild;
High-flung our laughter;
Gay as a child.

Visions of Springtime; red roses twine
Our Grecian foreheads,
Dizzy with wine.

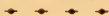
Glimpses of evening: calméd and still,
Day's rubied bubble
Sinks 'neath the hill.

Memories of Night and cascade of stars;
Hearts leaping upwards,
Freed from Day's wars.

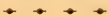
Into the unknown; out to the wild;
What waits the dreamer?
Christ waits the child.

Notes and Gleanings

Thé Rev. G. Vermeülen, of Cedar Rapids, Neb., in a letter to the editor, fortified by an affidavit, declares that he never made the statements attributed to him by a fellow-priest in the FORTNIGHTLY REVIEW of March 1st, p. 91, concerning the cruelties of the Germans in Belgium during the world war.



Detroit Council No. 305 of the Knights of Columbus, in a resolution adopted March 21st, protested against the attitude of the official *Columbia* and the public utterances of Supreme Knight Flaherty on the Pelletier case (F. R., XXIX, 7, 129; 8, 140 sqq.; 10, 186, 187) as "inimical to the ideals of the Order and to the American principles of respect of law and constituted authority," and unanimously "condemned the action of the official organ and of the Supreme Knight in this matter as unrepresentative of the knighthood of the Order and of the ideals of this Republic." The organ of the council, the *Crusader*, in its edition of April 27th, justifies this protest and refutes the contention that Pelletier was removed because of political jealousy or religious bias. The *Crusader* says that "a crisis has arisen in the history of the K. of C." and that "the time has come when the membership must have the courage and the fortitude to say whether they . . . are willing to sacrifice all the splendid heritage of the past . . . and by blind adherence to false prophets and unworthy purposes, go down to a future that will be tarnished with disgrace and hypocrisy."



The feeling that the Order of the K. of C. is facing a crisis is widespread. Letters from different parts of the country show that the sentiments expressed by the Detroit council are shared by many members throughout the country. While the regular organs of Catholic public opinion are for the most part silent, the parish calendars are beginning to speak. "Out of this sad case one fact looms large," says

e. g., the *Nativity Mentor*, of Brooklyn (Vol. XXVII, No. 5). "It is that a Catholic official carries into his office not merely his character, but his religion. Malfeasance ruins his reputation and brings disgrace upon the Church of which he is a member. Of course, the Church is not responsible for his crime, any more than is the good mother responsible for the crime of her wayward boy. But rightly or wrongly, the world grasps the chance to blame the Church for the sins of her children. If Pelletier is guilty, the K. of C. should expel him; if he is innocent, they should do all in their power to establish that innocence. To support him, guilty or not guilty, [as Supreme Knight Flaherty and the official *Columbia* are doing], is unthinkable."



We regret to learn that St. Edward's College, at Austin, Tex., conducted by Fathers of the Holy Cross, was devastated by a cyclone, May 4th. Holy Cross Hall was practically destroyed; the gymnasium and natatorium were razed to the ground; the power house and store were completely demolished. The property damage is estimated at \$300,000, with but little insurance. Fortunately, only one life was lost. Bishop Drossaerts, of San Antonio, who visited the place soon after the storm, was so affected by the scene of destruction that met his view, that immediately after his return home he issued a letter to the people of his diocese to come to the rescue of St. Edward's. The *Southern Messenger* of San Antonio has opened a list of subscriptions. St. Edward's, to employ a phrase of the Bishop, "has been doing God's work nobly and well," not only for Texas, but for the entire Southwest, and therefore the entire Southwest will no doubt help to rebuild it.



To the existing translations (there are at least two) of the "Missale Romanum" Abbot Cabrol has added another (Tours: Mame), which is reviewed at some length in No. 4272 of the *London Tablet*. The critic objects to the addi-

tion of certain prayers and hymns not found in the "Missale." "If one is to add prayers for general use," he says, "it is difficult to see where one should stop." The better plan would no doubt be to translate the Missal just as it stands. In connection with this the *Tablet* writer discusses the question of style. The ordinary translations of liturgical books from the Latin, he declares, look very odd to a non-Catholic. The nature of the two languages is so different that it is impossible to translate literally from Latin into English without producing absurd effects. "The ideal in translation would seem to be something of this kind: to read the Latin carefully, to make sure that you understand exactly what the author says, then to say exactly the same thing, only in the way an Englishman would say it; in short, to reproduce not the words, but the ideas." It seems a pity that some one with a good sense of English does not tackle the problem of giving us an English translation of Latin prayers, most of all of the Ordinary of the Mass, which need fear no comparison with the splendid language of the Anglican Book of Common Prayer.

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A communication from Washington calls the attention of the Catholic press to the fact that the Single Tax as a cure for nearly all economic evils is growing more popular from year to year. It is advocated, among others, by the N. Y. *Freeman* and, in a modified form, by the Committee of Forty-Eight, a political group which intends to form a new party. The essential objection to the Single Tax, as advocated by Henry George, is explained in "The Fundamental Fallacy of Socialism," by Arthur Preuss, "St. Louis, Herder, 1908. It is the express or at least implied denial of the right of private ownership in land, which is also the principal error of Socialism. The economic objection to depriving individuals of an income from land values arises from the probable exhaustion of the land by those using it and their removal thereafter to other pieces of

land to exploit the new land to exhaustion. The Single Tax would involve theft or robbery, because all land values would be taken from the present owners without compensation. In opposition to the Single Taxers and the Socialists, the Catholic Church declares that it is not private ownership that is wrong, but the way it is now held and administered. Ryan and McGowan's "Catechism of the Social Question" recommends land taxes, but not taxes that would take all the land rent. A gradual shifting, it says, of the taxes on improvements would be just and beneficial, and "a super-tax on large holdings of land is desirable in some parts of the country."

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The Toronto *Catholic Register* is not at all enthusiastic over the introduction of the preacher as a performer in radio entertainments. While not denying that, under certain conditions, the wireless telephone can be made a help for those who, for physical or other reasons, can go to church but rarely, our contemporary objects to the conversion of the possibilities for good of the radiograph into agencies for diminishing the already dwindling number of non-church-goers. "The Gospel message flashed to tens of thousands," it says, "can never have the power which the church setting gives it; and this is far more true when it forms an item in a medley of negro melodies, dance music, and comic recitations. Neither speaker nor audience can, under such circumstances, be attuned to the giving and receiving of a really religious message." The *Register* is undoubtedly right, and its objections apply in a large degree also to the participation of the Catholic clergy in the dissemination of radio sermons.

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The attitude taken by the episcopal curias of Denver and of several other American dioceses some years ago in refusing dispensations for mixed marriages to Catholic men who wished to marry non-Catholic women, is justified by Fr. Charles MacNeiry, C.S.S.R., in his recently published booklet, "When,

Whom, and How to Marry" (London: Burns, Oates & Washburne): The preface, written by the Bishop of Salford, contains this warning: "Whatever excuse a young woman may have to marry a non-Catholic, a Catholic young man has no excuse, normally, to marry a non-Catholic wife." Commenting on this attitude, Fr. Martin O'Branagan says in the London *Universe*: "It has been my contention for many years that whilst a 'mixed marriage' where the woman is Catholic, may be readily justified, the marriage of a Catholic man to a non-Catholic wife is, in ninety-five per cent of cases, a spiritual massacre of his offspring! In numerous instances the non-Catholic wife has not even summoned a priest to give her Catholic husband the last Sacraments." If it is true, as the same reverend correspondent affirms, that in ninety-five per cent of the "mixed marriages" resulting in the loss of the offspring to the Catholic faith, the non-Catholic partner is the wife, whereas, when the wife is Catholic, the offspring nearly always is reared in the Catholic religion, it would seem to follow that the marriage of Catholic men to non-Catholic women is, *normally*, against the law of nature, which forbids a free agent putting himself, *without necessity*, into a proximate, absolute, and present occasion of sin, which no dispensation can justify.

The Milwaukee *Catholic Citizen*, edited by a veteran of the Catholic press, who "has always been doubtful whether the N. C. W. C.'s News Service was, upon the whole, a benefit or a detriment to the Catholic press," says (Vol. 52, No. 22) that "However well intended, [this service] did not measure up to the expectations of those actually engaged in the work of the Catholic press. . . . The men in charge did not study the wishes of their customers. This was ignoring one of the first principles of salesmanship. The Catholic press had an arrangement imposed upon it with little consultation or control." Like the News Service of the N. C. W. C., its lay organization, too,

was "an arrangement imposed [upon the faithful] with little consultation or control,"—not a natural, organic development. It did not require the intellect of an angel, as the *Michigan Catholic* thinks, to foresee the inevitable end of both these ill-advised movements. All that was required was the *sensus catholicus* coupled with the ordinary foresight resulting from long experience and careful observation.

♦ ♦ ♦ ♦ ♦

The Rev. Dr. Peter C. Yorke, of San Francisco, is not at all satisfied with the recent trend of political development in the U. S. He says the people seem to be utterly helpless. After they had rejected Wilson, "Harding took up his policies and carried them through with more determination and more success than even Cox would have dared to. Why? Because the stars in their courses fought for it. America is committed to imperialism, and the only difference of opinion among Americans is the best way to reach the imperialistic goal. That glory abroad may mean slavery at home makes no difference. We are schooled and drilled in slavery. . . . This is the present temper of America—a land that has sacrificed ordinary elementary personal liberty and is now rapidly jettisoning political liberty."

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A recent number of the *Kunstchronik* contains an article on Pius XI as a student of art. Father Ratti began his researches in art first as an assistant at the Ambrosian Library in Milan. In 1907, an anonymous guide to the art treasures of the Ambrosiana appeared, presumably from his pen. While still at Milan, he published a series of articles in the *Rassegna d'Arte*, dealing with the treasures entrusted to his care. In 1902, he wrote a treatise on the gold altar in S. Ambrogio. In 1907, he brought to light a tablet containing a picture of Petrarch. In 1910, he proved that the "Madonna with the Garland," painted by Breughel and Rubens for Cardinal Borromeo, was identical with a painting in the Prado. In 1912, he discussed the connection of the "Holy

Family" by Luini, with Leonardo's London cartoon, and in the same year gave a number of irrefutable arguments to disprove the authenticity of the works ascribed to Fra Antonio da Monza. In 1904, he became one of the original founders of the *Raccolta Vinciana*, which has enjoyed his support ever since. It is said that his literary style is "vigorous and graceful" and that, however surrounded by books and treatises, he has never written a scientific paper for which he has not gone to the sources, using the "references," if at all, only when his own work was done, and then merely for comparison's sake. In other words, Pius XI is a real scholar, the first to occupy the papal throne since Leo XIII.

Berlin has cordially welcomed the first American ambassador to the German Republic, Alanson B. Houghton, who just before leaving America said in a public speech: "I do not believe in the moral or spiritual or even the economic value of hate." If this sentence were made the motto of every international conference, of every council of ambassadors, of every session of Congress, and of every foreign treaty, the world would move towards a brighter future.

Some untruths have been circulated of late in connection with the Pelletier case. Mr. Pelletier is said to have advocated the control of the K. of C. war funds and work by the hierarchy against the opposition of Col. P. H. Callahan. The exact opposite is true. At the first meeting, in January 1918, between the bishops and the K. of C. Committee on War Activities, (of which Pelletier was not a member) Col. Callahan proposed to hand over all the war funds to Msgr. Muldoon and to consult the bishops in all matters pertaining to the same. The Supreme Board of Directors, advised by Pelletier, opposed this measure and took advantage of every possible technicality to avoid carrying it out. The conflict finally terminated in orders being issued by the hierarchy that all

future drives for funds should be conducted by the N. C. W. C. and that the proceeds should be turned over to Bishop Muldoon. On April 15, Col. Callahan resigned, upon Supreme Knight Flaherty's turning over \$250,000 of the K. of C. war funds to a man who was going abroad, and in whom Col. Callahan had no confidence, as he had made no returns for the monies already entrusted to him and did not give a bond in accordance with a ruling that everybody handling war funds should be bonded.

It is doubtful whether a mere deacon will ever again be raised to the supreme pontificate, as so often happened during the Middle Ages. The last cardinal who never received priest's orders, was, if we are not mistaken, Cardinal Antonelli, who died a few months before Pius IX. One of the most remarkable instances of a deacon's being elected pope is recalled by Fr. Benedict Zimmermann in No. 4270 of the *London Tablet*. After the death of Celestine III, in 1198, the college of cardinals elected Lothair, Count Segni, cardinal deacon of the title of SS. Sergius and Bacchus, aged 37, who took the name of Innocent III. He was a mere deacon, and as he considered himself unable to dispense in his own favor from the canonical rule as to ordination days, he had to wait till next Ember Sunday, Feb. 21st, before being ordained to the priesthood. On the following day he was consecrated bishop and enthroned. He became one of the greatest of popes. The reason why in the early days deacons were so frequently raised to the episcopal dignity, and deacons of the Holy Roman Church to the papal throne, was that the temporal and external administration of the Church lay in the hands of deacons, while priests concerned themselves for the most part with purely spiritual functions.

Seven comets are expected this year; but whether any or all of them will appear according to schedule, is more than even astronomers can say. One of the expected visitors, De Vico's

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When your children insistently and trustingly ask you "Who made us?"—your answer must not be evasive, it must be truthful and you must choose for their maker either God—or a gorilla.

God— or Gorilla

By

Alfred Watterson McCann

The author of "GOD—OR GORILLA" does not argue with the popular idea of evolution, unless ripping the heart out of a thing can be called argument. He pretends to no gentleness as he shows the "intellectual" victims of scientific superstition that the very thing they profess to hate has possession of their souls.

Mr. McCann gathers facts, proofs, contradictions, and flings them into sorry heaps with a breathlessness characteristic of the public prosecutor. He does not criticize the prevailing conception of evolution as expressed in the monkey-man theory; he tears it to pieces. Not content with scourging the self-esteemed educators who keep the simian fancy boiling in a caldron of anemic erudition, he demonstrates how no part of the dogma preached by these eminent anti-dogmatists fits into any other part.

His methods are not suave, but terrifically penetrating. He is no smiling academician; no dancing master attempting to turn controversialist. He seizes you by the heels and drags you into places you thought you had explored, only to show you that the stuff you were taught to recognize as orthodox evolutionary science is flimsy phantasia, unsupported assertions, clumsy inconsistencies, physics without law, mathematics without numbers, deductions born in fraud and forgery.

"But I never heard of that before!" you ejaculate, as you read his bristling disclosures. "Of course you didn't," he retorts. "That's why you have been content to characterize the critics of evolution as ignorant fools who still believe the world to be flat, and the sky a solid dome hung with chandeliers."

As that great body of mankind which professes to believe in evolution cannot institute for itself a comparison of the hundred follies upon which its belief is based, he has done the work for it, so that henceforth it may have no reason to offer for its stubborn adherence to a system of error about which the learned ignorami talk as glibly as if they knew what they were talking about.

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comet, which returns every 75 years, was "due" in 1921, and its arrival is still being awaited. Another, Brorsen's, has consistently defied the astronomical time-tables on seven occasions and may, it is thought, have come to grief between visits.



Fr. Francis Borgia Steck, O.F.M., is to our knowledge the first competent scholar to criticize from the Catholic point of view "The Chronicles of America," a widely advertised series of fifty monographs on American history, edited by Dr. Allen Johnson and published by the Yale University Press. Father Steck, in the *Franciscan Herald* for May, approves as "strictly impartial, scrupulously accurate, and elevating in style and sentiment" only twelve volumes out of the whole series, namely, "Crusaders of the New France," "The Fathers of New England," "The Fathers of the Constitution," "Jefferson and His Colleagues," "John Marshall and the Constitution," "The Old Northwest," "The Reign of Andrew Jackson," "The Paths of Inland Commerce," "The Spanish Borderlands" (which, however, should have been made Vol. III of the series, instead of Volume XXIII), "Captains of the Civil War," "The Sequel of Appomatox," and "The Hispanic Nations of the New World." The other volumes are all more or less unsatisfactory. Besides, there is manifest throughout the series a lack of unified presentation and harmonious interpretation of the facts, which defect Fr. Steck justly considers serious, since it must cause confusion and thereby defeat the express purpose of "The Chronicles," namely, to help those "not in the habit of reading history" to a better knowledge of and a greater love for their country. We would advise intending purchasers to read Fr. Steck's critique before they order these books.



A Marian library, i. e., a collection of books dealing with the Blessed Virgin Mary, has been founded in connection with the new "National Shrine of the Immaculate Conception" at Washington, D. C. Dr. Shahan describes it

enthusiastically in an article contributed by him to the Catholic press. The "Mariana," as it is called, already numbers about 2,000 volumes, among them such rare gems as Cardinal Torquemada's treatise on the Immaculate Conception, which the late Dr. Edward Preuss, when, as a Protestant professor, he prepared his famous work against that dogma, vainly sought in a dozen libraries, until he unexpectedly came across a copy in the monastery of St. Peter at Salzburg, Austria. The "Mariana" owes its existence to Mr. George Logan Duval, a wealthy New Yorker. Dr. Shahan hopes that "this fine Marian library will rapidly grow richer, not alone in English works, but in the choicest materials from every great Christian language."



The *Church Progress* (Vol. 46, No. 6) is authority for the statement that the Evangelical Protestant Alliance, a clerical and lay federation of New York churches, proposes another amendment to the federal Constitution, which, by its provisions, "would prescribe the teaching and profession of the Roman Catholic faith within the United States and all territories subject to the jurisdiction thereof." This proposal, as our contemporary justly observes, is not only destructive of one of the most sacred provisions of the Constitution—freedom of religious worship—but marks the high tide of religious fanaticism. It would be undeserving of notice were it not for the accredited standing and reputed intelligence of those who father it. The *Church Progress* is sure that the proposal will meet with condemnation by the great mass of fair-minded Americans. No doubt it will. But the question arises: Do the fair-minded who are "unconvertible to such a monstrous movement," constitute the majority of the American voters? We are not so sure of that, for the number of anti-Catholic fanatics has vastly increased of late years, and no one can tell how soon they may be able to control an election. When that moment comes, no anti-Catholic measure will be too preposter-

ous or too monstrous to be adopted and, if possible, incorporated into the Constitution. The future of religious liberty in America does not look promising, say we.

♦ ♦ ♦ ♦

The Rev. Dr. Charles Bruehl, of Overbrook Seminary, in the *Homiletic and Pastoral Review* for May, insists on the importance of good catechetical instruction. Few lay Catholics receive any systematic religious instruction beyond what they get at school. Hence the wide-spread ignorance of religion which Pius X deplored ("Acerbo nimis," 15 Apr. 1905) as "the main cause of the present indifference and torpor, as well as of the very serious evils that flow from it." Dr. Bruehl is not favorably inclined towards the new methods introduced by Shields, McEachen, and others. On the contrary, he thinks that too close an association with modern pedagogics may prove harmful, because modern pedagogics is for the most part based on uncatholic principles and inspired by a false philosophy. But he insists all the more strongly that the instruction in Christian doctrine be imparted by priests, who alone can give it the fullness that makes it both interesting and vital and that can come only from a thorough theological training. Meanwhile, Fr. Hull is pleading in the *Examiner* for a simplification of the catechism and shows how this demand could be met without detriment to the traditional method of instruction, which has so fully demonstrated its efficacy, whereas the various new systems have not yet stood the acid test of experience.

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In 1895, Dr. Carl Schmidt discovered in the Institut de la Mission Archéologique at Cairo, a Coptic papyrus manuscript, which, it is believed, belonged originally to the monastery of Shenute. The manuscript dates back to 400 A. D., though the document itself was probably written about the year 150. It is an anti-Gnostic circular letter, ascribed to the Apostles. Dr. Schmidt published it in 1919, under the

title "Gespräche Jesu mit seinen Jüngern nach der Auferstehung. Ein katholisch-apostolisches Sendschreiben des zweiten Jahrhunderts" (Leipsic). It is better known as "Epistola Apostolorum." Dr. H. Schumacher gives a brief survey of its history and contents in the *Homiletic and Pastoral Review* for

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May (pp. 856-865). He considers this apocryphal book, hitherto unknown, as "a memorable source of knowledge and a gold mine that will, under further research, yield valuable treasures, especially to the student of New Testament theology and ecclesiastical history."

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In his ascetical notes in the May *Homiletic and Pastoral Review*, Dom S. Louismet, O.S.B., quotes a prescription for good health, happiness, and a long life given by an old whimsical M. D. It runs thus: "*Commit no sin and keep the bowels open.*"

♦ ♦ ♦ ♦

The *Ave Maria* (Vol. XV, N. S., No. 18) deplores that "tens of thousands of Catholic young men are students of secular colleges and universities. Confronted with this fact, our contemporary says, 'the ecclesiastical authorities have established Newman Halls, Catholic social centres, and similar breakwaters against the tide of false philosophy, materialism, and agnosticism constantly flowing through the class-rooms and lecture-halls of these institutions.' While these measures are, under the circumstances, most commendable, 'it would be a disastrous mistake to declare, or believe, that they furnish a sufficient reason why Catholic young men, whose parents can afford to send them to Catholic colleges, may prudently attend these non-Catholic institutions. Such attendance is purely, and simply an evil, tolerated when the poverty of the youth precludes his going to a Catholic college, . . . but inexcusable, as voluntary exposure to the danger of losing one's faith, where the plea of poverty can not be urged. No Newman Hall or Catholic social centre, however well organized, can serve as an effective equivalent for the atmosphere of our own institutions, or an effective antidote to the poison imbibed in the great majority of secular institutions.' That has been exactly our own position on this important question, and we cannot but view with regret occasional articles in the Catholic press which create the impression that at certain non-Catholic universities

Catholic students are religiously so well provided for that there is no longer any danger to their faith. We cordially endorse the slogans proposed by the *Ave Maria*: "Every Catholic child in a Catholic school!" and "No Catholic youth in a non-Catholic college!"

♦ ♦ ♦ ♦

G. Schalk points out in Herder's *Literarischer Handweiser* (Vol. 58, No. 4) that Socialism is no longer as antagonistic to religion as it used to be in the days of Marx and Engels. It is, on the contrary, trying to approach religion from the ethical side. Of course, the ethical system of even the most moderate Socialists is not that of the Catholic Church. Schalk calls it "Kulturoptimismus" and describes it as "an ardent belief that spirit will conquer matter and that man will eventually gain the mastery over things and conditions. But as this belief is detached from the sole foundation of all true religiosity, namely, the idea of a personal God who imposes duties and obligations, it cannot get beyond the limits of a religious humanism." The writer rejects the name "Christian Socialism" and says it has no sense except in the mouths of those who wish to carry the spirit of Christian charity into economics. Socialism is plainly in a period of transition, and those who realize how much truth it contains and how much good its adherents possess, will, in view of recent developments, cease to denounce it as anti-religious, but sympathetically await the outcome of

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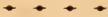
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the changes that are going on within the Socialist movement.



The *Christian Cynosure*, of Chicago (Vol. LIV, No. 12) prints the text of the burial and memorial services of the Loyal Order of Moose. Both have a distinctly religious cast. Dr. J. A. Rondthaler, "Dean of Moosehart," in a statement on "The Moose Religion" is quoted (*ibid.*) as follows: "God is in the Loyal Order of Moose. . . . The ritual teems with God's thoughts from the Bible. The Bible holds the high place of honor on the altar in the center of the lodge. Worship of God swathes the ceremonies of the initiation of every Moose. Under the most impressive conditions he takes his obligation upon the great religious book of Jew and Gentile, of Protestant and Catholic." We suspect that the role of the Bible in the "Moose religion" is the same as in Freemasonry, which is authentically described in "A Study in American Freemasonry," by Arthur Preuss, Chapter XI, where it is shown that the praises given to the Bible mean nothing on the lips of Masons, since to Masonry the Bible is only one of several "books of divine revelation," on a level, therefore, with the Koran, the Vedas, the Zendavesta, etc. A Catholic, it seems to us, can no more embrace the "Moose religion" without ceasing to be a Catholic than he can become a Freemason.



The *Irish Ecclesiastical Record* in its No. 651 severely criticizes "Institutiones Theologiae Naturalis" by Fr. G. J. Brosnan, S.J. (Chicago: Loyola Press), which has been extravagantly praised by some American reviewers. The critic objects to the author's choice of fundamental arguments for the existence of God. The argument from the universal consent of mankind, for instance, is rejected by Billot, Mercier, and other leading Catholic writers. Fr. Brosnan's principal fault is that he "does not take full advantage of the resources of contemporary Scholasticism." In other words, he is not up to date. Unfortunately, this weakness

vitiates much of our philosophical and theological writing. It is encouraging, therefore, to see such an influential magazine as the *Irish Ecclesiastical Record* censure the common practice of rehashing arguments that appealed to past generations, but have no cogency to-day. Apologetic writing in particular cannot prove effective unless it meets the fresh points of view introduced by modern science.



The Statutes of the Diocese of Crookston, promulgated by the Right Rev. Timothy Corbett, D.D., are so very excellent that they may serve as a "manuale parochorum" even outside that diocese. The divisions follow the divisions of Books II and III of the Code. Every page betrays the skilful pen of a canonist and breathes the *spiritus sentiendi cum Ecclesia*. The tracts on "Matrimony," "Church Music," and "The Teaching Office of the Church" deserve special praise. Numerous formulae, both Latin and English, enhance the value of this, the most practical "diocesan synod" that we have ever seen. As the book has been sent to us for criticism, we make bold to add the following observation: Canon 130 of the Code prescribes that the examinations for the junior clergy be extended through three years at least (*saltem*), but the Baltimore III (p. 95, No. 187) commands that they extend through five years at least (*saltem*). Now, Canon 6, 1, prescribes that the old laws still have binding force unless they are opposed to the Code, but the enactment of the Baltimore does not run counter to Canon 130, any more than Canon 1367, 2, which directs bishops to see to it that seminarists receive Holy Communion "frequently," is opposed to Canon 858, which demands that all the faithful receive the Holy Eucharist "*semel in anno*." Church history and liturgy must be included in the matter of these examinations, since the Baltimore so decrees (p. 95, No. 187) and the local ordinaries cannot dispense from the decrees of a plenary council except in particular cases (canon 291, § 2).

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(53rd Installment)

Encouraged by the success of my first year book, I published another for St. Roman's Church in 1905. It contained information about the services held in St. Roman's Church, explanations and directions about marriage, baptism, confessions, Sunday school, and funerals, a report on the choir and the schools, followed by advice concerning the home life of Catholics. The census contained in it gives the names of 700 members, with their addresses; it shows that 231 were baptized from the beginning of the parish in 1885 up to 1905; that 63 marriages were celebrated, and 69 persons died during the time. It concludes with some notes about the hospital and the convent.

Of course the building of the large hospital and chapel necessitated a good many trips and a good deal of thinking and planning. Nevertheless, one of my principal occupations and my supreme joy in those days was the colored school in a corner of the Sisters' property. From that humble work I promised myself and the community the most abundant blessings as an act of obedience to the wishes of Our Holy Father. Commandant Benedict Silvain, plenipotentiary of the Republic of Haiti at the court of the Abyssinian Emperor Menelik, a fiery champion of the colored race, in those days addressed a memorial to the Pope on the subject of the Catholic Church and the black race. In reply the Cardinal Secretary of State wrote by

order of the Pope: "It gives special satisfaction to the Holy Father that you in your honorable quality as general delegate of the Pan-African Union, have opened a new field for your zeal and that of others, by founding here in Rome the work of social elevation for the colored people. Its aim and end is to remove the old and unreasonable prejudice against the blacks, to secure for the European colonists their well-founded rights, and to open to the black race an opportunity to raise itself up to the heights of Christian culture and to show to the whole world that it runs counter to charity and justice to keep this race forever in its low condition. Therefore, His Holiness, uniting his voice with that of his predecessors, sends his heartiest congratulations and best wishes for the noble undertaking to which you have devoted yourself with your whole heart. The Holy Father hopes that all who feel within themselves the living principle of brotherly love prescribed by the God-Man, will assist you with all possible help."

These sentiments, and a desire to help the poorest of the poor, made the colored school an object of my most tender care. Knowing that we receive Christ in receiving the poor, I trust that this interest in the negro will not remain unrewarded. In the same spirit Father Matthew worked for the colored school at Pocahontas.

During the fall the walls of the new hospital and the church rose steadily, and it was thought that the work could be finished by New Year's. In October, the hospital buildings were so far completed that a two day's festival could be held in them, on the

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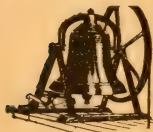
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CHAPTER XXV

WEINER—MEETING OF THE CONSULTORS TO PROPOSE A COADJUTOR—COMPLETION OF ST. BERNARD'S HOSPITAL

Father Cattani, in 1905, erected a church in Weiner, where a number of German Catholics had settled. In that place the prospects for a good congregation were far better than they had been in Pocahontas and other places at the start. The families settled there were of the right kind, without any mixed marriages; the people bought land there in the confident hope soon to have, besides the church, a Catholic school and a resident priest. However, the place could not be regularly attended to for want of priests, and in consequence a number of the best families left. The same thing happened, for the same reason, in Hardy, where at one time fourteen families owned homes. At present Weiner is a prosperous town. The farmers of the neighborhood, besides the usual products, successfully raise rice. It is to be hoped that the congregation at that place will after all, develop into a good Catholic parish.

In 1905, the consultors of the diocese were called together to propose a coadjutor for Bishop Fitzgerald, who was gradually getting feeble. The consultors proposed the name of three diocesan priests.

In Jonesboro the work on the large addition to St. Bernard's Hospital and the beautiful convent chapel, and the power house was nearing its completion. In the spring of 1906 the Catholic graveyard was cleaned, surveyed, laid out into lots, and fenced in. All this naturally involved much work, but I felt strong enough to do it all. However, one morning, on a visit to Pocahontas, I arose with rheumatism in my left arm; after a couple of days I could not raise my arm and consequently could not say Mass. After returning to Jonesboro, I went to St. Bernard's Hospital. Dr. Pelton, my physician, ordered me to stay in bed. Like many others, I thought I was indispensable and did not realize my condition. The doctor finding me on a ladder in the chapel, said to me, "You might be dead at any minute." "So might you," I replied. However, as he told me that my heart was in bad condition, I retired to my room. I was now commanded to take absolute rest, and had to take digitalis, strychnine, and arsenic, which I did with great reluctance.

(To be continued)

Literary Briefs

An Antidote against Wells

We recommend to those Catholics who have unfortunately and inadvertently read H. G. Wells' "Outlines of History", the 57 page brochure by Richard Downey entitled "Some Errors of H. G. Wells." These pages are well worth perusal, even by those who have not read the much advertised English novelist's unhistorical history. Dr. Downey's arguments are effective and convincing. (Benziger Bros.)

"The Life of Patrick Augustine Feehan"

It is still too early to write a biography of the late Archbishop Feehan of Chicago, but Fr. C. J. Kirkfleet, Ord. Praem., has done the next best thing in preparing, with the assistance of Bishop Muldoon, a collection of documents, newspaper clippings, and anecdotes apt to serve the future biographer in his work. The book has a preface by Bishop Muldoon and is beautifully printed and embellished with sixteen portraits. (Chicago: Matré & Co.)

Two Mission Pamphlets

"Maryknoll at Ten" is another interesting piece of apostolic writing in the interests of the foreign missions. This pamphlet is profusely illustrated and gives a most readable account of the American Seminary for Foreign Missions. (Issued by the Catholic Foreign Mission Society of America, Maryknoll, Ossining P. O., N. Y.)

It is a pleasure to call attention to the increasing stream of books dealing with the Catholic missions. Father Dreves gives us "A Joyful Herald of the King of Kings," to which Cardinal Bourne has added a letter of commendation, which the little book amply deserves. (B. Herder Book Co.)

The English Translation of the "Summa"

The latest (15th) volume that has reached us of the literal translation of the "Summa Theologica" of St. Thomas Aquinas by the Fathers of the English Dominican Province, comprises questions LXXX to C of the *Secunda Secundae*, dealing with the virtue of religion and the vices opposed to it, superstition and irreligion (perjury, sacrilege, simony). Perjury in particular, is to-day a timely topic, and one can gain clear notions on this subject by reading St. Thomas. We are glad this translation of the "Summa" is nearing completion. It is a monumental work that deserves a place in every library. (Benziger Brothers).

Father Plater's Testament

One of the late Father Charles Plater's last works, if not his last, is the "A Week End Retreat." Father Plater was one of the instigators and moving spirits of the modern laymen's retreat movement, and this little book, coming as it does after his death, may be regarded as his last will and testament to Catholics. It gives a splendid résumé of the famous Ignatian retreat, which has been so effectively made use of for lay-folk in these latter days. The book cannot be read: it must be meditated upon, preferably a page a day. May it help to increase the popularity of laymen's retreats. (B. Herder Book Co.)

Picture Books for Catholic Children

Under the title, "Uncle Pat's Picture Books," the Mellifont Press, Dublin, has published three colored picture books for Catholic children, "all designed, printed and bound in Ireland." The first is entitled "Credo" and explains the Apostles' Creed; the second, "Uncle Pat's Playtime Book," contains illustrated tales, poems, puzzles, and jokes; the third, "Tales of the Gaels," retells in simple style "some stories of Finn and the Fenians,"—not the modern secret society of that name, but the valiant army that guarded Ireland long before St. Patrick. These books are creditable productions in their line, and we recommend them. (B. Herder Book Co.)

Indulgences as a Social Factor

Fr. Elliot Ross, C. S. P., has rendered a service of genuine value in translating Msgr. Paulus's essay on "Indulgences as a Social Factor in the Middle Ages," which was warmly recommended in the F. R. at the time of its publication in the original German. Supplementing the author's statements on the social effect of indulgences, the translator gives a brief theological explanation of indulgences as a remission of the whole or a part of the temporal punishment due to forgiven sins. Thus complemented, the book will prove of apologetic value. The numerous typographical errors in the footnotes will no doubt be corrected in a second edition. (The Devin-Adair Co., New York.)

"The Jesuits, 1534—1921"

Under the above title Fr. Thos. J. Campbell, S. J., has published what pretends to be "A History of the Society of Jesus from its Foundation to the Present Time." In reality the book (a bulky volume of over 900 pages) is an apologia rather than a history, and vitiated by the author's well-known defects of style and method. In the words

of the London *Tablet* (No. 4270), it is a long drawn out pamphlet rather than a sober contribution to history. The author "drifts from point to point, using any material at his hand, and putting down the next idea that occurs to him without considering the whole work." There are many signs of haste and imperfection throughout the book (cfr. *Studies*, March, p. 145 ff.; *The Month*, No. 693, and *America*, 1922, pp. 353 f.) We would add to these criticisms that the book fairly reeks with typographical errors. In spite of all these faults, however, Fr. Campbell's work will appeal to many readers by the popularity of its style and the variety of its contents. For our part, we should have preferred a reprint of Fr. Pollen's scholarly article on the Society of Jesus from the Catholic Encyclopedia. (New York: The Encyclopedia Press).

Books Received

Year Book of the Diocese of Indianapolis, 1922. 60 pp. 12mo. Issued from the Chancery by Order of the Rt. Rev. Joseph Chartrand, D. D., Bishop of Indianapolis.

Moral Problems in Hospital Practice. A Practical Handbook by the Rev. Patrick A. Finney, C. M., University of Dallas. xiv & 208 pp. 12mo. B. Herder Book Co. \$1.25 net.

The Truth about the Treaty and the Irish Free State. By J. J. O'Kelly, T. D., Irish Delegate to the U. S. 14 pp. 16mo. Wrapper. Bronx, N. Y.: M. A. O'Connell, 917 Eagle Ave. (Wrapper).

Christology. A Dogmatic Treatise on the Incarnation. By the Rt. Rev. Msgr. Jos. Pohle, Ph. D., D. D. Adapted and Edited by Arthur Preuss. Fourth Revised Edition. iv & 311 pp. 12mo. B. Herder Book Co. \$1.50 net.

The Life and Times of John Carroll, Archbishop of Baltimore (1735—1815). By Peter Guilday, Professor of Church History in the Catholic University of America. xvi & 864 pp. 8vo. Illustrated. New York: The Encyclopedia Press. \$5 net.

America's Thanksgiving. Our Blessings and Responsibilities. A Sermon Delivered by the Rev. Wm. F. McGinnis, D. D., LL. D., at the Thirteenth Annual Pan-American Mass, St. Patrick's Church, Washington, D. C., Thanksgiving Day, 1921. 16 pp. 16mo. Brooklyn, N. Y.: The International Catholic Truth Society. 7 cts. postpaid. (Wrapper).

Teaching the Drama and the Essay. By Brother Leo, of the Brothers of the Christian Schools. viii & 81 pp. 16mo. New York: Schwartz, Kirwin & Fauss. 75 cts.

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The Case of Sister Anne Catherine Emmerich

By the Rev. Hubert Hartmann, S. J., Emmerich, Germany

I

The genuineness of the visions and other ecstatic manifestations vouchsafed to Ven. Anne Catherine Emmerich, including her stigmata, has never been seriously disputed. It was established during her lifetime by means of careful medical examinations, of ecclesiastical inquiries, and especially of a rigorous investigation made by the civil authorities. The reader can find detailed information on this head in Dr. F. Niessen's book, "A. K. Emmerichs Charismen und Gesichte," Treves, 1918. To these investigations must be added the testimonies of many eminent Catholics, who visited Sister Emmerich and entered into personal relations with her. Several of them were moved to return to the practice of the faith through her influence. Prominent among these was her physician, Dr. Wesener (1782—1832), who came to the bedside of the ecstasica as a doubting unbeliever, with the avowed purpose of "exposing the fraud," but instead became a believer and a devout Catholic. One of the most important documents regarding Anne Catherine is Dr. Wesener's diary (March 22, 1813 to Nov. 3, 1819), from which Dr. Niessen has printed liberal extracts. We must also mention Clemens August, later archbishop of Cologne; the saintly Father Overberg, who, with P. Limberg,

served as her spiritual director; the famous poet-convert Louise Hensel, who became an intimate friend of Anne Catherine; the bishops Michael Sailer and Melchior von Diepenbrock, and, last but not least, Clemens Brentano, of whom Louise Hensel says in her memoirs, which she wrote in 1859 at the request of Fr. C. E. Schmöger, C.S.S.R.: "I must bear witness that my dearly beloved departed friend [Anne Catherine] once told me that she had been commanded by God to tell Clemens of her visions and have him put them down on paper." (Niessen, p. 151). We may note here that Brentano owed his conversion, under God, to Sister Emmerich, with whom he spent five years, from 1819 to 1824, and that he remained a devout Catholic all the rest of his life. The work he did for Ven. Anne Catherine he regarded as "a task assigned to him by God." After that time he never wrote a line which might be quoted to his discredit. He deprived himself of necessities, and wore faded and patched clothes in order to be able to practice charity towards others. The most remarkable thing in his career, says Dr. Volk, was "the patience and perseverance with which this vivacious chap, who up to then had been accustomed to speak in big cities and in high society, undertook to observe and record the graces

which God conferred on the poor Augustinian nun, in the conviction that this was the object for which he had been led to Dülmen. Compared with the privations and persecutions which he assumed for the honor of God, life in a Trappist monastery of the strictest persuasion, in my opinion, would be a mere bagatelle." Brentano lived the life of a hermit in the world and thereby "learned in the best possible school how to live and work with the Church, to share her joys and sorrows, and to promote her interests in every direction." (Niessen, pp. 169 sq. Cfr. also Brentano's Life by Diel-Kreiten and the beautiful portrait of him painted by Dr. Heinrich in the "Vereinschrift" of the Görres Society for 1878).

The persons whose names we have mentioned were ocular witnesses of the stigmata and the extraordinary graces possessed by Ven. Anne Catherine Emmerich. Other great contemporary Catholics, *e. g.*, Joseph von Görres, Dr. Möhler, Abbot Haneberg, von Steinle, Windischmann, Moufang, von Reisch, Johannes Janssen, Alban Stolz, Scheeben, P. Meschler, S. J., etc., etc., were just as firmly convinced of the genuineness of Anne Catherine's visions and charismata, and it may be broadly said that no doubts were expressed in this regard until 1908, when Dr. Stahl published his dissertation on "P. Martin Cochems Passio Christi und ihre Quellen," which was further elaborated by Dr. H. Cardauns under the title, "Clemens Brentano, Beiträge namentlich zur Emmerichfrage" ("Vereinschrift" of the Görres Society for 1915). This book marks a break with the traditional view of the visions of Anne

Catherine. Cardauns does not expressly deny these visions, but he speaks of them invariably within quotation marks and asserts that they were inspired mainly by her knowledge of old traditions, and, consequently, by natural and very simple factors. But he does not prove his assertion. Dr. Niessen shows in a number of instances how Cardauns exaggerates. Thus he claims to have found "whole mountains of material coincidences between Anne Catherine's visions and certain ancient Christological legends," yet gives only five (5) examples where some statement seems to agree with an ancient tradition of the Church.

Cardauns's book and the articles published by him and his friends in the Cologne *Volkszeitung*, of which he was the editor, fell like a mildew upon the educated Catholics of Germany. An exaggerated rationalism and an almost pathological dread of supernatural phenomena aided in destroying interest in the beatification process of Ven. Anne Catherine. Since the war, however, public opinion has undergone a decided change. The enthusiasm which has taken hold especially of the young generation is having its effect, and people are again beginning to study the life, visions, and charismata of Sister Emmerich, who was always a popular figure. Since the publication of Dr. Niessen's book (which, unfortunately, has been out of print for some time) the doubters have become silent.

(To be continued)

Thousands that are capable of great sacrifices are not yet capable of the little ones which are all that are required of them.

Catholics and the Late War

One Catholic principle at least seems to have been ruled out during the war. Not in theory, of course, but so much the more practically. Moral theology tells us that no soldier can, without sin, fight the battles of his country if the latter is engaged in an unjust war. That a soldier may and must refuse to fight, it is necessary that the injustice on the part of his country be evident, that is, that he is convinced beyond a doubt of such injustice.

No prominent Catholic, to be sure, denied this principle or called it in question. But in season and out of season we were given to understand, by Catholics of high standing and of no standing, that a private individual had no right to question the justice of the war on our part, that he was not in a position or capable of investigating and judging for himself, etc., etc. Furthermore, from all Catholic quarters it was trumpeted all over the country and proudly pointed out as a proof of the 100 per cent patriotism of the Catholic population that the Catholics furnished their full quota, both in volunteers and conscripted men, and that not one "conscientious objector" was found among them.

Of course, it is not yet time to discuss, much less to decide, whether the entrance of our country into the late war was in conformity with, or contrary to, justice. We are still too much under the influence of the war hysteria. Perhaps the next generation will be able to form a reasonable judgment on this question.

If it is impossible to decide this question now, almost four years

after the war, it was still more so during the war, when all passions were at a white heat. But this would not preclude the possibility, or even the probability, that a number of individuals have arrived at the firm conviction that they were commanded to fight for an unjust cause. And what authority in Church or State would have the right to say that they were not entitled to form such a judgment or, if they formed it *bona fide*, that they were not in conscience bound to draw the natural conclusion therefrom?

It is hardly surprising that none, except such as are on principle opposed to all warfare, arose as "conscientious objectors." The motto of the great bulk of Americans is: "My country, right or wrong," and men who feel thus, of course, are not likely to ask any questions. Most others, if not all of those who might have become "conscientious objectors" if their conviction had obliged them to take such a stand, were probably incapable of forming a judgment for themselves. For, without a doubt, it would require a vast amount of knowledge regarding European affairs, not to speak of many other conditions, to arrive at a firm conclusion. But the ignorance of the American people on such matters, including even most of its leaders, is simply colossal.

Whatever may be the reason why we had no "conscientious objectors" in our Catholic ranks, we ought to quit boasting of it. It is a very doubtful claim to glory. It might be better, too, if we ceased boasting of our patriotism. If we were patriotic in the truly Chris-

tian sense of the word, we have simply done our Christian duty and practiced a Christian virtue.

Christ tells us: "Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." The saints of God, who certainly understood the true meaning of these words, practiced heroic virtues and rejoiced if their example led others to God. But we read nowhere that they went abroad

advertizing their good works to gain the praise and admiration of the multitude for themselves. It will hardly command the respect of outsiders for the holy Catholic Church if we imitate the hen that cackles for half an hour every time she has laid an egg.

Let us do all we can to promote the honor and glory of God and to work for the salvation of souls, our own in the first place; but let us quit cackling!

J. S.

A Catholic Priest-Scientist Among the Natives of Tierra del Fuego

By the Rev. W. Koppers, S.V.D., D.D., Punta Remolino, Tierra del Fuego, South America

It is now a month and a half since I began my work among the natives of this far-away part of the world, assisted by Fr. Martin Gusinde, professor in the Liceo Aleman, Santiago, Chile, and vice-director of the Chilean Museum of Anthropology. We have been quite successful so far. For four weeks we labored among the Yamanas or Jagans, and for two weeks among the Selkenams or Onas. Thanks to the co-operation of the Laurence family, which has resided in this country for many years, and in consequence of two previous visits by Fr. Gusinde, we enjoy the full confidence of the aborigenes, whose language, customs, beliefs, and traditions we came to study. The results of our researches so far may be summed up as follows:

1. *Anthropology*.—The measurements previously made by Fr. Gusinde have been continued and extended to the Alakalufs, of which race several representatives are at present sojourning here.

2. *Linguistics*.—In this field we have: (a) studied more carefully the four dialects of the Yamana

language; (b) determined, partly by means of phonographic records, certain hitherto doubtful sounds of this language; (c) laid the foundations for a vocabulary of the Alakaluf tongue; (d) revised a vocabulary which Father Gusinde had collected some years ago among the Onas; (e) investigated, with the help of the phonograph, the languages of the Onas and the Alakalufs.

3. *Ethnology*.—In this field we have: (a) cleared up some doubtful points regarding the material culture and sociology of the Yamanas, in which we were greatly aided by Cooper's bibliography of the Firelanders; (b) made phonographic records of about fifteen songs, mostly dirges, of the Yamanas; (c) explored the religious and spiritual culture of the natives.

In the last-mentioned sphere of research we were favored by exceptionally good luck. We were able to establish the fact that the Yamanas believe in the existence of an essentially good supreme Being, whom they call "Hita-puen," my Father, or "Watain-

euwa," which term is nearly equivalent to the scriptural "Ancient of the days." They pray to this Being and petition him for good weather, food, and other necessities, they thank him for favors received, and they complain to him, asking: "Why did you take father, or mother, or brother, or sister away from us?" The formulae they employ are very ancient, though they have never yet been revealed to any scientist. For certain reasons these natives are very reticent in regard to their religious beliefs. It was only in consequence of a combination of exceptionally favorable circumstances that we were able to ascertain these arcana of the most primitive of the primitive tribes of South America. Our success was so astounding that an old English Protestant missionary, Mr. J. Laurence, who has lived here for fifty-three years, said to me: "If I were to remain here another fifty or even a hundred years, the natives would never tell me these things." He shares our conviction of the very great antiquity of the formulae mentioned above. The comparatively high moral standing of the Yamanas had led me to suppose that they must have preserved belief in a supreme being. This expectation was fully realized, and the result accords with the results attained by up-to-date ethnologists among other primitive peoples during the past two or three decades.

Among the Onas, too, we came upon the vestiges of a supreme being, which they call Kenós.

The Yamanas practice a double consecration of their young men. The first is called "Cexaus." Fr. Gusinde was permitted to participate in this ceremony two years

ago. The second is called "Kima." It is to be held in the near future and we are to witness it. We hope it will enable us to lift the veil that has hitherto hidden the religious life of these people. The Onas are preparing a so-called "Klokaten," and we expect to be admitted also to this secret ceremony. The underlying idea of these consecrations is, chiefly, to make a full-fledged man out of the candidate.

Charles Darwin describes the aborigenes of these parts as cannibals, and the fable has found its way into innumerable books. How false it is may be judged from the fact that they have such an aversion to anthropophagy that they refuse to eat certain animals, such as rats and foxes, for the sole reason that these animals sometimes devour human flesh. I have repeatedly slept with members of this tribe in a ranch and felt just as safe there as I would in any house in St. Louis.

To these ethnographical results may be added: (d) a series of new photographic views of the natives, especially typical figures among them, and (e) character studies of such members of the tribe as we were able to observe more closely.

In June I hope to be back in Santiago, Chile, and my address there will be 1661 Koneda. We are quite lonesome here, but in good health and spirits and hope that this communication will be read with interest by our friends in the U. S.



True cheerfulness is a happy, harmonious combination of different parts; a sound, unspoilt character, clear judgment and a natural calmness in feeling and disposition, a sincere love for our neighbor, and a child-like confidence in God. It is an interior harmony, undisturbed by any discord.

A Handbook of Scripture Study

"A Handbook of Scripture Study." By the Rev. H. Schumacher, D.D., Professor of New Testament Exegesis in the Catholic University of America. Vol. III: The New Testament. (v & 317 pp. 12mo. With two maps. B. Herder Book Co. \$2.00 net).

Seminary professors of Sacred Scripture will peruse with interest this initial publication of a new text-book of Scriptural Introduction in the English language. The name of the learned author already commands attention, as his previous works ("Selbstoffenbarung Jesu," 1912; "Christus in seiner Prae-existenz und Kenose," 2 vols. 1914-1921) have won for him a place among the foremost exegetical scholars. To American readers he has of late become more familiar by his admirable contributions to the *Homiletic and Pastoral Review*. The present volume is a further proof of the author's thorough scholarship.

From the central watch-tower of the Catholic University, Dr. Schumacher has, during the past eight years, studied the Scriptural needs of our country. From his students, coming as they do from all parts, he must have learned that Bible studies in our seminaries have suffered in particular from that common, albeit lamentable, prejudice against Latin text-books. The complaint may revert largely to the students themselves, whose diffident shyness for the Latin idiom must leave the best equipped professor at a serious disadvantage in default of a satisfactory text-book in the vernacular. The variety, moreover, of English Biblical aids, substituted in many of our seminaries, speaks for the need of a text that may win general approval and recogni-

tion in all theological schools, where the courses in Sacred Scripture have to be conducted in English. Doctor Schumacher has undertaken to answer this need in giving us this "Handbook of Scripture Study."

Vol. III, a Special Introduction to the New Testament, is the first of the four-volume work to appear. Vol. I will comprise a General Introduction to the Old and the New Testament; Vol. II, a Special Introduction to the Old Testament; Vol. IV, as announced in the brief preface to the present volume, will be a "Dictionary of New Testament Difficulties."

Scripture professors will at once be attracted by the author's systematic arrangement and graphical presentation of the entire contents; by the clear and precise treatment of a wealth of judiciously selected material; by the copious and up-to-date bibliography at the head of each chapter or division to which it pertains; by a decisive exposition of modern Biblical problems, wherever the latest ecclesiastical decrees or the authority of sound scholarship have reached a decision, or by furnishing directive arguments and helpful references for such special problems as are still *sub iudice*. For the summary of "Special Problems" at the end of each treatise, together with the respective literature, professors and students will be particularly grateful to the author.

Even to the past students of Biblical Introduction classes, to those engaged in parochial or other sacerdotal duties, the present work will prove of vital interest and practical advantage.

Where the best-intentioned priest may be loathe to battle again with the Latin explanations of his former text, or when he desires a quick reference to modern biblical questions—and what priest would not be constantly interested?—this “Handbook of Scripture Study” will be found a convenient manual as also a likely inducement to revive curiosity in questions of lasting importance to the authoritative dispenser of the Word of God.

We hope, therefore, that the other volumes will follow in rapid succession, that this work may find its deserving place among the seminary text-books to lighten the burden of professor and student alike, and by its sound Catholic scholarship and general helpfulness stimulate a wider interest in Catholic Bible study in our country.

BASIL STEGMANN, O.S.B.

*St. John's Abbey
Collegeville, Minn.*

A Valient Social Reformer

The Rev. John Ude, D.D., professor in the University of Graz, Austria, is at the head of an organization called “Oesterreichs Völkerwacht,” which aims at instructing the people of that unfortunate country in those remedies which the Catholic religion offers for the cure of the social evils from which they are suffering. In pursuance of his duties he has delivered a number of popular lectures, which have been published in pamphlet form under the general title: “Für Volkssittlichkeit und Volksaufklärung.” One of them, the largest of the series, contains a stenographic report of a trial to which Dr. Ude had to submit in July, 1920, because he

had attacked one of his agnostic colleagues of the Graz University for using his influence to protect houses of prostitution. It speaks well for public opinion in Graz that Dr. Ude was discharged by a jury of his fellow-citizens and that he was permitted to sell the brochure which had given such offence to his liberal colleague. “Die Kulturschande Europas vor dem Schwurgericht” tells the whole story in an interesting way. Of the other pamphlets of the series we would call attention particularly to the following:

“Sind wir noch katholisch?”; “Die Grundlagen des Wiederaufbaues der Staaten”; “Christ oder Antichrist?”; “Die Judenfrage”; “Die Erotik”; “Ehereform”; “Prostitution”; “Natürliche Lebensweise oder Hungerelend”; “Alkohol und Unsittlichkeit”; “Freie Liebe oder Einehe”; “Modernes Grossstadtelend”; “Nieder mit dem Kapitalismus”; “Die Mode: deren Wirkung auf Mann und Frau.”

These pamphlets apply the principles of Christian ethics and sound sociology to conditions existing in Austria, and as conditions in Austria do not differ essentially from those existing in other countries, Doctor Ude's popular addresses make profitable reading everywhere. He is a consistent and fearless Catholic social reformer of a type not yet represented in the U. S. Would that we had a dozen or two university professors of Ude's ability and courage in this country!

Those who wish to become acquainted with his writings can obtain a list of them from the publisher, Heinrich Stiasny, Volksgartenstr. Nr. 12, Graz, Austria.

Correspondence

Striking at an Abuse

To the Editor:

Cardinal O'Connell recently struck at a custom that sorely needed reform, if not complete excision. He spoke to the priests in conference of the unseemliness of having, at "Communion Breakfasts" of Catholic organizations, addresses which are altogether out of keeping with the occasion.

The custom has prevailed in the Boston Archdiocese, to invite as the speaker, at the breakfast following the yearly communion of this or that lay society, some politician who, as likely as not, would take advantage of the occasion to praise his own policies and attack those of the public men opposed to him. The more violent the address the more popular it seemed to be with the organization. It is not to be wondered at that the Cardinal was moved to suggest that addresses on such occasions be more in keeping with the religious act just performed by the men of the organization.

Nor is it the addresses only that need reforming. It seems decidedly out of keeping for a body of Catholic men, immediately after receiving holy Communion, to begin roaring out the kind of songs that are today so popular—jazzy choruses and "blues" which are unmentionably suggestive, for the most part. There are plenty of good songs if the occasion demands singing. But it is the other kind that one usually hears at gatherings of this character. I speak from experience. M.

Advertisements in the Catholic Press.

To the Editor:

In the French paper *La Croix* Pierre L'Erémite publishes a comment upon a congress held at Paris last summer for the purpose of extending the Catholic press. He fancifully describes a meeting between himself and the Devil at a street corner. Old Nick conveys to him views upon the immense influence of the press on all phases of human life, glorifying at the same time the

activities of his own numerous publications, ridiculing the small number of church papers, and criticizing Catholics for being blind to the dangers of anti-Catholic literature. "Many wear my bandage over their eyes"—is the Devil's verdict.

At a newsstand Satan then calls the journalist's attention to a lot of papers which, he says, are his property, because of their editorials, or their stories, or their pictures, or, finally, *because of their advertisements.*

Advertisements, we know, fill the publishers' coffers, and as the Catholic press is not rolling in wealth, an offer to publish a questionable ad, which is well paid for, must be a great temptation to the management.

But questionable ads (and their name is legion!) in a Catholic paper will do tremendous harm to the sacred cause to which the publication is devoted.

Our church papers are heralds of God's Truth; ads, however, frequently are deliberately untrue, dangerous to the welfare of humanity, and are directed towards robbing the people of their hard-earned money.

What connection is there between God and Belial?

Catholic readers look for the truth in the columns of their papers, and justly so! They can not, they will not, and, what is more, they should not be compelled to discriminate between the reading matter and the advertisements in a Catholic paper. God's own publications should ring true from A to Z.

Non-Catholics who, for some reason or other, feel drawn towards the Church of God, eagerly take up our Catholic papers for light and instruction. The grace of God is working in their hearts. They wish and expect to find the Church as the spotless bride of Christ, the keeper and protector of Truth, the great Mother of the living. They expect to find the Catholic press the mouthpiece of God, free from lying reports and questionable advertisements.

Catholic publishers who allow questionable ads to creep into their papers,

carry the devil's bandage over their eyes.

Pious words, articles and stories cannot remove the bad impression created by doubtful advertisements.

O. H. M.

St. Paul, Minn.

An American Jesuit on the "Miracle of St. Jannarius"

To the Editor:

When I arrived in this house [Bonifatiushaus, Emmerich in the Rhine-Province], I was delighted to find the FORTNIGHTLY REVIEW, whose constant reader I had been in the U. S. A. Editors like you become willy nilly friends of their readers. And as "*clara pacta caros faciunt amicos*," I take the liberty to write a few frank words, the more as you encourage the readers to this frankness by foreseeing occasional disagreement with the utterances of the REVIEW.

In No. 1, 1922, pg. 10, there is a note by W. R. Harris on the "Miracle" of St. Januarius.

I have been sceptic myself and I am glad I saw the miracle, May 7th, 1921—the liquefaction with the change of the volumen. I think that the volumetric increase and decrease are a fact for themselves, aside from the liquefaction, and still more marvelous, and their irregularity adds to their strangeness. Laws of nature are always the same and act in the same way under the same circumstances. By a known law of nature I cannot explain this volumetric increase and decrease, and I would be glad to find one scientist who could give me a plausible explanation. Whatever the molecular laws be—the laws concerning the volumen are known.

Volumetric experiments have been made, and the readers of the F. R. ought to know it—*ut audiat et altera pars*,—after they read sceptical objections. An automatic scale has been used, where all human deception or autosuggestion was excluded. (Cf. *Rivista di Scienze e Lettere*, Paolo Silva, S.J.) If I am not mistaken, the

difference of the volumen was in one case as much as 25 gramm.

In No. 23, 1921, pg. 438, you mention Dr. Isenkrahe. I read his book. Nobody will say that he is credulous, he is rather very critical, some call him hypercritical. Anyhow, Prof. Isenkrahe claims there is explanation of the fact by the known laws of nature. And if there would be an unknown agency, it ought to work always as a law of nature, regularly in the same way under the same circumstances. If you deny this, you must reject all miracles, and consequently in apologetics—where the inspiration of the Bible is not supposed to avoid a vicious circle—you cannot accept miracles in the Bible which have not been subjected to such experiments.

He says that it is a standing wonder to many Catholics as well as to Protestants that a chemical analysis is not permitted. I wondered myself and asked our Fathers in Naples. I was told that the people would be shocked if they found out that the phials had been opened. Besides the civil authorities, whose representatives are present at every liquefaction, are against opening the phials.

But there has been an analysis made. The spectroscope has been used several times, and I wonder why the people were not shocked when this leaked out.

In my humble opinion a chemical analysis is not necessary to show the miracle, *as long as the spectroscope does not show a new unknown ingredient*. But the spectroscope always proclaimed the presence of arterial blood and nothing but arterial blood.

The remark: "The question rises whether there is something in the air," really sounds strange. I saw the liquid blood of St. Catherine in Bologna. I know that a liquefaction of blood occurs also in Madrid and in Chiesa Nuova in St. Philip Neri's church.

Of course the proximity of Mount Vesuvius has nothing to do with the liquefaction. And between the prayer of a Redemptorist father and the liquefaction of the blood of St. Alphonsus of Liguori is no physical connection, either.

Why Naples became famous through these miracles we do not know, as we do not know why Providence has chosen Lourdes as a place for undeniable miracles.

As to the morality of Naples, I have asked priests of different nationalities who had worked there and elsewhere. Naples is decidedly a better city than many American or German cities. I did not see extravagances and did not hear "painful exclamations" by the *zìe di San Gennaro*, as Neapolitan "slang" calls them. I was not shocked at the behavior of the people. Their behavior is everywhere different from that of our American or German people. As some writer a few months ago said in *America*, the Italians are very confidential with our Lord and behave like children towards their father, while we Northerners are rather like soldiers before a superior. Also the Poles act differently. They often prostrate themselves before the altar like Orientals. *Chacun à son goût.*

I cannot understand what profit a Catholic reader shall have by reading only sceptical objections in such a short article. Of course we know that our faith in God and the Church is not based upon facts like the miracle of St. Januarius or the miracles in Lourdes, but with such scepticism we could cancel many of the miracles of Lourdes which have been investigated, like the Gargan case or the miracle in Ostaker, Belgium (Peter Rudder's broken leg—cured instantly).

Peter Punzo, professor of chemistry at the University of Naples, invited by the freethinker de Luca, made a thorough investigation of the miracle of St. Januarius. He had the intention to show some trick or to find at least a natural explanation, but he became the Balaam for the fact of the liquefaction and of the change of the weight of the blood. JOHN L. ASMAN, S.J.

Emmerich, Germany

A man telling the truth is generally one among many; but he is a mountain among clouds.

Notes and Gleanings

The Holy Father has made Col. P. H. Callahan, of Louisville, Ky., a knight of the Order of St. Gregory the Great. The honor is well deserved, for Mr. Callahan has not only given generously to charities, but, in the words of the pontifical brief, shown "singular zeal in promoting various Catholic activities," not the least among them being the Catholic press. The FORTNIGHTLY REVIEW counts him among its most generous friends. His work as chairman of the K. of C. Commission on Religious Prejudice is well remembered; also his labors as director of the commission on war activities. In the social reform field he has shown what a just and enlightened employer can do for the solution of the labor question. As the *Record* justly says (Vol. 44, No. 22), "he is a pioneer advocate of profit-sharing copartnership, and his slogan that 'Business was made for man, not man for business,' epitomizes Catholic teaching on this point." *Ad multos faustissimosque annos!*

♦ ♦ ♦ ♦

A good deal has been written in the Catholic press of late about Cardinal Gasquet's alleged demonstration that the famous bull "Laudabiliter" of Pope Adrian IV is a forgery. In a letter printed shortly before the World War in the *Irish Catholic* (March 28, 1914) Abbot Gasquet withdrew his former confident statement on this subject. Does the Cardinal renew his confidence in his position in the re-issue of his essays? The case is not by any means settled. As Fr. Nicholas Lawless says in a letter to the *Liverpool Catholic Times* (No. 2857), the Bull "Laudabiliter" "has been so long the subject of controversy that the opinion of no one writer can depress the scales sufficiently. Neither is it of any avail to neglect the many reasons that can be given for its genuineness, or to trip over them lightly. Besides, what is the use of rejecting the 'Bull' of Adrian in face of the letters of Alexander III in

the same generation?" The grant of Ireland to Henry II of England by the Pope is indisputable, quite apart from the genuineness of the Bull "Laudabiliter." (See Arthur Clerigh in the Cath. Encyclopædia, Vol. I, p. 158).

♦ ♦ ♦ ♦

There is an urgent demand for a cosmology from the Scholastic point of view, based upon the latest scientific researches. Fr. M. C. D'Arcy, in the *Month* (No. 694, p. 299), quotes Prof. Taylor, of St. Andrew's, as saying: "Neo-Thomism [he means Neo-Scholasticism] . . . has a very great contribution to make to the philosophy of the future and is much more deserving of the serious attention of students in our own country than the much-advertised 'impressionism' of Pragmatists and Bergsonians. Indeed, I hardly know how much we may not hope from the movement if it should please Providence to send into the world a Neo-Thomist who is also a really qualified mathematician." A work of this kind has recently been written in Germany by Joseph Schwertschlager. It is entitled, "Philosophie der Natur" and comprises volumes III and IV of the "Philosophische Handbibliothek," published by Jos. Kösel and Fr. Pustet of Ratisbon and Munich. This work complies with the specifications of Fr. D'Arcy, as the author moves with sovereign mastery through the mass of physical and chemical conceptions piled up by modern science and gives his findings securely, unembarrassed by the wealth of data which he has at his command. Why cannot we have such a work in English?

♦ ♦ ♦ ♦

The Holy Father, in an audience lately granted to the Rev. John F. McNulty, of St. Edmund's House, Cambridge University, said that he desired to have it made known as his wish that as many priests as possible should be given an opportunity to receive the benefits of a university education.

♦ ♦ ♦ ♦

Of the great "Thesaurus Linguae Latinae," in course of publication in Germany, but interrupted by the war,

the following parts have so far appeared: Volumes I—IV (complete); Volume V, up to fasc. 5 (disputatio); Volume VI, up to fasc. 5 (forum); Onomasticon, Vol. II (C), complete; Vol. III, up to fasc. 1 (Didius). It will probably take at least twenty-five years more to complete this gigantic work.

♦ ♦ ♦ ♦

The first volume of the "Jahrbuch der Sammlung Kippenberg" (Leipsic: Insel-Verlag) contains a paper on the disease which caused the death of Goethe. The writer, Dr. Erich Ebstein, after much erudite argument, comes to the conclusion that the particular malady which carried off Germany's greatest modern poet, was "la grippe" or influenza.

♦ ♦ ♦ ♦

The International League of Catholic Defense and Progress ("Ika") is going to hold its second international congress at Luxemburg, July 31st—August 3rd. Its chief theme of discussion will be the problem of efficient international co-operation for the defense of the Church against her enemies. In connection with this congress will be held an international conference of Catholic young men for the purpose of debating the measures to be taken against Communism and for the promotion of peace amongst the nations.

♦ ♦ ♦ ♦

The ex-Abbé Albert Houtin is publishing a full-length life of Père Hyacinthe Loyson, the famous Carmelite preacher of Notre Dame de Paris, who fell away from his religion in 1869 and, in 1872, married Emily Butterfield, an American divorcee. Volume II describes "le Père Hyacinthe comme réformateur catholique." As was to be expected from one who is himself an apostate priest, Houtin's picture of Père Hyacinthe is overdrawn. A far more accurate idea of the ex-Carmelite can be obtained from the latter's own diaries, which are now being published serially in the *Tribune de Genève*. It shows Father Hyacinthe was not the determined and sure-footed reformer that Houtin depicts, but a poor, dis-

No woman has ever wielded greater influence over those in her care — influence for a superb womanhood — than the author of SPIRITUAL PASTELS. A New York father was so impressed with the worth of SPIRITUAL PASTELS, and with the graces and endowments of its author, that he sent his daughter to the College where J. S. E. guides. With such a guide, such an exemplar, he is happy in the assurance that the one he loves will surely be something more than an educated snob in this socially shallow age.

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satisfied, hesitating, groping coward, who soon learned to despise and distrust the infidels that flocked around his banner. Towards the end of his life he sought to get in touch with Catholics, and Abbé Garnier for a while believed that he would make his peace with the Church. But when he lay dying, his son would allow no priest to visit him. Let us hope that he has found a merciful judge!

♦ ♦ ♦ ♦

Father W. Hackner, in the *Pastoral-Blatt*, recalls Msgr. Hettinger's famous motto over the door of his library: "Itē potius ad vendentes et emite vobis." It was intended for those who came to borrow books, and it accomplished its object.

♦ ♦ ♦ ♦

A discussion has arisen in the Catholic press of Germany as to whether or not the new Code of Canon Law permits priests to wear beards. Father H. Bremer, S.J., takes the ground that no special permission is henceforth required for a priest to let his beard grow. Other canonists take the opposite view. Dr. A. Knecht, of the University of Munich, writes to the Augsburg *Postzeitung* (No. 102) that, in view of this controversy no change should be made in the existing discipline until an authentic interpretation has come from Rome. In this country we have noticed no desire on the part of the reverend clergy to revert to the custom of wearing beards.

♦ ♦ ♦ ♦

Mr. Denis A. McCarthy, the well-known poet, journalist, and lecturer, and an occasional contributor to the *F. R.*, has been honored by Boston College (Jesuit) with the degree of LL.D., and invited to make the Commencement Address to the graduates this year.

♦ ♦ ♦ ♦

The official organ of the Archbishop of San Francisco, the *Monitor*, criticizes the readiness of certain Catholics to regard as miraculous any extraordinary manifestation which may simply be an example of mass psychosis. Our contemporary calls attention to a recent pamphlet issued by a com-

munity of Sisters in this country who have started a devotion to the so-called "miraculous crucifix of Limpias," and observes: "The mere fact that an ecclesiastical commission is examining into the alleged prodigies at Limpias, that the pastor of the church and most of the people present never saw the 'wonder,' should be sufficient reasons to make any devout and prudent person pause before attempting to set forth as facts events of doubtful occurrence. It is a species of unconscious mental and moral dishonesty to deceive simple, sincere, and honest people by asserting that these alleged manifestations at Limpias, now under investigation by the ecclesiastical authorities, are certain and authentic miracles."

♦ ♦ ♦ ♦

Under the title, "Mysterium Fidei: De Augustissimo Corporis et Sanguinis Christi Sacrificio et Sacramento Elucidationes" (Paris: B. Beauchesne), Father Maurice de la Taille, S.J., has published a work which recalls the days of de Lugo and Suarez. The book is as large as the largest new missal and has 663 double-column pages. There is an innovation on the old-time theological tome: Fr. de la Taille's treatise is illustrated by reproductions of several noble pictures of great artists referring to the Holy Sacrifice of the Mass. We gather from a review by Dr. Garrett Pierce, in the May *Irish Ecclesiastical Record*, that Fr. de la Taille discusses the subject of the Holy Eucharist, both as a sacrifice and as a sacrament, "with a wealth of erudition that reminds one of the golden age of the schools." "There is a fresh and comprehensive synthesis of the traditional data. There is displayed, also, a vigor of view that is much needed in an age which is the heir of the agnostic philosophy of the 19th century, and which is still troubled with a mania of doubt."

♦ ♦ ♦ ♦

An eminent literary man said recently that the chief qualification of a successful journalist was an unlicensed imagination. Commenting on this utterance in the *Irish Ecclesiastical Rec-*

ord (No. 653, p. 519), Fr. David Barry says: "The principal duty of a conscientious journalist is to keep his imagination within the bounds of truth and justice, and in close and constant touch with facts. It is only by a strong and persevering effort against the dead weight of bias and partisanship, that a publicist can preserve intellectual freedom and nimbleness enough to give fair play to all persons and parties. Journalists are, or should be, in a greater degree than, perhaps, any other class of the laity, the guardians of national honor and character, and they ought to be scrupulously mindful of this trust when they come forward to mark-out its path for the nation."

♦ ♦ ♦ ♦

In the *Month* for May (pp. 389-399) the Rev. B. G. Swindells, S.J., discusses the Thomistic theory of matter and form in the light of modern science and arrives at the conclusion that, in view of the many unsuccessful attempts that have been made to find a physical basis for the theory, similar to that which was used by the Scholastics, "the time has surely come to consider carefully whether it is worth while to try to base this fundamental doctrine of Scholasticism on the physical theory of the hour, or whether it is not better to estimate the doctrine at its true value as something underlying all sound 'physical' thought, and to content ourselves with pointing out if necessary that no discovered fact ever contradicts or can contradict the doctrine," which is of the metaphysical order, of universal application and universal truth, so that the changes of scientific theories, the discovery of new physical data, will not affect it. The Thomist theory can embrace all that the physicists assert, and at the same time makes up for the philosophical deficiencies of their theories. The article is worthy of careful study. The editor of the *Month*, in a note, reminds the reader that "some aspects of the theory of matter and form are still keenly controverted amongst Catholics" and that "consequently the views so ably advanced by

Fr. Swindells cannot be taken as a sure anticipation of the line to be followed by future Catholic writers on cosmology."

♦ ♦ ♦ ♦

Under the title, "The Apostle of the Amazons," Fr. Herbert Thurston, S.J., devotes a paper in the current *Month* (No. 695, pp. 423-434) to the "Jour-

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nal of the Travels and Labors of Father Samuel Fritz in the River of the Amazonas, between 1686 and 1723," recently published by the Hakluyt Society and briefly noticed in No. 10 of the F. R., page 182. Fr. Fritz was a man of heroic sanctity, and there is much to console and edify in the pages which Dr. Edmunson has so patiently transcribed and translated. But, as Fr. Thurston points out, "there is also much which no Christian who has at heart the spread of the true faith among the heathen can read without pain. The behavior, not only of the Portuguese adventurers, but also of many of the so-called missionaries who were associated with them, conveys a terrible warning against the corrupting influence of greed and political partisanship. . . . There were undoubtedly abuses very generally prevalent on both sides, and involving many different religious orders."

The *Washington Post* thinks the radio religious service will never be popular "because the women can't see one another's hats."

What one man can do if he is inspired by love for his neighbor and willing to sacrifice himself to a cause, can be seen from the silver jubilee number of the *Colored Man's Friend*, of Lafayette, La. This little quarterly magazine was started without capital by Father Ph. L. Keller, in Galveston, Tex., in 1897, and now its editor is able to report (Vol. XXVI, No. 1) that it has been instrumental in building, first a negro school in Galveston, and, lately, the Holy Rosary Institute, an industrial school for colored children in Lafayette, La. The reason for locating this latter school in Louisiana was the better prospect of success among the colored people of this State, so many of whom are Catholics, with but slim chances of even a limited schooling. Bishop Jeanmard praises the work done by Father Keller and cordially recommends his magazine to the generosity of the faithful. While the Institute was located in Texas,

three of its pupils became religious. These three are now engaged in school work. In Lafayette, in less than six years, six of the pupils have "gone to the convent." Three of them are already engaged in school or community work, whilst three others are still in the novitiate. If the Institute had no other success to record, than these nine religious vocations, the sacrifices made for it by Father Keller and his generous patrons would be well worth while, as there is a great scarcity of Sisters for work among the colored people of the South. But there are, in addition, other successes, of which the reader can inform himself if he will subscribe for the *Colored Man's Friend*.

◆ ◆ ◆ ◆ ◆
In the second number for 1922 of the *Colored Man's Friend* Father Keller discusses the question of a colored clergy for the negroes of the U. S. He says that in view of the good work done by negro priests in Africa, an earnest attempt should be made to provide American negroes with priests of their own race. "We have not only skilled mechanics and other workmen among them [the negroes of the U. S.], but also talented and successful teachers and professors in high schools and universities, physicians, lawyers, authors, musicians, etc. And even if the Catholic negroes constitute only a small percentage of the race in this country, they are not less talented than their non-Catholic brethren. Should there not be such among the hundreds or thousands of Catholic boys and young

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men who have the required talents and other qualifications for the priesthood?" Among the other qualifications are those which spring from, and are nourished by, a good Christian home life, and it is this factor which is mainly wanting, as we understand the situation. The difficulties arising from the negro's political and social status could probably be overcome. Father Keller approves the plan of the Society of the Divine Word, which, as our readers know, is engaged in forming a community of colored priests under its direction, thereby obviating one of the difficulties which would naturally arise if colored priests were to become part of the diocesan clergy.



Father Keller does not think that the aversion of the colored people to priests of their own race, and their preference for white priests, forms an insuperable obstacle to a colored clergy. He admits that this aversion and this preference exist at present, but says it ought not to be taken into serious consideration in planning for the future, since time changes many things, and if colored priests can be trained to become proficient leaders of their race, the sentiments of the people towards them will change. He points to the popularity of Father Dorsey, one of the few colored priests of the country, among the colored people everywhere as an argument in favor of his view, and adds that while the white priests now engaged in mission work among the negroes of the South meet with very satisfactory results, the colored masses cannot be reached until the Catholic religion is no longer looked upon as a white man's religion. "It is to be expected," he says, "that colored priests will have the confidence of their people more than the white priests, and that through colored priests conversions will be effected in larger numbers. The very fact of having priests of their own race would create a higher regard for the Church and furnish a striking proof that she does not discriminate against the race."

The late Dr. J. N. McCormick, of Louisville, Ky., who posed as a Quaker, was born of a Catholic family and reared in the Catholic faith, according to Dr. James J. Walsh. Our readers may remember that we have pointed out a large number of similar cases in the course of the last thirty years. They prove that the "leakage" from the Catholic Church has been and still is enormous. Col. P. H. Callahan, in a letter referring to the McCormick case, says that "some day the K. of C. will have to institute a Commission on Reclamation" (similar to that on Religious Prejudices, of which he was chairman). It is high time for the laity to devote some thought and study to this question of "leakage."



The German society for the study and promotion of the sacred liturgy of the Church, which was established at Maria-Laach last year, has undertaken the publication of a year book, of which the first volume has just appeared at Münster i. W. (Aschendorff) under the title, "Jahrbuch für Liturgiewissenschaft." It is edited by Fr. Odo Casel, O.S.B. (F. R., XXIX, 8, 150) with the assistance of Dr. A. Baumstark and Dr. R. Guardini,—all three of them eminent liturgiologists. Among the contributions we mention a paper on the prayer "Communicantes" in the canon of the Mass and the list of saints contained therein, a study in the derivation and meaning of the word "devotio," an essay on the systematic, as opposed to the purely historical method in liturgiology, and a treatise on the objective element in prayer, directed against Dom Festugière's recent attack on the "individualism" of the Ignatian method. The year book concludes with a very complete bibliographical survey of liturgical publications from 1914 to Aug. 1, 1921. The regular publication of this "Jahrbuch" will no doubt greatly further the liturgical movement in Germany, which has become so strong since the war, and, we hope, will presently be transplanted to English-speaking countries.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.
(54th Installment)

Hoping that the healthful waters of Hot Springs would give me relief, I went to that resort and took up my quarters at St. Joseph's Infirmary. What was my surprise when my physician declared I could not take the baths on account of the condition of my heart and when, just as in Jonesboro, I was told to take digitalis, strychnine, and arsenic. I remained there over a month, but as my heart trouble seemed not to improve, and I was not allowed to take the baths, I thought it more expedient, and far more economic, to prepare for a trip across the ocean. In March I returned to Jonesboro and looked after my different undertakings as well as

my condition would permit. My arm had improved so far that I could say Mass again.

Beginning with the Feast of St. Scholastica, February 10th, 1906, Mass was said in the beautiful new chapel of the Sisters, although it was not yet finished. On Monday and Tuesday, March 19th and 20th, the last altar and the pews were transferred from the temporary church into the chapel. This chapel or church is romanesque, 100 feet long and 45 feet wide, with a large gallery. Its height is 45 feet. It has three altars and two sacristies.

On Tuesday, March 21st, the feast of St. Benedict, I celebrated solemn High Mass with deacons, and gave the habit to eleven candidates. Almost all the priests of Northeast Arkansas and Southeast Missouri were present. Among them I mention: Father F. X. Reker, who often delighted the Jonesboro people with his eloquent sermons; Father C.

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Brockmeier, of Sikeston, now pastor in Neier, Mo., and Father Furlong, of New Madrid. It was a beautiful feast. When the work of the hospital and church was finished, I had the hall, which had served as a church since the fire of 1896, transformed into an assembly room for the congregation. I had a large stage put into it with beautiful scenery, foot lights, etc., and bought 200 opera chairs. I presented this to St. Roman's congregation as a souvenir, fearing a fatal outcome of my sickness. Having given me permission to go abroad the Bishop sent Father Bertke to take my place and to help Father Cattani in the administration of the parish. In Wednesday, April 18th, Father Fintan Kraemer, O. S. B., celebrated solemn high Mass, and eleven sisters made their profession.

CHAPTER XXVI

GOING ABROAD FOR MY HEALTH— THE INTERNATIONAL EXPOSITION IN MILAN—THE AZORES

Sunday, May 30th, 1906, I left Jonesboro on the evening train. It was a sad leaving, for at that time I thought I might never come back. With me left Sisters M. Aloysia and M. Rose; also my cousin, Mr. A. M. Weibel, of Jonesboro, and my brother-in-law, Henry Schmucker, of Paragould. We took passage on the Dutch steamer "Nordam." On this steamer were also two Dutch Franciscans, who had been for many years missionaries in China. They spoke with great praise of the piety of the Chinese Catholics and expressed their confidence in the future of the Church in that country.

The sea voyage at first was quite pleasant, but the last few days it became extremely cold. One day we saw a regular chain of icebergs and that explained the chilly atmosphere. We went very slowly on account of the danger from icebergs. My rheumatism troubled me a great deal while on the water. I could not bend and had to have assistance in dressing and putting on my shoes. When sitting in a chair, I had the greatest difficulty to get up, but in spite of all, I had quit taking medicine when I left Jonesboro.

We arrived in Rotterdam June 2nd, and the next day, Pentecost, assisted at Mass in a beautiful church, which was crowded to overflowing. We were highly edified by the evident devotion of the faithful. In the afternoon we went to the beautiful botanical gardens. We saw whole fields of the finest tulips.

Leaving the charming Netherlands, we went by rail to Switzerland. In Lucerne I went to see the head doctor of the city hospital, who, after having examined me thoroughly, declared, I did not have a formal defect of the heart. He said I was simply overworked, as it was customary with Americans, and all I needed was absolute rest. He advised me to go to the hot springs, in

Baden, Switzerland, to take a hot bath every morning, to lie on my back a great deal of the time, to take only moderate exercise, and to drink a glass of wine with every meal. In Hot Springs, Ark., wine, beer and all alcoholic drinks had been strictly forbidden to me by my physician.

Arriving in Baden, I was examined by another doctor. He gave me the same advice, prescribing no medicine at all. The hot water in Swiss "Baden" flows from springs coming out on both sides under the river Limat. Those hot baths were already used by the Romans of old. The main street built by the Romans is called "The Roman Street." In a park are a great many monuments dating from the time of the Roman emperors. After about six days I received an invitation to a beautiful health resort, where I was invited to act as chaplain and where I would be taken care of gratis. I asked the doctor about it. He replied that I could not stand the altitude. After I had taken the customary twenty-one baths, the physician examined me again and declared I could now safely go to that place, 7000 feet high. But he advised me to travel for a while. I therefore bought a monthly excursion ticket, traveling about at my ease, leaving generally in the morning at seven o'clock and stopping early in the evening at the most convenient place. The ticket cost \$16, and gave me the privilege to travel day and night on trains and steamboats throughout Switzerland for a whole month. It is perfectly proper to advise people to "see America first," but if you have not a fat pocket-book, you cannot go very far. You may buy a ticket for \$16 and travel several hundred miles without seeing anything.

During that time I visited many friends, and later took an after-cure at another Swiss health resort, Ragatz, where I again used the hot baths.

(To be continued)

Pilgrimages

By EUGENE M. BECK, S.J., St. Louis
University

No pauper so unblest but owns a shrine

To which he may impregnable withdraw;

Whether it be an humble roof of straw

Or woodland sacristy of murmurous pine:

Each hath his own. . . . No head but must
incline

To chosen god of power or of clay,

And at his inmost altar tribute pay

Of spirit-worship, man-made or divine.

So in the rugged mountain-side I know

A bower sacred from the tempest-tryst.

There, in the living bed-rock which is
Christ,

I hold my peace, secure from overthrow;

And, in His pierced side emparadised,

Behold my scarlet sin grow white as snow!

Literary Briefs

"Herder's Konversationslexikon"

The lucky possessors of the above-named Catholic encyclopedia will be pleased to learn that the first part of the second supplementary volume (Ergänzungsband) has lately appeared. It embraces the war and other new subjects that have attracted public attention since 1910, when the main work was issued. One need not always share the Teutonic point of view from which this reference work is written to be enabled to use, and to acknowledge with gratitude, the vast amount of reliable information it contains. This supplementary volume is also issued separately under the title "Herder's Zeitlexikon." No Catholic library can be regarded as complete without this work. We of the F. R. find it indispensable for reference and use it every day. Its completeness and accuracy are a constant source of admiration. The second and concluding part of this supplementary volume II is promised for 1922. When it appears, the whole work will consist of eleven massive tomes. (B. Herder Book Co.)

"God—or Gorilla"

In this somewhat sensationally titled volume, Mr. Alfred W. McCann, a nephew of the late Bishop Watterson of Columbus, O., shows, in double-barreled journalese, "how the monkey theory of evolution exposes its own methods, refutes its own principles, denies its own inferences, disproves its own case." The volume contains many interesting quotations and is illustrated by a number of fine plates. The author's controversial style may not impress everybody, but there is undoubtedly at the present day a large class of readers who cannot be reached or convinced in any other way. Apologists must adapt the means they use to the end to be reached. Mr. McCann does this with considerable skill, but we think his argument would be even more effective if it were condensed and systematized. (The Devin-Adair Co.)

The Story of St. John Baptist de la Salle

Brother Leo, of Oakland, Cal., has written an inspiring story in his life of St. John Baptist De la Salle ("The Story of St. John De la Salle"), the founder of the Christian Brothers, whose schools have done so much for Catholic education throughout the world. The book is written primarily for youngsters, though it is safe to say that adult readers will also appreciate it. Hagiography has been

greatly affected by the new historical criticism—and to a good end. Lives of saints have become true biographies and are no longer a congeries of pious imaginings. It is to be hoped that the pendulum will not swing too far in the opposite direction. There is a tendency to "naturalize," where a simple statement of fact in its proper setting is all that is called for by good hagiographical writing. For a little boy like John Baptist de la Salle to "play priest" and have the "Lives of the Saints" read to him during a jollification in the house, is unusual, extraordinary, and, in a sense, "unnatural." We cannot explain it away; we cannot underestimate it, nor can we conclude that John Baptist was like other boys. Is it a fact? Then give it the proper setting and importance. Brother Leo has written entertainingly of his holy Founder and the great work instituted by him. Archbishop Hayes contributes an appreciative introduction. (P. J. Kenedy & Sons.)

Books Received

The Gospel of a Country Pastor. Sketches and Sermons by the Rev. J. M. Lelen. xvi & 179 pp. 12mo. B. Herder Book Co. \$1 net.

Sociological Essays. By Dr. A. E. Breen. Two volumes. xii & 528 and 430 & xi pp. 8vo. Rochester, Minn.: J. P. Smith Printing Co.

Der wirkliche Woodrow Wilson. Von Heinrich Charles. 63 pp. 8vo. New York: Charles Publication Co., 11 Broadway. (Paper).

The Capuchin Brother. By Father Theodosius, O.M.Cap. 42 pp. 8vo. Illustrated. New York: Peerless Printing Co., 244 W. 23rd Str. (Wrapper).

What Are the Prospects of the University Professor? By David P. Barrows. A Statement Prepared for the Board of Alumni Visitors. 16 pp. 8vo. University of California Press. (Paper).

Notes of a Catholic Biologist. By Rev. Geo. A. Kreidel, Professor of Biological Science in St. Joseph's Seminary, Dunwoodie, N. Y. x & 276 pp. 12mo. B. Herder Book Co., \$1.50 net.

Through the Rev. Joseph Molitor, D.D., of the Pontifical College Josephinum, Columbus, O., we have received "*Die Kulturschande Europas vor dem Schwurgericht*" and twenty-five other pamphlets "*Für Volkssittlichkeit und Volksaufklärung*" by the Rev. Dr. Joh. Ude, professor in the University of Graz, all published by the Society known as "Oesterreichs Völkewacht" and printed by H. Stiasny, Volksgartenstr. Nr. 12, Graz, Austria.

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ST. LOUIS, MISSOURI

July 1, 1922

The Shelley Centennial

By the Rev. Lewis Drummond, S. J., Loyola College, Montreal

Percy Bysshe Shelley was drowned on July 8, 1822. The eighth of July, 1922, will therefore be the hundredth anniversary of his death and will, of course, be fittingly celebrated because no other poet was ever gifted with so musical an ear for metrical melody. That will ever be his matchless glory, that and nothing else. His tragic death occurred before his reputation as a poet had obtained any general acceptance, but that reputation has since attained colossal proportions, thanks to the responsive chord which his lawless atheistic spirit strikes in the hearts of those multitudes who chafe under any restraint. They are charmed by what they read of his sweetness, indulgence, and generosity even towards men who worried him meanly, and these readers forget what a rebel he was against God and against everything truly divine. They especially fail to note that he was the originator of that subtly diabolic art of clothing unbelief in the phraseology of the true faith,—an art which has been the bane of too much fine writing since Shelley invented it, the art of sugar-coating blasphemy with words of adoration and draping pantheism in the garments of theism. Even Wordsworth occasionally drops into it, but unintentionally. Shelley revels in it.

Take, for instance, Queen Mab,

his first important poem, privately printed because the decency of the time would not stand its immorality and irreligion. Shelley begins by addressing the Spirit of Nature as if he really meant the Christian's God:—

The pure diffusion of Thy essence throbs
Alike in every human heart.
Thou aye erectest there
Thy throne of power unappealable.
Thou art the judge beneath whose nod
Man's brief and frail authority
Is powerless as the wind
That passeth idly by.
Thine the tribunal which surpasseth
The show of human justice,
As God surpasseth man.

These words have a familiar sound as if the poet meant our God; but turn over three pages of double-columned verse—for his own favorite poems are interminable, this one containing more than 1700 lines—and you will find first, a bit of fine truth put there as a decoy for the coming blasphemous falsehood. Here is the burst of truth—

These too the tyrant serve who, skilled to
snare
The feet of justice in the toils of law,
Stand ready to oppress the weaker still;
And right or wrong will vindicate for gold,
Sneering at public virtue, which beneath
Their pitiless tread lies torn and trampled,
where
Honor sits smiling at the sale of truth.

Now comes the blasphemous lie:—

Then grave and hoary-headed hypocrites,
Without a hope, a passion, or a love,
Who, through a life of luxury and lies,
Have crept by flattery to the seats of power.

Support the system whence their honors
flow—

They have three words; well tyrants know
their use,

Well pay them for the loan, with usury
Torn from a bleeding world! God, Hell,
and Heaven.

A vengeful, pitiless, and almighty fiend,
Whose mercy is a nick-name for the rage
Of tameless tigers hungering for blood.

Hell, a red gulf of everlasting fire,
Where poisonous and undying worms pro-
long

Eternal misery to those helpless slaves
Whose life has been a penance for its crimes.
And Heaven, a meed for those who dare belie
Their human nature, quake, believe, and
cringe

Before the mockeries of earthly power.

From such hideous manifestoes
of what Southey called "the Sa-
tanic School" we turn with relief
to "The Cloud." This elaborate
musical combination of multiple
ryhmes and happy metaphors has
never been equalled by any other
poet, simply because it is the in-
carnation of Shelley's unique char-
acter, as unsubstantial, as unrea-
sonable, as changeable, as elusively
beautiful as those cumulus-clouds
that set off the splendor of the sun.

Shelley's poem "To a Skylark"
with its charming, though again
rather labored similes, may be
compared to Wordsworth's twelve
lines on the same subject. There
is more real, deep, abiding thought
in those two short verses than in
Shelley's twenty-one stanzas of
five lines each. When Wordsworth
wrote

Leave to the nightingale her shady woods;
A privacy of glorious light is thine—

he gave utterance to a prophetic
insight which the present-day air-
man, soaring far above the sky-
lark, recognizes as a startling
reality, "the privacy of glorious
light" in the upper regions of the
untenanted air. No such happy
combination of simplicity and
depth, the two peerless attributes
of real genius, can be found in

anything that Shelley ever wrote.

His "Defence of Poetry" is
praised by his admirers as an
essay which revealed in him a
master of prose. Now the best
paragraph in that essay is the
following: "A poem is the very
image of life expressed in its
eternal truth." This short but sen-
tentious pronouncement lacks the
first requisite of a good definition:
it is less clear than the thing
defined. After reading it we know
less than we did before. Shelley
continues: "There is this differ-
ence between a story and a poem
that a story is a catalogue of de-
tached facts, which have no other
connection than time, place, cir-
cumstance, cause and effect"—the
number and variety of these con-
necting links does not seem to
strike Shelley—"the other is the
creation of actions according to
the unchangeable (?) forms of
human nature, as existing in the
mind of the Creator, which is it-
self the image of all other minds."
There are the words of a would-
be philosopher; but what do they
mean when written by an aggres-
sive atheist? Shelley goes on:
"The one is partial, and applies
only to a definite period of time
and to a certain combination of
events which can never again
recur." Is that really so? Do
not the same events recur so often
that the popular story-writer is
at his wit's end to discover a new
situation, a hitherto unused plot?

"The other is universal, and
contains within itself the germ of
a relation to whatever motives or
actions have place in the possible
varieties of human nature." Please
bear in mind that in the
second sentence of this para-
graph Shelley wrote about "the
unchangeable forms of human na-

ture," according to which a poem created actions. Strange forms which, though unchangeable, admit of possible varieties. "Time," he urges, "which destroys the beauty and the use of a story of particular facts, stripped of the poetry which should invest them, augments that of poetry, and forever develops new and wonderful applications of the eternal truth which it contains." Is it true that the beauty of a plain prose tale, stripped of all poetic forms, is destroyed by time? The simple story of Joseph and his brethren, related in the Book of Genesis about events that occurred several thousand years ago, is still, when

well read, capable of drawing tears even from a poet.

William Michael Rossetti says: "The defects of Shelley's longer poems are vagueness, unreality, a pomp of glittering indistinctness, in which excess of sentiment welters amid excess of words." Yet that same W. M. Rossetti does not hesitate to prophesy that Shelley will be the poet of the future, what we might hail as a second Shakespeare. No. Shakespeare has plenty of faults: Walter Pater used to cry out against the scoriae of Shakespeare; but these were faults of taste, not errors of judgment.

The Case of Sister Anne Catherine Emmerich

By the Rev. Hubert Hartmann, S. J., Emmerich, Germany

II

What as to the "veridical character" (to employ an expression of Father Thurston's) of the visions? If they are genuine and have been accurately recorded, it follows *per se* that they must be true. Now it cannot be denied either that they are genuine or that they have been conscientiously recorded. The estimate to be formed of them, of course, depends largely upon what truths God wished to communicate to the world through Ven. Anne Catherine. I need hardly explain, I suppose, that private revelations are not intended to increase the deposit of faith, which has long since been complete, nor to add greater certainty to the things already known from divine revelation. As Benedict XV observes, private revelations, even when approved by the Holy See, need not be believed with divine faith, but can

claim to be accepted only with human faith in accordance with the rules of ordinary prudence. Any Catholic may refuse his recognition to them, provided he does so with due discretion, for good reasons, and without contempt. ("De Beatif." l. III, c. 53, n. 15). Still less are they designed to communicate historical, archeological, geographical or other knowledge. They are given first and above all for the edification of the faithful, but may be employed as a guide in studying problems which touch common revelation. You cannot harvest potatoes from a flower garden, no matter how much more useful the former may be than the latter. Just as little should we seek historical, archeological, geographical, or chronological knowledge in private revelations. Brentano says very aptly in the introduction to Anne Catherine's History of the Dolorous

Passion: "If these meditations should surpass in any way the many similar fruits of the contemplative love of Christ, they solemnly protest against any claim to historical truth. Their sole object is to take a place side by side with the innumerable narratives of the dolorous Passion by artists and pious writers and at most to be regarded as the imperfectly conceived and poorly fashioned Lenten meditations of a pious nun, who has never attributed to them any higher than a humanly brittle value and consented to communicate them to others only in response to an incessant internal admonition and the repeated commands of venerable spiritual directors, and by dint of a genuine self-sacrifice." What noble words in comparison with the haughty and irreverent criticisms of these visions! Father Stockmann, S. J., comments upon Brentano's above-quoted protestation in the *Stimmen der Zeit* (1917, Heft 9, p. 318): "Brentano, though firmly convinced of the visionary character of Catherine's meditations, was well aware, on the other hand, that the final judgment in such questions belongs, not to the individual Catholic, but to the Church. Hence the definite and clear protestation in the introduction, which permitted him in the course of the narrative to follow the urging of his heart and speak of visions, since now no one could justly accuse him of having taken it upon himself to pronounce judgment on the character of Catherine. Therefore we need not assume that the poet was guilty of contradiction."

The History of the Passion has been aptly described by competent critics as "a true work of art,"

"a beautifully carved masterpiece," "a harmoniously composed painting," "a classic work of edification," etc. (I am speaking of the German original only, as I am not familiar with the English translation). Prof. Oehl says in his edition of Brentano's works (Vol. XIV, Introduction, *circa finem*): "Brentano's Passion is to-day a cultural factor of inestimable esthetic and ethical worth"; it is "one of the most remarkable and, at the same time, one of the most beautiful and most widely read books of German, nay, of European literature."

(To be concluded)

A Scientific Age

By ALEXANDER N. DE MENIL

Oh, what a restless age is this
Of scientific art;
An age that scorns all sentiment
And tenderness of heart.
An age of foul suspicions, doubts.
Our old traditions, too,
We're told in cold, prosaic way,
Are found to be untrue.
Sir Walter Raleigh didn't spread
His cloak before the queen,
In order that her majesty
Should keep her slippers clean.
Nor did Will Shakespeare write a play—
Again we have been sold;
And Mary never had a lamb—
'Twas Lucy, we are told.
And last, not least, some learned men
Do boldly certify
That Washington, without a doubt,
Had often told a lie!
The cutting of the cherry tree
Was nothing but a myth;
And Pocahontas didn't save
The life of Captain Smith.
Now what on earth can we believe
That's either right or wrong?
Alas! we 'll b'lieve, as I do now,
That we have lived too long!

Malinche—An Incident of the Conquest of Mexico

By Benjamin M. Read, Santa Fe, N. M.

Some few years before the arrival of Hernan Cortés on the coast of Mexico, according to ancient Spanish and Mexican historians, there lived in the Indian town of Painala, now in the State of Vera Cruz, an Indian family related by blood to the nobility of the House of Moctezuma. The family consisted of the man, who was very wealthy and of great prestige, his wife, and an infant daughter. The husband died suddenly, leaving the widow and the young daughter as his only heirs. The widow soon married another Indian, of noble lineage also. A boy was born to them, and with the coming of that child, the criminal thought of killing the little girl, in order that her share of the property her dead father had left to her might go to the newly-born baby boy, occurred to them. At the moment they were about to execute the little girl, word reached them that the infant daughter of an Indian slave of theirs had just died, and they at once contrived to pass the word that their little girl had died. Funeral exercises were held over the corpse of the little slave girl, the entire community believing that the mourning was for the daughter of their noble lord. In the meantime the stepfather and the mother of the persecuted girl had sold the child to some Indian merchants, then peddling their wares at the place, from Xicalanco, near Tabasco. These peddlers resold the child to the Tabasco Indians, among whom she grew to womanhood.

At Tabasco the unfortunate Xicalanco girl became the slave of

one of the princes of that kingdom. Her beauty and mental ability soon endeared her to her master, who was the owner of a great number of female slaves. Her amiability, intelligence, and tactful manners gained for her the esteem and confidence of her lord. She learned the Tabascan language to perfection and managed to maintain fresh in her mind her own Mexican language and the sweet recollections of her childhood, and never ceased to cherish an ardent desire to live long enough to become free and to visit her unnatural mother. Divine Providence granted her wish; for, while accompanying Cortés in his almost superhuman expedition to Honduras, she unexpectedly met her mother, and not only forgave her but obtained many favors for her from Cortés.

The arrival of the Spaniards under Hernan Cortés at Tabasco, March 12, 1519, decided the fate of the Xicalanco slave. The Tabascans resisted the invading forces, but were decisively defeated and compelled to become subjects of the Spanish Crown. As a proof of his loyalty, the defeated Tabascan King presented to Cortés and his captains twenty young women, many of whom were members of Tabascan royal households, the Xicalanco girl being among the twenty. Cortés retained her, had her baptized and placed under an instructor to learn the Spanish language. The girl was named Marina, which name was corrupted by the Aztecs, who pronounced it Malintzin,—a pronunciation finally changed to Malinche

and by the Aztecs extended to the conqueror himself, whom they, from Moctezuma down to the common people, always addressed as Malinche.

Malinche from the day of her rescue until the conquest of Mexico by the Spaniards, became a heroic figure in history. During the entire war she not only acted as interpreter to Cortés, but took a very active part in all the war plans and military deliberations; was present, fighting side by side with Cortés, Maria Estrada, Beatriz Bermúdez, and the other Spanish women heroines, in all his battles, including the celebrated battle of the Noche Triste (sorrowful night), and during the seventy-five days of the siege of the City of Mexico. Listening to her admonitions, Bernal Diaz tells us, Cortés was considerate and humane to the vanquished Moctezuma, when he made the Aztec emperor his prisoner, and to Moctezuma's subjects. Malinche's tact and foresight on more than one occasion saved the Spaniards from utter annihilation by the treacherous

Aztecs. Especially was this true of the massacre the Spaniards would have suffered at Cholula, had not the ever alert Malinche, through her friendship with the Cholulan princes, discovered the conspiracy, secretly obtaining from her Cholulan noble friends a very thorough description of the programme the Cholulans had agreed upon for the destruction of Cortés and his armies. Malinche communicated to Cortés the secret information she had thus gained some twelve hours before the time set for the treacherous assault.

Marina (Malinche) was made a member of the Spanish nobility by Charles V and spent her last days in Spain. The Spaniards dramatized her heroic feats and remarkable life, and that is how, in my judgment, the traditional play, though greatly distorted, reached New Mexico in the early days of our history. After the conquest the names Malinche and Malintzin were also applied to lakes, mountains, etc., in Mexico, notably to two elevated peaks in the States of Tlascala and Hidalgo.

National Boys' and Girls' Club Organizations

The Monthly Information Service of the State Office Y. M. S. C. U. of Ill. devotes No. 9 of its useful bulletin to "Parish Boys' and Girls' Clubs." Besides a lot of other valuable information it contains the following notes on national club organizations:

1. *Government Boys' and Girls' Club Work*, Department of Agriculture, States Relation Service, Washington, D. C., co-operating with individual States through the various State universities.

While the activities of the Gov-

ernment Boys' and Girls' Clubs are not as showy as are those of some of the other organizations, nevertheless they have a strong appeal because the activities are all planned to bring the boys and girls back to the home and home making, as the following partial list of projects will show: corn, sweet corn, sugar beet, potato, garden, pig, sow and litter, dairy calf, dairy heifer, cow and calf, baby beef, sheep, poultry, canning, bread, meal preparation, hot school lunch, clothing, handicraft

in making home equipment and conveniences, rabbit, sorghum, strawberry, sweet potato, bean, pea, cow testing, wheat, own your own home club, etc., etc.

In 1921 there were 214,127 boys and girls enrolled in these Government Clubs. Of these 143,041 completed their project. The value of the production reported was \$4,245,152.

2. *Junior Achievement Bureau of the Eastern States League*, Springfield, Mass., under the direction of O. H. Benson, former Director of Government Boys' and Girls' Clubs, has worked out club work methods for boys and girls in industrial and trade centers. Mr. Benson is doing for the Junior Bureau members what he has done for the Government Boys' and Girls' Club members.

3. *Catholic Boys' Brigade of the United States*, 128 W. 37th St., New York City, has for its purpose "to reach all Catholic boys, offering them a healthy outlet for energies that easily carry boys into dangerous by-paths."

4. *Boy Scouts of America*, 200 5th Ave., New York City, has for its purpose "to supplement the various existing educational agencies and to promote the ability of boys to do things for themselves and others. The Scout handbooks are very useful in parish club work. The Scouts have a special department for Catholic Scout Troops.

5. *Girl Scouts of America*, 189 Lexington Ave., New York City, aims to do for girls what the Boy Scouts are doing for boys.

6. *Woodcraft League of America*, 13 W. 29th Str., New York City, has a programme similar to the Scouts. Their handbook contains helpful material.

7. *The Mission Crusade*, 129 E. 9th Str., Cincinnati, O., admits as junior members the pupils of parochial grade schools.

8. *The Blessed Virgin Sodality* requires no introduction. Address, *Queen's Work*, St. Louis, Mo.

9. *The Boys' Club Federation*, 1 Madison Ave., New York City, serves as an exchange of ideas, methods, and plans for local boys' clubs.

10. *The National League of Girls' Clubs*, 130 E. 59th Str., New York City, does for girls' clubs what the Boys' Club Federation does for boys.



"Beastly" Arithmetic.

The Rev. Ernest R. Hull, S. J., writes in the *Bombay Examiner* (Vol. 73, No. 13):

A tract before us quotes Rev. XII, 18: "Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is 666." From this the writer draws what he calls "an incontrovertible argument" that the Beast is the papacy. One of the Pope's titles, he says, is *Vicarius Filii Dei*; and if you take the letters in this title which stand for Roman numerals, you get the following result:—

V=	5	F		D=	500
I=	1	I=	1	E	
C=	100	L=	50	I=	1
A		I=	1		
R		I=	1	Total	666
I=	1				
U=	5				
S					

On this we remark as follows:

People have been playing at the game of discovering "the number of the beast" for at least 1800 years. Some early authors discovered it in Nero, others in Domitian; later on they discovered it in Mahomet. In more recent

times they found it in Napoleon, and during my boyhood they found it in Gladstone. Finally during the war it cropped up once more in the German Kaiser.

While answering a question on the point some years ago, the idea struck me to apply the Latin-numeral method to my own name: "*Ernestus Reginaldus Hull*." I did so, and out came the number of the beast as usual. This is the chart:—

E	R	H	
R	E	U=	5
N	G	L=	50
E	I=	L=	50
S	N		
T	A	Total	666
U=	L=		
5	50		
S	D=		
	500		
	U=		
	5		
	S		

Here we have "an incontrovertible argument" that the Editor of the *Examiner* is the Beast of Revelations! *Risum teneatis?*

Non-Catholic Tributes to Thomas A. Kempis and the "Imitation."

A Wesleyan Methodist minister, Mr. E. J. Ives, has published a book on "The Message of Thomas à Kempis" (Student Christian Movement, London), for which every lover of the "Imitation" will be thankful because it sends its readers back with quickened interest to à Kempis himself.

Mr. Ives gives several interesting illustrations of what à Kempis has been to men and women who had little else in common beyond their devotion to him; and others might be added. One of Wesley's first publications was an edition of the "Imitatio." Voltaire, it is said, once in a chance moment read the book, "and the presence passed into his soul, and found a lodging in one tiny corner whence

no sneering scepticism could banish it." Matthew Arnold called it "the most exquisite document, after those of the New Testament, of all that the Christian spirit has inspired." And Lord Wolseley once let it be known that when he set out on some long military expedition, between his Book of Common Prayer and his Soldiers' Pocketbook went his "Imitatio Christi."

But of all these tributes George Eliot's, in "The Mill on the Floss," is still the most striking: "This voice out of the far-off Middle Ages was the direct communication of a human soul's belief and experience, and came to Maggie as an unquestioned message. I suppose that is the reason why the small old-fashioned book, for which you need only pay sixpence at a book-stall, works miracles to this day, turning bitter waters into sweetness; while expensive sermons and treatises, newly issued, leave all things as they were before. It was written down by a hand that waited for the heart's prompting; it is the chronicle of a solitary, hidden anguish, struggle, trust, and triumph—not written on velvet cushions to teach endurance to those who are treading with bleeding feet on the stones. And so it remains to all time a lasting record of human needs and human consolations: the voice of a brother who, ages ago, felt and suffered and renounced—in the cloister, perhaps, with serge gown and tonsured head, with much chanting and long fasts, and with a fashion of speech different from ours—but under the same silent, far-off heavens, and with the same passionate desires, the same strivings, the same failures, the same weariness."

Notes and Gleanings

Apropos of the report that Edgar Lee Masters, author of "The Spoon River Anthology," may be made American poet laureate, the *Ave Maria* (Vol. XV, No. 19), calls attention to the fact that he is a fanatical anti-Catholic. One of his most ardent friends and supporters, Brian Hooker, says of him: "Mr. Masters hates religion, . . . and the priest is the one man on earth of whom he cannot speak without a sneer. He is pre-occupied continually with his moral purpose, the propaganda of unchristian science. . . ."

A sarcastic dialogue in a French weekly begins as follows: "Polichinelle: 'In 1871 we had to pay Germany.' Guignol: 'Ah, but Germany didn't have any allies!'" It is in this spirit that Col. Charles Gautier has written his exposition of Anglo-French relations, "L'Angleterre et Nous" (Paris: B. Grasset). The professed object of this volume is to dispose of the idea that France is bound to Great Britain by ties either of friendship or of gratitude for the latter's co-operation in the World War. As the first chapter heading states, "The war of 1914-1918 was above all an Anglo-German war." The author believes, furthermore, that just as British interests demanded the war much more urgently than did those of France, so Britain has been far better treated in the peace dealings. From recent utterances in the press it seems that not a few Frenchmen share this view.

Commenting on the decree of the S. Congregation of the Consistory by which the N.C.W.C. was officially dissolved (though in reality it still exists and functions) the *Ave Maria* (Vol. XV, No. 19) says: ". . . we feel that the Council was perhaps a little over-zealous and incautious, and that Catholic organization in the U. S. must first pass through a necessary stage of evolution. Let us build solidly our diocesan societies, foster and strengthen our educational and literary

institutions, and try to create a frame of mind that will grow into harmonious solidarity." The latter phrase is somewhat cryptic, but we believe the lesson drawn from the decree by our contemporary is the right one.

♦ ♦ ♦ ♦

The *Revue Internationale des Sociétés Secrètes* (Paris: 96 Blvd. Malesherbes), which again appear regularly, though only as a quarterly, is at present printing a valuable series of papers by Dom J. Baucher, O.S.B., of Farnborough, on "The Popes and Freemasonry." In the current (April) issue the author explains the measures taken against the Masonic sect by Clement XIII, Clement XIV, and Pius XI. He gives synopses of their pronouncements and reprints the more important pontifical condemnations in the original Latin. What we need is a complete collection of all the anti-Masonic documents ever issued by the Holy See, in full and in the original Latin, with a French or, preferably, an English translation. Who will give us this much-needed collection? It is a *conditio sine qua non* for the effective combatting of Freemasonry, which has nowhere tried so hard and so successfully to hide its real, anti-Catholic and anti-Christian nature as in these U. S. Even Catholics are to a considerable extent misled as to the ulterior motives and aims of this dangerous sect and as to the reasons why the Church forbids affiliation with it under pain of excommunication.

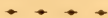
♦ ♦ ♦ ♦

La Vérité, of Quebec, reminds us that it was seventeen years, April 24th, since its founder and editor, Jules P. Tardivel, was called to his reward. *La Vérité* has had a hard time of it since, and of late has appeared only bi-weekly, instead of weekly. We are glad to learn that a reorganization is under way, by which the future of this once influential journal, now in its 41st year, will be assured. Meanwhile the publishers are soliciting subscriptions for a new edition of J. P. Tardivel's novel, "Pour la Patrie," which we re-

viewed at the time of its first appearance some twenty years ago.



The death of Msgr. Louis M. O. Duchesne leaves a void among Catholic scholars. He was a savant whom even Harnack acknowledged to be of the very first rank. His researches concerning the Liber Pontificalis and the church history of ancient Gaul ensure him a place of honor among modern historians. We learn via the *Quebec Action Catholique* (daily edition, No. 4362) that Msgr. Duchesne was revising his "Histoire Ancienne de l'Eglise" when death overtook him. This work, in many respects the best of its kind in any language, had been put on the Index under Pius X on account of certain defects, especially a lack of reverence in the treatment of certain venerable legends. We hope the revision will be completed by some other competent scholar because this work (which has been translated into English) is too valuable to be permanently withdrawn from circulation on account of a few minor faults.



A measure designed to destroy the parochial and private schools of Oregon has been filed with the Secretary of State and will be submitted to the voters of the State under the referendum and initiative act next fall. The *Catholic Sentinel* (Vol. 53, No. 14) prints a synopsis of this measure, from which it appears that any parent, guardian, or other person having control or custody of a child over eight or under sixteen years of age, who refuses or neglects to send such child to a public school, shall be guilty of a misdemeanor, and each day's failure shall constitute a separate offense. There is a nominal provision for excusing children who are being taught by parents or private teachers, but only by express permission from the county school superintendent, to be renewed each year upon condition that the child take an examination before him or his representative at least once every three months. Any parent, guardian, or other person

who fails to comply with the proposed law shall, upon conviction, be subject to a fine of not less than \$5 or more than \$100, or to imprisonment in the county jail for from two to thirty days, or to both fine and imprisonment. The two Catholic papers in Oregon are trying to rouse their readers to a realization of the fact that the enactment of this bill would mean the destruction of every private and parochial school in the State.



The *Mount Angel Magazine* (Vol. XXIII, No. 27) calls attention to the fact that in Switzerland retreats are given, not only for ordinary workingmen, but also for educated Catholics ("Herren der gebildeten Stände"). "In America," says our contemporary, "cultured Catholics quite frequently are not impressed by the manner in which the ordinary mission or retreat is conducted; but if a special appeal were made to them by the holding of retreats designed especially for lay persons with a college or university education, we have no doubt that also in this country many would respond. This class of people has very particular spiritual needs and should be provided for in a special way because it must furnish our lay leaders."



Commenting on the way in which members of Congress are constantly deluged with propaganda letters and the remark of one Senator that chain letters no longer make any impression on our national legislators, the *Mount Angel Magazine* (Vol. XXIII, No. 27) warns Catholics against adopting this hackneyed and ineffective method of influencing legislators. "We trust," our contemporary says, "that when Catholics find it necessary, as they occasionally do, to write to their representatives in Congress concerning some matter in which they are interested as Catholics, they will not adopt the chain-letter method. There is danger of this whenever many write at the instigation of an organization or at the suggestion of newspapers. It is useless to send form-letters. To be effective

tive, a missive must be written independently and in such a way that the senator or congressman addressed can see that the writer understands what he is writing about and is really interested in the subject."

♦ ♦ ♦ ♦

The time-honored division of languages into "isolating," "agglutinative," and "inflective," with the accent on "inflective" as the highest type, has long been recognized as faulty. Mr. Edward Sapir ("Language: an Introduction to the Study of Speech," Harcourt, Brace & Co.) attempts to substitute for this obsolete product of the evolutionary school a new classification, "based on concept type with consideration of the prevailing technique and the degree of synthesis." His plan is more philosophical than the purely racial and geographical distribution adopted by Prof. F. N. Finck in his "Sprachstämme des Erdkreises," but whether it will prove acceptable to experts, time alone can tell.

♦ ♦ ♦ ♦

It is interesting to learn from Mr. Sapir's above-quoted book that grammatical processes perfectly familiar to every student of Indo-European languages, such as affixing, internal vowel-change (*ablaut*), reduplication, have startlingly close parallels in savage or barbarous idioms, while "infixing," a mere fossil survival in Indo-European, is still very much alive in other such idioms. "An analysis of grammatical concepts on the basis of such a broad survey," says Prof. Arthur F. M. Remy, of Columbia University, in a notice of Sapir's work in the *Literary Review* (Vol. II, No. 35), "is highly illuminating. It does away with the complacent attitude so often exhibited by speakers of 'cultural' languages toward 'uncultural' idioms, as if the processes and methods of the former languages were logical and normal, and those of the latter 'outlandish' or 'uncouth.' . . . It is refreshing to be reminded that 'the lowliest South African bushman speaks in the forms of a rich symbolic system that is in

essence perfectly comparable to the speech of the cultured Frenchman.' And in view of some dogmatic assertions frequently found in the older books on language it is well to know that the universality and diversity of languages are such as to point to a common origin in the remotest beginnings of the human race."

♦ ♦ ♦ ♦

That race and language are not identical, almost every one knows—or should know. But that cultural and linguistic boundaries often do not coincide, is not sufficiently realized by many. Yet the examples of the Athabaskan languages furnish conclusive evidence. Here are neighboring tribes possessing a common culture, a common worship, and yet speaking totally unrelated languages! "The well-worn phrase of our common Anglo-Saxon heritage," says Prof. Remy in discussing this point, "loses all significance in view of these facts, though it may be useful for sentimental purposes. It will, no doubt, also give a jolt to our conceit to admit that language and culture are not casually related—that a finer culture does not necessarily presuppose a finer language in the sense that the language has finer and nobler methods of thought-expression at its command. Of course, there is a difference, but not in technical possibilities, rather in thought-content."

♦ ♦ ♦ ♦

In Henry Ford's automobile factory at Detroit, there is an endless platform which moves like a belt. Along this platform are stationed many men, each of whom has a special job. One puts on hub caps, another bolts down the cylinder block, and so on. Finally a complete automobile, with gas in the tank and oil in the engine, runs off the belt under its own power. W. H. Eaton in the *Literary Review*, suggests that novels be assembled in a similar way. Let Oppenheim furnish the plot, he says; Irwin Cobb, the humor; Dreiser, the realism; somebody else (he is not prepared to say who) a bit of English style, etc. "After the

requisite naughtiness of Fitzgerald would be dropped in the oil of Harold Bell Wrighteousness. Finally Zane Grey could fill the tank with good red blood." Thus we should have a new, efficiently produced and properly standardized novel, with the authors' output more than doubled, and the cost cut in half. But would the public buy assembled novels as it now buys standardized Ford cars? Mr. Eaton thinks it would buy in hitherto undreamed-of numbers.

♦ ♦ ♦ ♦

Rev. Fr. Gregory M. Jussel, C.P.P.S., of Schellenberg, in the principality of Liechtenstein, writes to us: "The note on page 95 of the F. R. for March 1st was very timely. The poor Austrians are in very truth being robbed by American money sharks, bankers and others. I could give you many sad examples of how individuals and families were cheated out of more than half of the money sent to them by generous relatives and friends in the U. S. Permit me to inform the American public through the F. R. that it is a mistake to buy *kronen* and send them to Austria. If you wish those to whom you send money in that poverty-stricken land, to get the full benefit of your remittances, make your drafts payable in dollars or in Swiss francs (at some bank in Switzerland). This is the only way, under present conditions, to get a fair return for American money in Austrian exchange." Father Jussel adds that he is willing to distribute mass stipends to needy priests in Austria. His address is: Hospiz der Missionäre vom kostbaren Blut, Schellenberg, Fürstentum Liechtenstein (via Switzerland), Europe.

♦ ♦ ♦ ♦

Not long ago Father Ludwig Bonvin, S.J., of Buffalo, N. Y., made available to present-day choirs a Gregorian Mass composed by Saint Hildegard, and today he makes accessible to choirs who sing à capella a Mass by another canonized saint, Francis Borgia. The composition is in the same style and of about the same degree of difficulty as most four-part Masses

by Palestrina and the saint's great countryman, Vittoria. Besides some minor changes in the composition, Fr. Bonvin provides interesting notes on the Saint-composer and his work. Chormasters with the required personnel at their disposal will wish to perform this Mass, not only on account of its artistic value, but also for the satisfaction of praying and singing in the identical words and tones of this saint-musician, now in heaven. ("Missa Octavi Toni," etc.; Ratisbon: A. Kappenrath).

♦ ♦ ♦ ♦

Our knowledge of Manichaeism is derived entirely from the writings of the Fathers of the Church, especially from those of St. Augustine, who devoted several books to the refutation of this heresy. Recently discovered Oriental sources show that the Fathers did not distort the teaching of Mani, but that it really was even stranger and more bizarre than it appears in the Patristic writings. Prosper Alfarié has recently undertaken to give us an exhaustive account of the literature of Manichaeism in a two-volume work, entitled "Les Écritures Manichéennes" (Paris, 1918). He has gathered all references to Manichaeism, not only from the writings of the Fathers, but from all other existing sources, including the remnants of Manichaean writings brought to light by the latest excavations in Central Asia. The first volume deals with the origin, expansion, and decay of Manichaeism, and its survival in literature; the second treats of the Manichaean writings that have come down to us. The collection is the first of its kind ever attempted and will prove invaluable to the student.

♦ ♦ ♦ ♦

Johann Adam Möhler's "Symbolik," first published in 1832, which with great clearness exhibits the contradiction between Catholic and Protestant principles, has just gone into its tenth edition. That this famous work has lost nothing of its freshness in the nine decades that have elapsed since its first appearance, is owing to the fact

that Möhler, paying no attention to the constant variations of Protestantism, simply took it in its original form, as laid down in the symbolic books of the 16th century, and showed how contradictory and unchristian its teachings are. Prof. F. X. Kiefl in a preface to the new edition calls the "Symbolik" the most effective apologia for the Catholic religion that has appeared in four hundred years and says that Protestants have nothing to compare with it. The "Symbolik" was translated into English by J. B. Robertson, in 1843, and a reprint of this very faithful but rather crude translation appeared in London and New York, in 1894. The work has also been done into French and Italian. God only knows how many conversions it has been instrumental in effecting. There is a good article on Möhler and his life and writings in Vol. X of the Catholic Encyclopedia, pp. 430-432.

Love thrives only so long as no records of giving and receiving are kept; when mathematics come in at the door love goes out of the window.

Correspondence

An Ancient Recipe

To the Editor:—

Apropos of the prescription given by an old whimsical M. D. (F. R., No. 11, p. 211), allow me to tell you, that just the day before your esteemed REVIEW arrived, I had read the following in Dr. Kellogg's "Plain Facts For Old and Young":

"Boerhoeave, a famous old Dutch physician, left to his heirs an elegantly bound volume in which, he claimed, were written all the secrets of the science of physic. After his death the wonderful book was opened, when it was found to contain only the following sentence: 'Keep the head cool, the feet warm, and the bowels open.' An old Scotch physician once gave the following advice to Sir Astley Cooper for the preservation of health: 'Keep in the fear of the Lord and your bowels open.'" W.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(55th Installment)

June 11th, the Right Rev. Monsignor John B. Morris was consecrated coadjutor Bishop of Little Rock, in the city of Nashville, where he had for years been vicar-general. Not being able to present my congratulations in person, I sent a telegram to his Lordship.

During the months of July and August I visited a great many friends and benefactors of our missions, and traveled over the biggest part of Switzerland.

On September 5th, my companions, with some new candidates for the convent, left by way of Hamburg. I preferred a southern cruise, which they did not like, because on that southern line the passengers were nearly all Italians. I hoped to get entirely rid of my rheumatism by a southern cruise via Naples and Gibraltar.

I had a very interesting trip and the hot weather was as beneficial to me as the hot baths had been, and evidently drove out the last remnants of the disease, for I never have suffered from either rheumatism or heart trouble since. With me traveled a young man, John Wigger, from Lucerne. We left that city, September 12th, and went as far as Como, where we remained one day. Its marble cathedral, with numerous paintings by Luini, is remarkable, and its site on the lake is incomparable. Como is the home of the famous electrician Volta, after whom a large number of electric inventions are named. Volta was a practical, zealous Catholic like Ampère. He died in 1827. His life, like that of many others, is a proof that science and faith are entirely compatible.

From Como we went to Milan to see its International Exposition. We first visited the famous cathedral and other buildings. After that we spent our time at the exposition. I had seen the World's Fair in Paris, 1878, and those of Chicago and St. Louis; but my expectations were nowhere so much surpassed as at Milan. It certainly raised my respect for the Italians a great deal.

By the way I might add that the Italians do not suffer so much by comparison with some of their neighbors. They are very kind-hearted and humble. They cannot be accused of race suicide. A great deal is said about their greed and avarice, but there are many special reasons, if not excuses, for that. A few men comparatively own almost the whole of Italy, and the multitude have to scrap for a mere living without the hope of ever owning a home. The land hunger has brought troubles in Russia, in Mexico, in England, and nowhere would a revolution on this account be more natural than in Italy. For the rest the old Romans also liked gold so well that proverbially a golden ass could climb over the Alps.

I cannot refrain from pointing out some features of special interest to Catholics in this Exposition. In a large room were the exhibits of Dom Bosco's Institute. There were works of all kinds, paintings, drawings, books, architectural models from all over the world, especially from the South American colleges and schools of that congregation, photographs of their houses, descriptions of their work, and statistical information. The impression was overwhelming. Another room contained the exhibits of the Italian Jesuits and their colleges in and outside of Italy. Then followed a number of rooms with interesting exhibits of different other Italian missionary societies, as those of Bl. J. B. Cottolengo, etc., with explanatory books, illustrations, and photos. I remember a photograph representing the Italian missionaries killed in China in the Boxer war. After these there followed a number of rooms bringing before the eyes of the visitor the Catholic benevolent institutions of Italy—hospitals, poor-houses, schools for the blind, etc. To judge from that exhibit one is almost forced to say that Italy cannot be surpassed in its works of charity, and no philanthropic society, no matter how rich, will ever be comparable to that of the Catholic Sisters and Brothers. With regard to articles of sculpture, painting and drawing, we know that the Italians are our masters. But I had never seen such exquisite fancy work, embroidery, sewing, etc., as was exhibited in Milan by different sisterhoods, especially the Society of the Sacred Heart. Very interesting also was the technical division, though, of course, it contained too much to be seen at one time. I could not help wondering at a model giving a clear view of the Simplon tunnel, showing the many difficulties that had to be overcome in its construction.

Another section illustrated Italian emigration. It showed the number of Italian emigrants and on different tables exhibited the various branches of work or industry represented by Italians in foreign countries. There were samples of minerals and of coal belonging to Italian societies in other countries, all kinds of agricultural products, etc. With great satisfaction and high esteem for the Italians and their government we took leave of Milan, and went to Genoa, the point of our embarkation.

Genoa is a grand city and has been so often described that every reader ought to be acquainted with it. We visited the beautiful Campo Santo, itself an exposition of the finest sculptures. Without using the cable-road we climbed the lofty heights, from which we could overlook the city and its magnificent harbor with its numerous steamers and ships. My heart did not interfere with my climbing, while in America for a time I needed help even to get around on level ground because of dizziness.

Saturday evening at 6 o'clock we left

Genoa on the large steamer "Canopic" of the White Star Line, headed for Boston. We arrived at Naples Sunday afternoon. The sight of the city with the mountains in the background is charming. We did not leave the steamer until the next morning, but it did not take us long to find out that the view from the steamer was far more beautiful than the reality, especially at that season of the year. Everything was covered with dust and lava. You could not distinguish the grapes in the vineyards; also the numerous vagabonds and beggars do not add to the attraction. But there are many grand buildings and especially fine churches. A surprising sight for us were the many cows and goats driven into the city towards evening. They are milked in front of the houses, to prevent any doctoring of the milk, I suppose. On Tuesday we went to Pompeji, the interesting city of Sallust and Glaucus, which was buried in lava by the eruption of Mt. Vesuvius, in the year 79. Pompeji has been described often. What I liked was to find that it had so many public fountains. Even in our days only a city with numerous public fountains, furnishing fresh, cool water, may be called a beautiful, desirable place to live in, especially if it is also provided with attractive parks. For the rest the Pompejians did not confine themselves to drinking water; almost every corner house was a "*caupona*" or saloon. The narrow streets paved with cobblestones were often after a heavy rain flooded for a few hours and therefore, had stepping stones at the crossings such as we have in America in primitive, muddy streets. I remarked that they reminded me of America. A Chicago lady protested that such primitive makeshifts were unknown in America. Upon this our guide interrupted her, saying: "You must be mistaken, Madam; almost every American visitor notices these crossings as similar to those at home."

On the 19th of September we assisted at solemn services in the grand church of St. Januarius. The church was crowded; it was the day of the yearly recurrence of the liquefaction of the martyr's blood. We heard that it was liquefied, but did not see it; the crowd was too big to get close. In the afternoon we returned to our steamer, ready to continue the voyage. Most of the passengers entered the steamer at Naples. About 3000 passengers were on board, and the steamer was rather crowded. There were no German speaking passengers with us, and I had to interpret for John Wigger whatever the stewards spoke to him. The passengers of the third class seemed to be treated like cattle; women and children alike were pushed and knocked about, and at meal time one was reminded of the feeding of the animals in a menagerie. I found the third class treated worse than on any other line I ever had traveled on. The second and first classes

were all right and the fare was good. Besides the different meats, macaroni is the everyday menu, but being cooked differently each time, it is always good. We had some Italian priests on board. I told them that Sunday would be a grand opportunity for Mass and a sermon. They could prepare the emigrants for their new surroundings and many a man that had not been in church for years would attend, if for no other reason, out of curiosity, and his heart might be touched. I pointed out how all the Protestant denominations made good use of these opportunities. They simply replied that they had no permission. I suppose they would not have omitted their office without great scruples, but they did not see that they had any duty towards these people.

(To be continued)

Literary Briefs

A Life of Christ for Children

"The Divine Story," by the Rev. Cornelius J. Holland, S. T. L., is a life of Christ written for children. The book is printed on good paper with clear type. The illustrations, which are reproductions of well-known masterpieces, deserve especial praise. Father Holland has a fluent and graphic style. Children will not easily tire of reading this little volume. We are sorry the author did not add a chapter on "Talitha cumi" and another on "Suffer little children to come to me." His youthful readers would have enjoyed them. There are a few errors in diction, facts, and doctrine which will no doubt be corrected for the second edition. (Blase Benziger & Co.)

Letters of St. Ignatius

"Des Heiligen Ignatius von Loyola geistliche Briefe und Unterweisungen," selected and translated by Otto Karrer, S.J., lend an added interest to the "Lettres Spirituelles" of St. Francis de Sales, to the "Lettres de Piété" of Bossuet, and to the similar epistles of Fénelon, because we find adumbrated in them the history and philosophy of the Jesuits up to the present day. These letters remind us of a former study of the letters and state-papers of a great contemporary of St. Ignatius, William Cecil, Lord Burleigh. Both were great statesmen. Both spent their lives to achieve one purpose. The ultimate end of all the endeavors of St. Ignatius was the greater glory of God through the Kingdom of God on earth; the ambition of Cecil was the aggrandizement of England through the spread of Protestantism. We regret that Father Karrer has translated only ten per cent of the extant letters of St. Ignatius. (B. Herder Book Co.)

A Life of Alban Stolz

In a handsomely illustrated volume of more than six hundred pages the Rev. Dr. Julius Mayer, professor in the University of Freiburg i. B., gives us the long-expected full-length biography of "Alban Stolz," who was undoubtedly the most effective popular apologist of the Catholic Church in Germany in the 19th century. Rugged old Alban is here described with all his virtues and foibles, his work is reviewed in detail and its influence and importance explained. It is a fascinating book that affords many hours of delightful reading and solid benefits to mind and heart. Alban Stolz was a modern saint, and it is encouraging to be informed that the popularity of his clear-cut, vigorous writings has not yet waned. Germany need not despair as long as the spirit of Alban Stolz is alive among her Catholic population. (B. Herder Book Co.)

A History of the Diocese of Galveston

The "History of the Diocese of Galveston and of St. Mary's Cathedral," a souvenir of the diamond jubilee of this Texan see, has for its motto: "Gather up the fragments that remain, lest they be lost," and "The Priests of the Seminary" who compiled this interesting brochure, have lived up to their motto.

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by A. S. Driscoll

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The great value of contemporaneous notes and diaries strikes one forcibly in perusing this well documented history. The interesting letters of Father Timon, Bishop Odin, and others, assiduously gathered from various archives, were compiled by our learned friend, the Rev. Dr. C. L. Souvay, C.M., of the St. Louis Historical Society. The paths of the former bishops of Galveston were certainly not strewn with roses. May the present Bishop, our quondam fellow St. Louisan, Dr. C. E. Byrne, find his lot cast along more pleasant lines! (Galveston, Tex.: Knapp Bros.)

An Anglo-Saxon Saint

In the "Life of Saint Walburga" (B. Herder Book Co.) Francesca M. Steele narrates the life story of an Anglo-Saxon saint who is little venerated, because not well known, by English-speaking peoples. As a youthful princess, Walburga entered the monastery of Wimborne, where she spent a quarter of a century in prayer and contemplation. Together with her aunt, St. Lioba, and her cousin, St. Thecla, she hearkens to the call of her uncle, St. Boniface, to help him educate the women and children of the half-civilized Germans, among whom she dies in the odor of sanctity, as abbess of Heidenheim. The "Hodoeporicon" (pp. 157 ff.) will interest the exegete, who will compare it with the "Peregrinatio Sylviæ" and other early Christian accounts of travels in the Holy Land. St. Boniface was never an archbishop of Mayence (p. 78), as is generally held in consequence of an early forgery (cfr. Tangl, "Studien zur Neuausgabe der Bonifatius-Briefe"). "Brixia" (p. 182) is Brescia, not Brixen (Brixina).

"Gotteshaus und Gottesdienst"

This book, by L. Soengen, S.J., is a valuable aid for the parish priest. It treats of the church and its equipment, of the celebration of divine service, in general and in particular, and of the administration of the Sacraments. The chapters on the feasts of the year may be profitably consulted in preparing ten-minute sermons on liturgical subjects. The appendix on flowers for the altar will interest the members of our altar societies. The suggestion how to prevent the oil in the sanctuary lamp from freezing will be welcomed by the priest whose duty it is to keep the delicate flame burning before the Blessed Sacrament. The chapter on church bells, their construction, their preservation, their pitch, their ringing, if carried out, would constitute them a source of joy to the entire community. The hanging of canvass against church walls, in order to preserve them from

moisture, may be something new to many a worried pastor. Incidentally we wish to add that the hanging of canvass on large surfaces of impingement, more than thirty-five feet distant from the speaker, is perhaps the most satisfactory means of eliminating that disconcerting impartial coincidence of direct and reflected sound waves which is often called bad acoustics. (B. Herder Book Co.)

Books Received

The "Summa Theologica" of St. Thomas Aquinas. Literally Translated by Fathers of the English Dominican Province. Second Part of the Second Part. QQ. CLXXI.—CLXXXIX. vi & 321 pp. 8vo. Benziger Bros. \$3 net.

Pio XI (Achille Ratti). Ricordi—Episodi—Biografia. 51 pp. 16mo. Rome: Desclée & Co. (Wrapper.)

Wenn der Gärtner kommt. Von Margarete Windthorst. 114 pp. 8vo. M.-Gladbach: Volksvereinsverlag. M. 42.

Heimkehr. Stille Gedanken von Adolf Donders. 6th ed. xvi & 451 pp. 16mo. M.-Gladbach: Volksvereinsverlag. M. 37.50.

Festliche Stunden. Programme, Vortragsgedichte und Ratschläge für Vereins- und Gemeindefeste. 148 pp. 12mo. M.-Gladbach: Volksvereinsverlag. M. 36. (Wrapper.)

Missale Romanum . . . a Pio X Reformatum et Benedicti XV Auctoritate Evulgatum. 12mo edition with American Missae Proprie. Turin: P. Marietti. 25 fr. (Wrapper.)

Judas. A Study of Possibilities by Michael Andrew Chapman. 30 pp. 12mo. Huntington, Ind.: Our Sunday Visitor Press. 15 cts., postpaid; \$3.50 per 100, plus postage. (Paper.)

Defamers of the Church. Their Character. 15th Revised Edition. 64 pp. 12mo. Huntington, Ind.: Our Sunday Visitor Press. 15 cts., postpaid; \$5 per 100, plus postage. (Paper.)

The Anti-Catholic Motive. An Analysis of the Causes of Organized Hatred of the Catholic Church by Dominic Francis. 46 pp. 12mo. Huntington, Ind.: Our Sunday Visitor Press. 15 cts., postpaid; \$5 per 100, plus postage. (Paper.)

Erste Vereinsschrift der Görres-Gesellschaft zur Pflege der Wissenschaft im katholischen Deutschland für 1922, containing: "Graf Joseph de Maistre und Joseph Görres vor hundert Jahren," by Herman v. Grauert, and "Der Ideengehalt von Görres' Schriften 'Deutschland und die Revolution,' by Eduard Schubert. 89 pp. 8vo. Cologne: J. P. Bachem. (Wrapper.)

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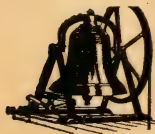
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July 15, 1922

Masonic Inconsistency

By the Rev. Herman Gruber, S. J.

In the first number of *La Revista Massonica*, the official organ of the Grand Orient of Italy, there appeared a profession of religious faith, in which that body declared: "Masonry is no religion because it recognizes no dogmas. . . . The formula of the Great Architect of the Universe, which is cast up to Masonry as equivocal and absurd, is in reality the most broad-minded and honest affirmation of the great principle of being (*essere*) and may personify either the god of Giuseppe Mazzini or the Satan of Giosue Carducci, conceived as the principle of love, not of hatred, or Satan, conceived as the genius of good and not of evil." (*Riv. Mass.*, 1909, p. 44).

In the U. S., where it was not known that the Italian Freemasons, since 1889, had adopted Carducci's famous "Hymn to Satan" as their lodge song, this declaration of the official organ of the Grand Orient of Italy gave rise to sinister rumors and suspicions. Br. Jacob Shryock, 33 .°. (b. 1851, d. 1918), then Grand Master of the U. S., went to Rome to make a personal investigation, and at the solemn dedication of the new Masonic Temple at Baltimore, Nov. 16, 1910, declared as the result of his inquiry that the Grand Orient of Italy venerated neither the Great Architect of the Universe nor the Bible, and that "there is more Masonry in the infernal regions than in Rome."

In spite of this fact, never seriously disputed, the Grand Lodge of the State of New York, in October, 1921, broke with the universal tradition of Anglo-Saxon Masonry by sending three delegates to the International Masonic Congress of Geneva, Oct. 19-20, 1921, which had been convoked by the Grand Lodges of Switzerland and the Netherlands, but brought about principally through the efforts of the Grand Orient of Italy, and which was completely dominated by the spirit of the openly atheistic grand bodies of Italy, France, Belgium, and Portugal. The official presence at this congress of the Grand Lodge of New York, the most important body of its kind in the U. S., was celebrated by the said atheistic grand bodies as an event of extraordinary importance. It was the first time in the history of Freemasonry that an Anglo-Saxon grand lodge consented to sit together with frankly atheistic grand bodies in an international congress. At this congress, on Oct. 19, Bro. Ed. Quartier-la-Tente, president of the International Masonic Bureau of Neuchatel (Switzerland), who since 1900, as agent of the Grand Orient of France, conducted an enormously active propaganda in favor of the revolutionary programme of the Grand Orient of France, was elected Grand Chancellor of the newly founded International Masonic Federation (As-

sociation Internationale Maçon-nique), in which are united the following grand bodies: the Grand Orient of France, the Grand Orient of Italy, the Grand Orient of Belgium, the Grand Orient of the Netherlands, the Grand Orient of Portugal, the Grand Orient of Turkey, the Grand Lodges of New York (224,849 members) and Louisiana (23,008 members), the German Monistic Grand Lodge "Zur aufgehenden Sonne," and a number of others. This closer union of international Freemasonry regards itself as a ferment which is to regenerate the whole of Masonry in the sense of the Latin Masonic bodies under the leadership of Italy and France.

The presence in this Federation of the Grand Lodge of New York is all the more surprising as this Lodge, through its Grand Master, Bro. Farmer, on the occasion of the Masonic peace celebration in London, in 1919 (see *The Freemason*, London, July 5, 1919, p. 5), assured the Grand Lodge of England of the perpetual alliance of the Anglo-Saxon Masons scattered throughout the whole universe, and as the same Grand Master, in November, 1919, in an official "edict" forbade all lodge-intercourse with Masons and Masonic bodies that do not satisfy the Masonic requirements concerning belief in God, the Great Architect of the Universe, and concerning the Bible, the Book of the Sacred Law. (*Ibid.*, Nov. 29, 1919, p. 257).

Hence we are justified in putting to the Grand Lodge of New York, and also to the Grand Lodge of Louisiana, the question: *Quo tandem vadis?*



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The State and the Diffusion of Poison

Under this title we read in the *Month* (No. 696): The secularized State is finding itself more and more powerless to correct social abuses to which the decline of the religious ideal and the denial of religious sanctions have combined to give fuller play. Although temperance is a natural virtue and reason itself sets proper limits to the indulgence of natural appetites, reason alone, unsupported by conscience, is frequently unable to enforce observance of these limits. Therefore, the more "secularized" citizens there are in the secularized State, the more stringent must its laws become to prevent excess. It would seem from recent revelations that the use of drugs like cocaine was on the increase amongst those who have thrown off the restraints of conscience, the abandoned women and the still more abandoned men who live the "fast life" of our great cities; but drugs are so easily handled that the ordinary police and excise barriers are powerless to prevent their importation.

The remedy clearly lies, so far as legislation can effect anything, in restricting the manufacture, and this remedy can only be applied by international agreement.

Meanwhile, the secularized State would do well to reconsider the influence of religion, and instead of putting obstacles in the way of the young receiving the only sound form of moral training, that based on the law of God, Creator and Judge, foster in every way the religious work of denominational schools, and prevent, in its own secular interests, not only the sale of material poisons like cocaine, but the far worse open and vicious propaganda of such filthiness as Neo-Malthusianism.

The Case of Sister Anne Catherine Emmerich

By the Rev. Hubert Hartmann, S. J., Emmerich, Germany

III (Conclusion)

Dr. J. Niessen, in his book, "A. K. Emmerichs Charismen und Gesichte" (Trevés, 1918), gives the following information with regard to the beatification process: The canonical inquiry into her life began in 1892, and the case has so far taken its canonical course without encountering any serious obstacle. The assertion of Cardauns, following Oehl, that the process was already begun under Pius IX, but had to be withdrawn because of the unreliability of the record kept by Brentano, is erroneous.

The first step in the beatification process was to ascertain whether Sister Emmerich enjoyed a private cult. This fact was established by more than a hundred witnesses, who testified under oath that devotion to the venerable nun had begun soon after her death, that it had steadily increased and spread throughout Germany and even to foreign countries.

The second step was the examination of her visions, to decide whether they contained anything against faith or morals, or whether they can be safely left in the hands of the people as a means of devotion. This examination took several years and concerned mainly the voluminous manuscripts of Clemens Brentano, who took down her visions. The theological censor found a number of difficulties in Brentano's manuscripts, but it is not true that the final report was unfavorable. Brentano tried to be scrupulously accurate in recording the things he had heard from the mouth of Sister Emme-

rich, but he labored under many difficulties. The Sister at times was physically exhausted and could hardly speak; then, again, she could not remember everything she had seen; in addition, her low-German dialect offered difficulties. The censor therefore suggested that the responsibility for the recorded visions be left to their author, Brentano, and that the MS. be withdrawn from the process, as all that was necessary to prove was that Anne Catherine really enjoyed the charism of supernatural vision. This was done and in 1914 the *causa* of the venerable nun was referred to as "*praeclarissima*" by a competent authority in Rome.

The cult of Ven. Anne Catherine is constantly increasing. About ten years ago the Augustinians purchased the house in Dülmen in which she spent her last years and in which she died. It is called "Emmerich-Haus," and up to May, 1918, had been visited by 60,000 persons from all parts of the earth. The *vox populi* in Westfalia unmistakably pronounces her a Saint, raised by Divine Providence for the purpose of recalling humanity to the contemplation of the life of Christ and especially His passion and death, and to confound modern Rationalism. Lately regular meetings are periodically held, especially in Dülmen itself and in Cologne, to promote the cause of her canonization. The latest meeting of this kind is reported in the *Kölnische Volkszeitung*, No. 118. It was numerously attended by priests and laymen. In the course of the debate Prof.

Dr. Dieninghoff announced that Cardinal Schulte had submitted to the new Pope a petition asking him to hasten the process of beatification.

May I, in conclusion, express the hope that the Catholics of America, especially those of German descent, many of whom have derived consolation and spiritual benefit from a perusal of the Dolorous Passion as told by Sister

Emmerich, will interest themselves in her cause? We Catholics of Germany desire to see her raised to the altars on the 100th anniversary of her death, in 1924, and our American brethren can help us in this by adding their petitions to those of the Germans and by contributing to the expenses of the process by sending donations to the Emmerich-Haus at Dülmen i. W.

Our Industrial Dilemma

By Horace A. Frommelt

In the May issue of the *Central-Blatt and Social Justice*, the Rev. Dr. J. B. Culemans, who is an ardent champion of social justice, particularly through the medium of the written word, has a noteworthy article, entitled "Pleading with Labor and its Friends." Father Culemans states the case for the capitalist, and does it with no little show of reason and cogency. He has apparently run afoul of considerable difficulty in his observations of present-day social and economic conditions. For, while he believes that the worker is a hopelessly enslaved individual in our industrial society, yet he cannot bring himself to believe the capitalist is entirely at fault.

There is nothing new in this dilemma. Almost everyone who has studied the social question at all sincerely and competently—not necessarily through books—has at some time or other come to the conclusion that the so-called problem of Capital and Labor is not really fundamental to our present difficulties. It might be well to make it clear that I am taking "capital" to mean just what it means to the laborer, that is, to

the employing class. It is against the capitalist group that the laborers are continually pitting themselves, in the belief that its members are the authors of the social injustice of which they find themselves the victims.

This is a grievous error and one into which the whole Catholic social reform movement, trailing after the liberalistic—politically speaking—band, is floundering. I do not refer to the injustices inflicted here and there upon workers by individual employers. Both employer and employee have been guilty in this respect, and if human nature continues to be what it is, it is safe to say that there will continue occasional injustices on both sides, no matter what the economic system of the future will be.

It were a bootless task to discuss these sporadic manifestations of injustice. There must be something more deep-seated than this before it can be considered necessary to scuttle "Capital" and launch another ship in her place.

One of the striking things in the depression of the past two years was the helplessness of the aver-

age employer, as regards his relation to the problems of unemployment, lowering wages, etc. I have known employers in the metal trades industries who seriously and conscientiously attempted to do all in their power to stave off a reduction of wages and personnel. It was not all charity, to be sure; for they felt that the loss of men meant tremendous costs in rebuilding their organizations later, when business returned. During the past two years the majority of orders were taken at a loss in order to keep intact, as much as possible, the organization of men who had been trained and made reasonably efficient in the work in which they were engaged. In many instances, too, there was considerable "heart" in these methods; for, as one employer put it, "I cannot see men who have been faithful to my company for a long period of years, turned ruthlessly from a means of livelihood." The reduction in wages was staved off as long as possible, until, in fact, the loss was a matter of thousands of dollars a day. Moreover, "if we reduce now," as one remarked, "that will further decrease the purchasing power of the public, which, in turn, cannot but depress us further."

It may be that the wages paid during the "good times" were not in proportion to the profits made, but the discrepancy cannot account for the tremendous losses of the past two years. Again, if these large profits had not been turned to large surpluses, business squalls could not be weathered.

Here is the dilemma of the employer: either he must maintain wages and employment in the face of an absolute lack of business, and in the end succumb financial-

ly, or he must reduce wages and employment,—which measures, as he realizes or should realize, diminish the buying power of the public and, indirectly, the amount of his business.

Admitting the various abuses practiced both in "good" and "bad" times by the employers, it is difficult to see that this is an answer, or even the semblance of a cause, for the contradictory economics in which we are immersed. The purchasing power of the people never keeps pace with the increase in the productive power of industry. The employer is a part of a system which is not only constantly producing, but periodically over-producing, glutting the markets, depressing prices, precipitating panics, "hard times," and depressions. He is accused of frenzied production, but if he fails to fall in line with his competitors, he must inevitably fall out of it, and with him those for whom he provides the means of a livelihood or a near-livelihood.

"Organize, co-operate, and intelligently restrict production," is the answer from the galleries. Yet, if this were done,—and it is not impossible,—prices would be maintained on a relatively higher level, which, in turn, would necessarily restrict consumption or demand. Hence, no matter on which road we strike out, we finally come to the same morass.

Let any right-minded man think seriously of these problems, and he will begin to realize the utter futility of much that passes for social reform. He cannot but arrive at the thought that there is something before which even the hated employer must bow; that he is the victim of a system, not so much in his personal fortune, as

in his capacity as a director of industry, quite as much as is the laborer; that he is not the first and efficient cause of unemployment, labor surplus, depression, wage reductions, etc.; that we have all been caught in the meshes of a strange, monstrous, apparently contradictory economic system, which is strangling us *en masse*.

I have included all in the catastrophe that must overtake us unless this thing be righted, for while the monopolistic owners of our natural resources and our credit-power are the real weavers of the net in which we are enmeshed, they too will be caught in the ravelling threads of their own evil power. The ordinary employer, as distinct from the financier and landlord (in an economic sense), is as much a victim as the laborer, though he does not, for the most part, realize it. He is kept busy in his senseless battle with labor and in the feverish excitement of doing the contradictory biddings of the economic Sphinx.

Let me repeat that I do not believe that the employer suffers, personally, in proportion to his laborers. I am not pleading for the employer as an individual, or even as the director of a business. But I do believe that a little thought will show that if we rightly evaluate the present economic and financial system, *qua* system, we cannot escape the conclusion that much of the warfare carried on between employers and employees is useless, senseless, futile, and asinine; that our present accepted methods of political reform are worse than useless; that the dilemma in which many thoughtful people constantly find themselves as regards the problem of Capital and Labor is a perfectly

reasonable and natural one. And, finally, there will come the realization that there has been very little real thought given to our economic system, which is characterized by machine production, restricted credit-power, and monopolization of our national wealth, which was obviously intended by the Creator for the use of all.

Caution in Combatting a Real Peril

The London *Month*, edited by the Jesuit Fathers, says in a review of Msgr. Landrieux's "L'Histoire et les Histoires dans le Bible": "The author gives in short compass a masterly sketch of the gradual evolution of God's purpose, prefacing it with salutary warnings regarding the manner of dealing with Holy Writ in the light of modern knowledge, warnings which the school teachers would do well to bear in mind lest the influence of an old but ill-instructed tradition should mar their work. To this part of his book, which dates from 1907 and is in its second edition, the Bishop has added another, called 'Les Pharisiens d'autrefois et ceux d'aujourd'hui,' to which we cannot give the same unreserved recommendation, for it seems to us to try to substantiate what is commonly known as the 'Jewish Peril' by insufficient and unsound evidence. To quote as authentic that fabrication of the Russian police, known as 'The Protocols of the Learned Elders of Zion,' which itself was plagiarized from an attack on Napoleon III in 1865, is to weaken the whole of your case. There is a real peril from the secret societies, which are both anti-clerical and anti-Christian, but it is not to be combated without much discrimination."

The Affair of the N. C. W. C.

The National Catholic Welfare Council has at last seen fit to publish a statement regarding the decree of the S. Consistorial Congregation of Feb. 23rd. (F. R., Vol. XXIX, pp. 142, 157 sqq., 187, 208). This statement, attributed to Archbishop Hanna, chairman of the administrative committee, gives no hint as to the text of the decree, but confirms the information published in the F. R. (No. 10, p. 187) that the administrative council of the N. C. W. C., at a meeting held in Cleveland, early in April, "cabled the Holy Father asking that the order be not officially published and that opportunity be granted for a full explanation of the work of the Council and necessary time to fulfil its obligations."

The statement further says that "the administrative committee sought and obtained the support of its fellow-members of the hierarchy for the petition," and that, "as a result, Archbishop Moeller of Cincinnati and Bishop Schrembs of Cleveland left later for Rome, where . . . the question of the administration and work of the council will be settled with that justice and fairness that ever characterize the action of the Holy See."

The N. Y. *World* learns that, out of one hundred or more bishops who expressed themselves on the matter, seventy-nine requested the Holy Father to reconsider the order of dissolution. Among those who refused to sign, however, were both American cardinals, O'Connell and Dougherty.

The Hanna statement complains that assertions made in some papers created "disturbing and harmful misapprehensions by rea-

son of their inaccuracy and unjustifiable speculation." But, as the *Pittsburg Observer* justly remarks (June 22), "*this could have been avoided if the administrative council had kept the Catholic press informed about the order and the steps that were subsequently taken about it.*" We may add that the misleading statements were not published in the Catholic press, which, for the most part, kept silent, but in the secular dailies. The F. R. was one of the few Catholic journals that expressed themselves quite frankly in regard to the decree of Feb. 23rd, and we published nothing that we have to retract or correct.

What will the Holy See do in regard to the matter? A *World* cablegram dated June 21st says that the Holy Father is taking a personal interest in the controversy and has entrusted its definitive settlement to two congregations,—to that of the Consistory for deliberation concerning the N. C. W. C.'s financial affairs, and to that of the Council for a decision regarding the disciplinary aspect of the matter. Naturally, the entire work will have to be done at Rome and will take considerable time.

Our information is that the Holy See will insist on the dissolution of the N. C. W. C., but will permit the administrative committee to carry out the order of Feb. 23rd in its own way and time.



A handful of pine-seed will cover mountains with the majesty of green forest, and so I too will set my face to the wind and throw my handful of seed on high.—*Fiona Macleod.*

When men will not be reasoned out of vanity, they must be ridiculed out of it.

A New Anti-Catholic Organization

Bigotry and persecution are the object of a new national organization, called the Great American Fraternity, behind which, according to Charles P. Sweeney (see *The Nation*, July 5th) are the promoters of the Ku Klux Klan which Mr. Sweeney studied last summer for the *N. Y. World*. The failure of the congressional inquiry, he says, encouraged the Klan to greater activity and open campaigns. Its original anti-negro motive has been almost swallowed up in the hatred of Catholics, which has grown to such huge proportions as to surprise its promoters. The new organization, in defiance of official denials by the Masons and other organizations, is in full operation, the author says, on the following programme:

(1) To organize a nation-wide society composed of members of thirteen secret orders, all popularly believed to be hostile to the Catholic Church; (2) To instruct these in effective political anti-Catholicism; (3) To find political issues, based on opposition to the Catholic Church and to Catholics, upon which all of the thirteen secret societies may unite.

"It is not likely," Mr. Sweeney concludes, "that the Great American Fraternity will actually enlist as paid members more than one-fifth or one-sixth of the membership of the Ku Klux and the other orders named in the schedule. But with such a nucleus it might well be expected to become a driving force in American politics, for behind it the promoters could reasonably expect to find the sympathy and support of the non-paying, but none the less ardent, haters throughout the land. . . . We may expect to read from now

on of the increasing importance of religion in politics; of school teachers dismissed for their religious beliefs; of workers losing their jobs for the same reason; of boycotts of merchants for the same reason; and of repetitions North, East, and West of the crimes of ignorance and prejudice which for the past twenty years have been largely confined to the South."

Union Labor and the Supreme Court

The Supreme Court of the U. S. has dealt to the labor unions the most serious blow they have yet received, by handing down a ruling that unions can be sued, and that they may be liable under certain conditions for damages under the Anti-Trust Act. Making these decisions was not necessary in the case at hand, which hinged solely upon whether the United Mine Workers had called a certain Arkansas strike eight years ago. The implications of the decisions are not clear, but it is certain that they place all of the unions in a most precarious position.

Many unsuccessful attempts have been made in the past to change the law so that unions could be sued. The Supreme Court through its ruling has done what the legislatures refused to do.

The gravity of the situation arises from the fact that under the decision money collected by labor unions to support and carry on strikes can be tied up by lawsuits and may even be appropriated by employers. Strikes are not forbidden, but a way is given employers to keep unions from financing strikes.

One probable result of the decision will be a concerted attack upon the Supreme Court. In the

last year labor has been dealt several serious defeats at the hands of the Supreme Court, though the present decision is undoubtedly the worst defeat of all. The convention of the A. F. of L. lately held in Cincinnati has proposed a policy and programme of action.

Notes and Gleanings

Matthew Arnold in his famous first series of essays said: "Who ever sets himself to see things as they are, will find himself one of a very small circle; but it is only by this very small circle resolutely doing its own work that adequate ideas will ever get current at all."

Father David Barry contributes to the *Irish Ecclesiastical Record* (No. 653, pp. 514-526) a paper on "The Ethics of Journalism." He excuses the shortcomings of his essay by explaining that he had "no fundamental or systematic treatment of the subject" for his guidance. It is too bad that the late Bishop Linsenmann's excellent treatise on the subject has been allowed to fall into desuetude.

"Une Mystique de Nos Jours," by Canon Stan. Legueu, which has lately been condemned by the S. C. of the Holy Office, exists also in an English translation, edited by Dom Bede Camm. A correspondent of the *America* says that the book was highly praised by the late Father Wm. Doyle, S.J., and has attained considerable popularity in English-speaking countries as a result of his enthusiastic praises, contained in his letters as published in his biography by Alfred O'Rahilly. The English edition is entitled, "Sister Gertrude Mary: A Mystic of Our Own Days." The prohibition of the French original extends also to the English translation, for canon 1396 of the Code of Canon Law says: "Books forbidden by the Apostolic See must be considered forbidden everywhere and in every lan-

guage into which they may be translated." The difference of language, as Fr. Augustine, O.S.B., explains in his Commentary (Vol. VI, p. 459), "is merely accidental. The poison is the same, although the channel may differ."

The *Catholic Standard and Times*, of Philadelphia (Vol. 27, No. 29), quotes from *The Gideon* a number of passages which show that while the well-known organization of commercial traveling men known as "Gideons," which puts bibles into hotel bedrooms and Pullman cars, does not appear to be aggressively anti-Catholic, many of its members, probably through ignorance or prejudice, hand on the hoary fable that Catholics are not allowed to read the Bible. It is to be noted, also, that the bibles distributed by the Gideons contain many mistranslations and omit several books of the canonical Old Testament. "The Gideon Bible, therefore," says our contemporary, is not in any sense the written word of God for Catholics; why then should it be foisted on them, and upon the general reading public?"

In the *Grail* (Vol. IV, No. 2) Dom Homer H. Mott, O.S.B., calls attention to the "Société Mabillon," a new learned society just established in Belgium for the maintenance and diffusion of historical knowledge, especially as it bears upon monasticism. One of the immediate objects of this society is the continuation of the *Revue Mabillon*, which was founded in 1905, but interrupted by the war. In connection with this review there are published each year two volumes, under the general title, "Archives de la France Monastique." The editorial programme for the latter includes a continuation, in six volumes, of the history of the ancient abbeys and priories of France, a complete history, in five volumes, of the Maurist Congregation, and, finally, a collection of "Chapitres Généraux et Visites de l'Ordre de Cluny du XIIIe au XVIIIe Siècle," in ten volumes. Specialists have been engaged in the

various departments of research. American scholars can aid this good work by enrolling as members of the Société Mabillon. Communications should be addressed to Dom Gaston Charvin, O.S.B., Abbaye de Ligugé, Chevetogne (Prov. de Namur), Belgium.

Chief Justice Taft in a recent speech declared that our young men "get through college in one of three ways: *Magna cum laude*, *cum laude*, and *mirabile dictu*." The *St. John's Record*, published by St. John's University at Collegeville, Minn., quotes this *bon mot* and adds: "We venture to ask in how many instances the latter might be interpreted as *magna cum fraude*?"

Sir James Denham, in his new "Memoirs," publishes Cardinal Howard's portrait on the simple provocation of having met him in Rome, of going with him to the room in which Keats died, and having heard a story from his lips: "His Holiness [Leo XIII] was being carried to the Sistine Chapel, when he passed some angular Protestant spinsters, who considered it due to their religion to stand irreligiously rigid amongst that kneeling crowd. 'We have added to our statues,' was the Pope's quiet remark to an attendant prelate."

In *History: the Quarterly Journal of the [British] Historical Association* (April 1922), Professor Newton offers a "historical revision" of the career of Christopher Columbus. He accepts the contention of Vignaud, that "the real genesis and purpose of Columbus's great enterprise was quite different from what he afterwards asserted. The story of a search for the Indies was invented after the new lands were discovered. . . . The expedition of 1492 had for its sole object the discovery of new islands in the Atlantic beyond the Cape Verde Islands. . . . Columbus himself never mentioned Asia or the Indies before his return, but always stated that he wished to search for islands which he *knew* existed beyond

the Atlantic." Dr. Newton does not regard Vignaud's case as completely proved, but he says, "it does appear probable that in 1492 Columbus set out simply to discover the islands of the Antilles."

"More than others," says a Franciscan Father in reviewing Orlandi's selection of the Sermons of St. Bernardine of Siena in *St. Anthony's Messenger* (Vol. XXX, No. 1), "the saints of the Franciscan Order have suffered from being stupidly etherealized by their well-meaning but unintelligent Boswells. The Saints of God are the revealers of true spirituality, they are the magnetic personalities of religion. What a pity they are so often introduced to us as beings from another world, shapeless and unreal abstractions without life, without enthusiasm, without human souls and human nobilities! This literature of the sacristy is absolutely incapable of attracting the feeble human will, of showing us the amazing vitality, vigor, beauty and, above all, the 'social value' of holiness. It is works like the present which are the most powerful argument for the transcendent importance of making the sources of hagiography accessible to the intelligent Catholic. 'Back to the Sources' ought to be the battle-cry of everyone attempting that most arduous of tasks: the writing of a true life of a true saint."—With all of which the F. R. heartily agrees.

A coffin was recently found packed with bottles of whiskey, but no one claims it is the first coffin whiskey has filled.

"Action" in fiction is what appeals to readers in the milky stage. Character begins to seem interesting at about the age that one takes hesitantly to cigars. When the doctor cuts down on our meats and starches, and a digestive pill follows after-dinner coffee, then we begin to relish ideas in our fiction. And when the decline towards o'd age is well under way, we welcome fiction in our ideas and think that we are still

reading narrative. Such is the progression from Nick Carter to H. G. Wells.

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Arthur Colton says in a review of the "O. Henry Memorial Award Prize Stories of 1921" (Doubleday, Page & Co.) in the N. Y. *Literary Review*: "It is perhaps doubtful whether, in any other country, a selection could be made from a year's output of short stories so varied and original in conception as can be done in this country; but the difference would go further, and would probably be found—whether by lack of staying power, or a tradition of the tastes and shifts of the pioneer not yet overtaken by the tradition of a slowly mellowing culture—whatever the reason, it would be found that the working out, the weaving and detail, was less adequate than elsewhere and comparatively mediocre."

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Commenting on the so-called Palestine Sacrifice Bonds, which the Zionists are selling for the purpose of rehabilitating the Holy Land, and which are described as "bearing no interest in this world and only to be collected in the life hereafter," the *Mt. Angel Magazine* (Vol. XXIII, No. 29) says: "Let us hope that the promises of the salesmen are more reliable than those of the hyper-patriotic lads who palmed off the famous Liberty Bonds on a susceptible public, with the assurance that they would 'never fall below par.' Hundreds of thousands of citizens, who were compelled to sell their bonds during the past three years, have lost heavily. They may derive consolation from the news that the bonds 'are now above par' and that 'the ultimate holders'—the capitalists—'will not lose a cent on them.' True patriotism is a virtue that will undoubtedly be rewarded in Heaven, but it would considerably increase the love of the multitude for their country if the 'earthly rewards of that same virtue would not all go to the rich, but be somewhat more evenly distributed among poor and rich alike.'"

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A noteworthy feature of Franciscan tertiary activity in this country is

"Resort Different" at St. Francis Springs, about seventy miles south of San Francisco, Cal., where Catholic vacationists in need of rest and recreation are offered every advantage of a first-class resort where they can recuperate spiritually as well as bodily. Resort Different is under the direction of the Franciscan Fathers in matters spiritual, while the material end is managed by members of the Third Order. We need a thousand places of recreation like this one at St. Francis Springs, where city folk of limited means can go for a week or two and find good companionship, clean recreation, and wholesome quiet. The F. R. cordially endorses the suggestion made by the *Franciscan Herald*, that Tertiaries the country over get together and supply this crying need.

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English Catholic papers are warning the public against "Harmsworth's Universal Encyclopedia," and as this reference work is pretty sure to be advertised in this country before long, we deem it our duty to echo the warning. "Harmsworth's Universal Encyclopedia" is honeycombed with infidelity. The article on "Jesus Christ, His Life and Work," for example, is full of offensive and blasphemous statements. Under the head of "Jesuits" is reshaped the old, old calumny that the disciples of Loyola teach that the end justifies the means. We hope Catholics will not be misled into buying such an offensive and inaccurate work, which may do great harm to the uninstructed.

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Apropos of the remarks of Father P. H. Forde, quoted in No. 11 of the F. R., page 202, the Rev. Raymond Vernimont writes us from Denton, Tex.: "Father Forde is right in saying that usurers, financiers, shylocks, and money-lenders are destructive parasites on the social system. Would there were more such outspoken critics among us! Is there no way to remove these parasites? Why have the people the ballot? The reign of Mammon must end, else our country with many others will drift

into slavery and barbarism. Do we prefer slavery and barbarism to Christian civilization?"

♦ ♦ ♦ ♦

The mission to the Zuñi Indians (which was abandoned towards the end of the 17th century) has been entrusted by Archbishop Daeger to the Franciscan Fathers of the Cincinnati Province, who have now about forty priests working in New Mexico and Arizona. Father Anthony Kroeger, O.F.M., who has been assigned to the Zuñi mission, writes to *St. Anthony's Messenger* (Vol. XXX, No. 2) that he is living temporarily at Gallup, thirty-eight miles away, but visits the Zuñis every week. There are about 1,800 of them, mostly baptized Catholics, and they ardently desire to have a resident priest. The old mission church, however, is in ruins. The Christian Reformed Church has a mission chapel and a day school at Zuñi and the Y. M. C. A. is actively proselytizing among the Indians.

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Pearson's for June publishes a sensational article from the pen of Mr. Upton Sinclair, the novelist, wherein he tells of the alleged discoveries of a San Francisco physician, Dr. Albert Abrams. Dr. Abrams's principal discovery is that we are practically all syphilitic in various degrees of dilution, in consequence of being vaccinated with impure lymph, and that this poison in the blood causes most of the diseases with which we are afflicted. One should suppose from this that Dr. Abrams opposes vaccination, as the F. R. has always done. But by a queer inconsistency he does not. Dr. Abrams claims to have discovered a method of desyphilizing vaccination virus and of curing all, or nearly all diseases by radioactivity, but the way Mr. Sinclair and *Pearson's* magazine are exploiting him does not inspire confidence.

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Father Lucian Johnston (*Truth*, Vol. XXVI, No. 6) says that the armchair philosophers, both clerical and lay, who think that the Catholic press is merely a medium for the vaporing of "intellectuals" or the simple piety of good

old ladies, are living in a fool's paradise. "I venture to say," he adds, "that ideas are more lasting than churches of stone and brick, and that a fine Catholic press is sometimes of more value than the paying off of a debt. People can hear Mass in the fields or catacombs, but a fine Gothic church can eventually house an anti-Catholic congregation, like Westminster, when false ideas have corrupted faith—nor are centuries always required to cause the change." It is a pity that so few Catholics perceive these truths. Some fine day there is going to be a rude awakening.

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T. A. T. writes in *Truth* (Vol. XXVI, No. 6) that in many K. of C. clubrooms which he visited no reading matter was available except some bedraggled copies of the *Saturday Evening Post*, *Life*, or other magazines noted for their anti-Catholic proclivities, or at least purely secular in tone and tendency. In others, Catholic reading matter was available, but apparently neglected by the members, who showed themselves inexcusably ignorant of Catholic questions and affairs. The writer, who is himself a K. of C., says: "Too few of our members are able to enter into an intelligent discussion on the Church in its attitude towards Protestantism, Socialism, or other mass movements. There is too much leaning towards the secular and towards indifference." There can be no doubt that the Knights of Columbus, as a body, and a very large number of individual members, grievously neglect their duty towards the Catholic press. We should not emphasize this neglect, which is charged also against other Catholic societies, or societies of Catholics, were it not for the fact that the K. of C. pose as "the premier lay organization of Catholics in the country" and as "the crème de la crème of American Catholicity."

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Mr. Evon Z. Vogt, in *El Palacio* (Vol. XII, No. 12) gives a good account of the "El Morro National Monument," of which he is the custo-

dian. This government reservation, comprising 240 acres in Western New Mexico, is considered by some "the most historical spot in America." On the smooth sandstone surfaces of what is known as "Inscription Rock" are the "escrituras" of five of the early Spanish governors of New Mexico, as well as many inscriptions of intrepid padres and soldiers who were among the first Europeans to visit this part of the world. Mr. Vogt has carefully copied all these inscriptions on the great bluff and they are printed in his article. The National Park Service, which has charge of this reserve, is now trying to devise a means for permanently protecting these valuable historical inscriptions. Besides the Spanish inscriptions there are hundreds of Indian glyphs, which were carved on the rock many years before the Spaniards came. Some scholars think that these pictographs may be deciphered, while others believe that the bear, turkey tracks, male and female figures, etc., are merely the symbols of various clans of Pueblo Indians. The El Morro National Monument is fifty miles from Gallup, N. Mex., and can be reached from there by automobile. It is well worth a visit.

A papal motu proprio transfers the seat of the Society for the Propagation of the Faith from France to Rome and entrusts the supreme direction of the work of the Society to the Secretary of the S. Congregation of the Propaganda. The superior council will in future be composed of the presidents of the different national councils. France will have the right to two seats in the superior council, and one of the French members will be *ex officio* vice-president. This measure will strengthen the confidence of the faithful in the Society and, we have no doubt, inaugurate a new era in its history. The Society for the Propagation of the Faith is now in every sense of the word a truly Catholic organization.

A correspondent of the London *Times* writes of Pope Pius XI: "In

his study there is a large writing table with a crucifix. No books or reviews are to be seen. Generally His Holiness writes in the library on the second floor, and when he takes reviews or books from there into the private apartment, after he has finished with them he brings them back himself to their places with the methodical care of an old librarian. He does not like to see anything on his writing table, and on every hand there is evidence of his love for tidiness and order." The principle of the clear table might well be adopted by all of us, with great advantage both to ourselves and to our work. Litter means muddle, and muddle means inefficiency.

We see from the *Postzeitung*, of Augsburg (No. 135), that the Bavarian Congregation of the Order of St. Benedict has obtained permission from the Holy See to receive into its pale, in addition to Fathers and lay Brothers, so-called Choir Brothers (*Chorfratres*), who are trained together with the clerical novices and take simple vows after one and perpetual vows after the lapse of three years. They do not receive holy orders or chapter rights, but participate in the common prayers of the monks and form a sort of middle class between the Fathers and the lay Brothers. The object of this innovation is to give cultured Catholic laymen who have no vocation either for the

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priesthood or for the lay brotherhood a chance to devote themselves to the religious life. Besides these Choir Brothers the Bavarian Congregation will receive laymen or priests as "Oblates," as heretofore. These Oblates take no vows and may leave the monastery at any time if they wish. Their temporal affairs are regulated by mutual agreement between themselves and the community.

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A million dollar "drive" is being conducted in Illinois for a Catholic college to be erected in connection with the State University. The *Western Watchman*, while admitting that something should be done to provide for the Catholic students who are drawn to the State universities either through the carelessness of their parents or because certain technical courses cannot be obtained in Catholic institutions of learning, objects to the proposed plan, which, it thinks, cannot be carried out without harming Catholic education. "Catholic education," says our contemporary (Sunday ed., Vol. 57, No. 12), "is going to be harmed by staging a public drive for funds and by publishing statistics likely to give ill-instructed Catholics the impression that a State university is the only place for any kind of education. Let a few societies raise the necessary funds in a quiet way,—a million dollars seems excessive,—and let the impression be sent forth that a Catholic student has no business going to any but a Catholic college or university for a liberal arts course or the ordinary professional courses."

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The *Watchman* is entirely right. Unless we entrust our boys and girls to schools and colleges which recognize God's prior claims upon his children, they will be lost to the faith and, consequently, miss their final destiny. We have many such institutions at present; but how long shall we be able to maintain them? "From the parish school to the university," writes Father P. L. Blakely, S.J., in the *America* (Vol. 27, No. 9), our educational institutions "are in danger," first, "from 'the civil

power, with its lust for encroachment in the field of education," and, secondly and worst of all, from "the indifference of Catholics to the importance of education and to the needs of those brave men and women who labor year in and year out to keep alight the lamp of learning and the fame that brightens the path of the young generation to God." That Illinois drive is one of the greatest dangers that have yet arisen to Catholic education in America, and we sincerely hope it will fail.

Correspondence

More "Beastly" Arithmetic

To the Editor:—

Reading "Beastly" Arithmetic in No. 13 of the F. R. reminds me of another "Beast of Revelations"—Martin Luther, who in a book I read years ago is called from the country of his birth, in Greek, "Saxoneios." If we give these letters their numerical values we get 666. Hence another "incontrovertible argument"!

(Rev.) JAMES WALCHER

St. Cloud, Minn.

For a Negro Priesthood

To the Editor:—

Father Ph. L. Keller, the Negro Apostle, is highly honored in No. 12 of the F. R. This apostolic missionary is at last receiving his due. Few were with him, when he began to walk to the top of Calvary twenty-five years ago. More should be with him to-day and help him in the unpopular but noble cause he has espoused. He is now making an appeal for more negro priests. Will that appeal be heard? Does God bar the negro brother from the altar.

The F. R. and some other Catholic papers and magazines are valiantly agitating the cause of a colored priesthood for the negro missions. Father Keller and the Fathers of the Divine Word are pioneers in this movement. God bless all those who are working for more negro priests!

(Rev.) RAYMOND VERNIMONT

Denton, Tex.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(56th Installment)

The weather continued beautiful, but extremely hot. Saturday, September 22nd, we landed at Almeria, a Spanish city with a good port. It is the seat of a bishop. Its first bishop is said to have been a disciple of the Apostles. Here they loaded grapes on our steamer. We went to the cathedral. It is a beautiful building with a cupola, two towers and many altars. The canons are dressed in red, like cardinals, with the exception of a small green tassel sticking out from the red birretta like a bunch of radish leaves. The surplices worn by the priests and acolytes have no sleeves, but wings instead, as I have seen them also in France, Switzerland, and Belgium. The choir for the canons was in the center of the church, somewhat elevated and walled in, just like a church inside a church. On both ends of the cathedral were altars, so that an ignorant Swiss could not tell which was meant to be the front and which the rear. Another fine church which we visited was that of the Dominicans. I do not think that many strangers visit this city; a whole crowd of boys and men followed us through the town as if we were a circus. The boys laughed at my gold-filled teeth. One remarked, he thought a man who kept so much gold in his mouth had probably very little else of value in his head. Most people in Almeria have sore, red eyes, and many are blind. It is sad to see healthy looking, handsome young men and women blear-eyed.

I never saw such an abundance of beautiful grapes as here. For two cents you could get a basketful of grapes, pomegranates, peaches, etc. I tried to get a German book for Mr. Wigger, who had nothing to read. I went into a number of stores, but nowhere did they have any German books or papers. How thankful we Swiss should be that we learn not only to read and write our mother-tongue, but are given every opportunity to acquire also the principal foreign languages!

On Sunday we passed Gibraltar. One morning I found at the door of some cabins written in Italian: "Death to the priests!" Repeatedly I found groups of Italians sitting together, talking about the Church, cursing the priests, and expressing a wish that they had a government like that of France. They published on the steamer a paper called *Papagallo*, of the *Asino* type.

I think if the Italians were not taxed so heavily, and if property was more equally divided, so that every industrious family could acquire a little home, they would be the happiest and most contented people in the world. Every evening after work, twenty

or thirty sailors sat together singing songs, and they seemed very happy and friendly.

On the 26th of September we came in sight of the Azores. We landed at Ponta Delgada on the island São Miguel. The climate here is delightful and the volcanic soil very rich and fertile. The wonderful climate produces all kinds of crops. The houses are generally red or white and contrast very pleasantly with the fresh green of the gardens. The fields and mountains look green and the parks and gardens, with their tropical plants, are beautiful beyond description. I saw magnolia trees as big as our tallest oaks. The city of Ponta Delgada is so clean that you could imagine you were in Holland. A fellow-traveler from South Africa told me that the Portuguese towns in South Africa are just as clean. The ladies are, it seems, all dressed in black and heavily veiled like nuns. Everywhere you behold four-armed windmills as in Holland. It seems rather strange that the Portuguese should be so very clean, which cannot be said of the Spaniards and Italians.

About 200 young men from the Azores took passage with us in Ponta Delgada. They were all neatly dressed and clean. We found also the churches were clean and a total absence of beggars.

(To be continued)

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Literary Briefs

A Story About School-Boys

"The Knight's Promise", by A. E. Whittington (P. J. Kenedy & Sons), is a story about school-boys, with all that one could desire in the way of sports and adventures. Incidentally the English organization known as the Knights of the Blessed Sacrament is described and its purpose explained. The book would interest boys up to the age of twelve or thirteen.

The Missale Romanum in 12mo.

Marietti's "Missale Romanum" can now be had in what the publisher calls a 24mo, but what according to American notions is a small 12mo edition, printed, like the larger ones, in legible black type, on thin India paper, in every way complete and supplied with an appendix containing the *Missae Propriae* for the United States. Any priest needing a small, cheap edition of the "Missale" will do well to examine the merits of this one. (Turin: Pietro Marietti).

The Capuchin Lay-Brother

In a little pamphlet bearing this title, Fr. Theodosius, O. M. Cap., escorts the reader in spirit through a Capuchin monastery, shows him how a lay-brother of the Order works and rests, lives and dies. The object is to stir up in the hearts of some young readers the holy ambition of embracing this life, "hidden with Christ in God." The booklet is neatly printed and illustrated. Copies may be had from the V. Rev. Provincial, O. M. Cap., 1740 Mt. Elliott Ave., Detroit, Mich.

A Book for Girls

Under the title, "Gildersleeves" (B. Herder Book Co.), E. M. Wilmot-Buxton has written an interesting novel of school-life. "Gildersleeves" is a typical girl's book by an able Catholic writer. The heroine, Miss Alison, is the daughter of a Protestant minister, and a graduate of the Secondary Teachers' Training College. She receives a position at the Gildersleeves School and there meets the "Boy," also a teacher, whom she tries to avoid. After a while they become fast friends. The story is told in an easy style and will be appreciated by Catholic girls.

"Moral Problems in Hospital Practice"

Father P. A. Finney, C. M., of the University of Dallas, has prepared a manual of 208 pages under the above title. It is intended chiefly for hospital Sisters. The

book consists of two parts. The first embodies an effort to cover a wide field of operations and kindred medical cases in the simple form of questions and answers, while the second states the principles upon which the answers are based. The manual will prove useful not only to Sisters engaged in hospital work, but likewise to Catholic physicians and lay nurses. The author is a little too radical on the question of "twilight sleep" parturition. There is a useful medical vocabulary at the end, and a good alphabetical index. (B. Herder Book Co.)

Teaching Literature

"Teaching the Drama and the Essay," by Brother Leo, of the Brothers of the Christian Schools, is a little book made up of talks to teachers and of papers that originally appeared in the *Catholic School Journal*. The author advocates the vital, as opposed to the purely formal or merely esthetic, appreciation of literature, and in the concluding chapter lays down "some principles in the teaching of literature" that are often lost sight of, for instance: "Great books should be read indefinitely," "True criticism is mainly appreciative," "The supreme excellency [of style] is simplicity," etc. Brother Leo is a worthy successor to the talented Brother Azarias, and this little work proves that the noble Azarian tradition has not yet died out amongst the Brothers of the Christian Schools. (Schwartz, Kirwin & Fauss).

"The Church in England"

Under this title, Fr. Geo. Stebbing, C. SS. R., author of the "Story of the Catholic Church," has written, along similar lines, a brief account of the fortunes of that Church in England, from the earliest times to the present day. He has gathered together information not easily accessible to the general reader, and has presented this information as one continuous whole, in a readable style, with appropriate side titles and a number of helpful tables, indices, and bibliographical data. The book has been criticized as unfair to Ireland, but the charge strikes us as unfounded. The author evidently tries to be fair and just to everybody and has condensed a vast amount of information into 620 compact pages. (B. Herder Book Co.).

Life of St. John Berchmans

Several interesting attempts have been made of late years to present the "human" side of the Saints, and, in almost every case has the picture gained in distinctness and

found greater favor among readers. To this desire of bringing the Saints "closer to us" we owe the latest two lives of St. John Berchmans. The recent tercentenary of the Saint's death lends special significance to the biographies. In Fr. Hippolyte Delehaye's, S.J., sketch ("St. John Berchmans," tr. by H. C. Semple, S.J.; Benziger Bros.), we have the work of a master biographer who can write on a theme in his favorite field even without the aid of the vast equipment generally gathered by one who wants to set forth an "authentic account of a famous character. For Fr. Delehaye wrote the first sketch of his biography "in the prison of St. Giles (Brussels) during the war..... almost without any aid of books, amid the grave cares which such a situation entailed." Yet in seven short chapters he gives a remarkably lucid, though compressed, account of the life of the Saint of Brabant, and of the secret of his sanctity. The introduction contains reflections which no biographer of the sainted youth can afford to overlook. To those who want a sane, readable story of the Saint we say: "Tolle, lege!" In Fr. James Daly's "St. John Berchmans, The Story of the Saint of Innocence" (P. J. Kenedy & Sons), there is more insistence on details which at first flash seem to be forbidding traits in the life of the Saint. But they turn out to be the legitimate results of John's high ideals of true sainthood, and, on deeper study, make him more worthy of our esteem. Instead of entering into minute and uninteresting details, Fr. Daly interprets John's simple story with a skill and insight that are charming. No young man can read it without being captivated and feeling himself more of a man. The book will be appreciated by those without as well as within the cloister.

Books Received

Prayers at Mass for School Children. Arranged by Rev. E. P. Graham, I.L. D. 5th Edition, 32 pp. in prayerbook form. Canton, O.: St. Joseph's Church.

The Rockefeller Foundation. A Review for 1921. By George E. Vincent, President of the Foundation. 50 pp. 8 vo. New York: The Rockefeller Foundation.

Good English. A Practical Manual of Correct Speaking and Writing by John L. Haney, Ph.D. Revised Edition. xi & 244 p. 12mo. Philadelphia: Peter Reilly.

Christian Science and the Catholic Faith. Including a Brief Account of New Thought and Other Modern Mental Healing Movements. By A. M. Bellwald, S.M., S.T.L., Marist College, Washington, D. C. xvi & 269 pp. 8vo. The Macmillan Co. \$2.50 net.

Tourscher's Christian Classics. Four fascicles comprising the following treatises by St. Augustine: (1) *De Beata Vita*, 39 pp.; (2) *Soliloquiorum Libri Duo*, 72 pp.; (3) *De Immortalitate Animae*, 43 pp.; (4) *De Magistro*, 56 pp. All adapted for school use and issued in substantial paste-board wrappers. Philadelphia: Peter Reilly.

The Catholic University of America Studies in American Church History. Vol. I: *Etat de l'Eglise Catholique ou Diocèse des Etats-Unis de l'Amérique Septentrionale par Jean Dilhet.* Translated and Annotated by Rev. Patrick W. Browne. xxii & 261 pp. — Vol. II: *Thomas Cornwaleys, Commissioner and Counsellor of Maryland.* By George B. Stratemeier, O.P. x & 140 pp. — Vol. III: *The Society for the Propagation of the Faith, its Foundation, Organization, and Success (188-199).* By Edw. J. Hickey, S.T.B., M.B.A. x & 196 pp. — Vol. IV: *The Catholic Hierarchy of the United States (1790-1922).* By John Hugh O'Donnell, C.S.C. xiv & 223 pp. All in paper covers, published by the Catholic University of America, Washington, D. C.

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International Freemasonry

Mr. Leon M. Abbott, Sovereign Grand Commander of the Supreme Council of the 33rd Degree, Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction of the U. S., left Boston on May 3rd at the head of a delegation from the Supreme Council to the International Conference of Supreme Councils of the World, at Lausanne, Switzerland, May 29 ff. In a letter written by him to the *Christian Science Monitor*, of Boston, and published in that paper's issue of July 10th, Mr. Abbott gives a short account of the journey and the Conference.

The delegation first went to Edinburgh, where they had "an informal conference" with the Supreme Council of Scotland, at which "various matters of Masonic interest were discussed." Mr. Abbott does not say what these matters were.

From Scotland the delegation went directly to London, where a conference was held with the Supreme Councils of England, Ireland, and Scotland, at which conference the Southern Jurisdiction of the A. & A. S. R. of the U. S. was also represented. "At this conference," Mr. Abbott tells us, "matters of Masonic and world interest were discussed and the most cordial and friendly relations were manifest. . . . While the Supreme Councils of England, Scotland, and Ireland will not be represented at the conference to be held at Lausanne," he adds (this

part of the letter was evidently written before that conference), "they are in hearty sympathy with us and the ideas and ideals for which we stand."

The "International Conference of Supreme Councils of the World" was called to order at Lausanne on May 29, by Ill. Bro. Albert Junod, 33rd degree, Sovereign Grand Commander of Switzerland. The official languages of the conference were French and English. There were about 75 delegates present, representing 22 countries or jurisdictions. "Various committees were appointed and many matters of Masonic interest were discussed and passed upon." Again we are not told what these matters were. An interesting part of the proceedings was the reading, by Mr. Abbott himself, of a letter addressed to him, under date of May 2, by President Harding. It is as follows:

"I am writing to express to you and your fellow delegates who will represent the Supreme Council of the Northern Jurisdiction at the International Conference of Supreme Councils of the World, at Lausanne, a few weeks hence, my deep interest in the mission on which you are going abroad. I understand that you will meet representatives of most of the Supreme Councils of the world, and I feel that the acquaintance and association is certain to be productive of increased cordiality and understanding in the relations among nations. Your noble organization has traditionally stood for the best of human ideals

and aspirations, and it is not too much, I think, to hope that its influence may be potent in behalf of peace and the wider acceptances of the splendid principles to which Masonry has always been devoted."

The following cablegram in reply, signed by M. Junod, was sent to President Harding:

"Conference of Supreme Councils of Scottish Rite Masons of world sends fraternal greetings and hearty appreciation for your inspiring message."

One of the really commendable

things the Lausanne Conference did, and which Mr. Abbott reports in detail, is to adopt a resolution pledging the delegates "to use every lawful and legitimate effort and influence within their power to establish universal and permanent peace among nations," though how this pledge is to be reconciled with the notorious activity of Freemasons in bringing on the World War, is hard to understand.

Limpas and the Science of Apologetics

Msgr. Arnold Rademacher, D.D., professor in the University of Bonn, in No. 314 of the *Theologische Revue* (col. 66 f.) reviews the second edition of the late Prof. C. Isenkrahe's "Experimental-Theologie," with special reference to the author's treatment of the Limpas problem (see F. R., XXIX, 8, 137 ff.)

"It is with repugnance," he says, "that the apologist tackles such topics as the Limpas prodigy. What saddens him is not so much the rampant credulity in regard to extraordinary phenomena, but still more the observation that religious interest to-day, as in the past, is deflected to that which is non-essential and external, sensational and emotional in religion. Isenkrahe attributes greater importance to miracles in their relation to the faith than the theologian can concede. He quotes, apparently with approval, the words of a correspondent: 'What a powerful argument would we have in the Christ statue at Limpas to prove the reality of the supernatural, if the reported phenomena were demonstrated so as to exclude all reasonable doubt!' I reply that the science of apologet-

ics would be deserving of pity if it had to depend on such arguments. Miracles have not the importance here attributed to them"

Isenkrahe's gentle reproach to the apologists that "they should have long since attacked the problem and ascertained the facts, so far as this was possible by the superabundant means furnished by modern science," his complaint about the obvious "failure of a mere book-apologetic" in our unbelieving age, and his demand of an "Apologetik der Tat," i. e., one which goes to the bottom of all alleged miracles and supernatural manifestations,—show that he is favorably inclined towards miracles and would like to see them well established, contrary to the belief of some who have accused him of a want of faith and of a desire to recall apologetics from the wrong and put it back on the right track. But it must be admitted that his criticism shoots beyond the mark. The science of apologetics has quite other things to worry about; it does not depend for the attainment of its end on accidental historical events, or the knowledge of them, but is charged

with demonstrating the internal justification and worth of Christianity. So long, of course, as miracles play the exaggerated rôle they do in popular piety (and apologetics), scientists are perfectly justified in demanding stringent arguments for them."

Isenkrahe "justly deems it strange that Baron von Kleist, in his widely read book on *Limpias*, throws out mysterious hints regarding still other things which some witnesses claim to have seen, or words of Christ which cannot yet be made public. These hints serve to vitiate still more the unhealthy atmosphere with which the reader is surrounded. Where a miracle is to be sought cannot remain doubtful to the psychologist when he learns that the phenomena at *Limpias*, while seen by some, remain invisible to the majority of those present. . . . Isenkrahe at once raises the question whether the supernatural power believed to be at work there makes a selection also among photographic plates, or influences them all alike, and demands that the subjective element be eliminated by substituting the photographic plate for the eye. We on our part prefer the attitude of King St. Louis, who, when told that the Infant Jesus could be seen bodily in a neighboring church, is said to have declared: 'I shall not go; let those whose faith is weak run to see the miracle.' There is a sort of childishness in the mental process of those who, as Cicero says, are persuaded that '*novitas magis quam magnitudo rerum debeat ad exquirendam causam excitare.*' (De Nat. Deor., II. 37)."

—Piety may be called the art of right growing.

K. of C. Fraternizing with Freemasons

The Boonville, N. Y., Council of the Knights of Columbus sent a beautiful floral offering for the dedication of the new Masonic temple of Boonville Lodge No. 165 the other day. Most Worshipful Arthur S. Tompkins, Grand Master of Masons in the State of New York, in acknowledging the gift, said in an address made at the dedication exercises, as reported in the *Utica Daily Press*, June 27: "There is nothing antagonistic in Masonry to the Knights of Columbus, and nothing in the Knights of Columbus antagonistic to Masonry. We are all working toward the same ends."

If the latter portion of this statement were true, says the *Buffalo Echo* (Vol. VIII, No. 24), the K. of C. of Boonville would be apostates from the Church, which emphatically condemns Freemasonry as a sect. Of course, the statement is as untrue in its second part as it is in its first. The Knights of Columbus, as an organization of supposedly loyal Catholics, must be and is opposed to Freemasonry, just as Freemasonry, being a religious sect, must be and is opposed to the Catholic Church. If floral and other gifts tend to obscure this antagonism in the eyes of Catholics, the practice of making them should be discontinued. No loyal Catholic can 'work towards the same ends' with Freemasonry.

By what he omits the master of style is known.—*Schiller*.

No man can make a habit in a moment or break it in a moment. It is a matter of development, of growth. But at any moment one may *begin* to make or begin to break any habit.—*William G. Jordan*.

Father Husslein's Mistake

Dr. Edwin Auweiler, O. F. M., who reviews Father Husslein's "Work, Wealth, and Wages" in *St. Anthony's Messenger* (Vol. XXX, No. 2), agrees with our "Catholic Laboringman" and other critics that the book is woefully inadequate. The author, he says, addresses "a full-grown giant as if he were a naughty and ignorant schoolboy."

"We wonder," says Fr. Edwin, "whether our Catholic authors are really aware and take into consideration the exceedingly thorough, though often insidious training in economics purveyed to the workingman through his own organs, particularly to the foreign element, in its respective language press. It is exactly this assumption of ignorance among our labor population, this air of bland, magisterial superiority which fills so many of our Catholic workers and farmers with distrust and disgust towards their own priests, as soon as they assume the office of experts on the economic problems of the day. Little good can and will be done by indiscriminate invectives against Socialism and Bolshevism.

"One fundamental mistake lies in the attitude assumed towards Capitalism. It is on the shoulders of a brutal, paganized, entirely de-Christianized Capitalism that the blame for the present-day social evils is to be laid sternly and uncompromisingly. The excesses of labor are merely the natural reaction. It will not do to distribute this guilt timidly and cowardly over the *whole* social structure, shifting whatever preponderance of crime there may exist on to the masses instead of the classes. But

this is exactly the impression one gains from reading [Fr. Husslein's] book. The rights of Capital, of wealth; the sacrosanctity of private property seems to us unduly stressed; inadequate condemnation is meted out to the outrages against the modern wage slave that cry to Heaven."



A Simple Statement of the "Sex Problem"

In a notice of Mr. Kenneth Ingram's "Outline of Sexual Morality," which tries to uphold the "Catholic" view by arguments taken from the psycho-analysts, who, "with all their acuteness of observation and accumulation of instances, have not really progressed beyond the old diagnosis announced by St. Paul," the *Month* says (No. 696):

"The sex-problem is fundamentally simple. The propagation of the race is secured by the working of a God-given instinct, which can be lawfully employed only for the purpose for which it is given, and in the God-ordained condition of matrimony. Hence, outside such purpose and occasion, it should be held in restraint or, if you like, sublimated. This is the real Catholic view, elaborated in many a moral treatise, and excellently presented in such books as the late Father T. Gerrard's 'Marriage and Parenthood' and 'The Church and Eugenics.' However, within his limits, conscious and unconscious, [Mr. Ingram] is on the side of the angels, and though he excludes the deepest and strongest motive from sex-education, that drawn from religion, his book is a welcome contrast to the many immoral treatises nowadays put forth in the name of Eugenics."

A World War Scandal

President Harding's demand that the Alien Property Custodian shall take steps to secure the return of German patents purchased by the American Chemical Foundation from the Alien Property Custodian is a belated step in pursuit of the war profiteers. Among the major scandals of the war the conduct of the office of Alien Property Custodian by A. Mitchell Palmer and Francis P. Garvan must be accounted the worst. A review of their behavior by a competent legal authority was published in *The New Republic* for September 21, 1921. Not only did their proceedings involve the seizure of private property in defiance of the law of nations, of specific treaties, and of the tradition of the United States, but the illicit enrichment of individuals. Such concerns as the Bosch Magneto and the Bayer Company were turned over to private profiteers at a fraction of their real value. But the most monstrous of such transactions was the sale of 4700 German patents, one of them admittedly worth \$10,000,000, by Mr. Garvan for \$250,000 to a group of five men headed by himself.

Referring to the President's recent letter to Mr. Garvan's successor, the same journal says (No. 397): "Irony is not a sufficient punishment for those who were guilty of the meanest of all crimes and the basest of all treacheries known in war. Mr. Garvan defends his proceeding on the ground that the control of German patents is necessary to the development of the American dye industry and the manufacture of munitions. James Russell Lowell once pointed out that our desire for light does not constitute a right to

steal our neighbor's candles. Mr. Garvan protests that he never received a cent of salary or profit from the Chemical Foundation, but he admits that the Duponts have invested \$15,000,000 in plants and research for the development of certain of the patents. Does Job fear God for nought? He characterizes the President's action as 'utterly ridiculous' and attributes it to German propaganda, in which hypothesis he is sustained by that eminent authority on the subject, A. Mitchell Palmer. According to the latter 'the President's action was the greatest victory Germany has won since Pershing [sic] turned back her legions at Chateau-Thierry.' All of which reminds us that a nation's worst foes may be those of its own household, and of Dr. Johnson's remark, that patriotism is the last refuge of a scoundrel."

The Ludwig-Missionsverein

In No. 1 of Vol. II of the new series of the *Catholic Historical Review*, the Rev. Joseph A. Schabert gives some welcome information with regard to the Ludwig-Missionsverein, a Bavarian Catholic society which for many years generously aided the Catholic missions in America, but of which no history exists.

The Ludwig-Missionsverein was established at Munich, in 1838, and from that year up to 1914, but especially during the first quarter-century of its existence, contributed liberally to the American missions. Help was sent to missions in two archdioceses, eight dioceses, and one vicariate Apostolic in the U. S. and to one archdiocese, two dioceses, and one vicariate Apostolic in Canada. What this help amounted to has not yet

been worked out, but Dr. Schabert estimates the total sum at many million marks. Already in 1863, 3,339,343 marks had been expended, and this represents but the first twenty-five years of the society's activity. It is agreeable to learn that a Bavarian priest is at the present time analysing the annual reports of the Ludwig-Missionsverein in order to ascertain all that this excellent society did for the Church in America. The Verein is still in existence, but of late years has turned its helping hand to the German *diaspora* and to pagan lands. Its *Annalen* have, since 1918, been succeeded by a monthly publication, called *Die Weltmission der katholischen Kirche*. Let us hope that Dr. Schabert will be able to complete his researches later and devote to the work of this excellent society a worthy monograph in book form.

* * *

This little article was already in type when we received No. 12 of the *Historisch-politische Blätter*, of Munich, with a paper, by W. Winkler, on "King Louis I of Bavaria and the German Catholics in North America." This King was the founder of the Ludwig-Missionsverein, which was named after him, and besides supporting its aims with royal munificence, took a personal interest in Arch-abbot Wimmer and the American missions. We are pleased to learn that those of his letters which bear on the Church history of this country are being edited for publication by the Rev. Fr. Schuhmann of Weilbach (Unterfranken).

—Few can utter words of wisdom, but opportunity to speak kind words is offered to everyone, and they are always helpful.

Does the Volstead Law Bind in Conscience?

The question as to the possibility and existence of purely penal laws is discussed in the *Irish Ecclesiastical Record*, No. 654, pages 642 to 647, with special reference to our American prohibition enforcement law, commonly known as the Volstead act.

Is the Volstead law purely penal, or does it bind in conscience? asks Dr. J. Kinane, and he answers as follows:

"Of course, we cannot speak with all the authority of one who is a resident in the United States, and who is intimately acquainted with all the circumstances which influence a decision on this matter; for example, we can apply only in a very imperfect way the criterion of public estimation. In so far, however, as our knowledge goes, we are of opinion that this law is not a purely penal one, that it binds directly in conscience. The purpose of the legislators was to abolish the evils connected with the drink traffic, as exemplified especially in the saloon system, in other words, 'to promote the good morals of the Republic and to repress crime'; it is, therefore, eminently a law demanding an obligation in conscience. Moreover, those who were instrumental in having this law enacted—many of them the legislators themselves—were influenced very considerably in their action by religious ideas; if we understand the matter aright, the Volstead law is largely the work of the Methodist body, with whom Prohibition is practically a religious question. This constitutes another argument for presuming in the legislators the intention of imposing an absolute moral obligation; and, in the ab-

sence of any convincing argument to the contrary, I think we must presume that such an obligation exists."

Not all Catholic moralists agree with this view. The question is of sufficient importance to be discussed thoroughly in, for instance, the *Ecclesiastical Review* or the *Homiletic and Pastoral Review*. There can be no doubt that the obligation or non-obligation of obeying this odious law is troubling the consciences of thousands of Catholics.

F. W. Foerster and His Attitude towards the Catholic Church

The merits and demerits of the writings of Prof. F. W. Foerster (see F. R., Vol. XXVII, pp. 259, 305, 344) have long been a subject of controversy in Catholic Germany. Dr. Martin Fassbender sums up the controversy very judiciously in No. 6 of the *Literarischer Handweiser*, that famous old literary review founded by Msgr. Hülskamp and now published by B. Herder, of Freiburg, under the editorial direction of Dr. Gustav Keckeis.

Msgr. Kiefl, says Dr. Fassbender, clearly pointed out the boundary lines that divide Foerster's views from the teaching of the Catholic Church. This has had the good effect of leading Foerster to express himself more clearly and definitely than he had done before on his attitude towards Christ, Christianity, and the Catholic Church. If there was any danger (as there undoubtedly was) that Catholic educationists might be led by Foerster's arguments to lose sight of the theocentric character of Catholic pedagogies and the important rôle played in edu-

cation by the supernatural motive and the influence of grace, Kiefl's strictures revealed this danger to everybody. Catholics should accustom themselves to regard Foerster not as a Catholic, but as that which he wishes to be and declares himself to be in his writings. Though he discourses ever so beautifully on the pedagogic wisdom of the Catholic Church and on the Person of Jesus, he has no conception of the Church as the mystical body of Christ. Nevertheless he deserves great credit for doing more than any other recent non-Catholic writer to combat and to remove anti-Catholic prejudice. It is owing to his writings that many non-Catholics, in Germany and elsewhere, are devoting serious attention to the Catholic world-view, which they had been accustomed to disregard as obsolete. If we constantly keep in mind the differences that divide this eminent philosopher and pedagogue from the Catholic Church, we can learn a great deal from him as to the most effective method of treating philosophical and pedagogical problems, and especially how to put the ancient truths of our religion into language which will appeal to the modern non-Catholic thinker.

To see the good in others is not perhaps so much a matter of charity, as of justice. Our judgments of others fail oftenest through lack of perspicacity. We fail to see all the facts; we see one or two very clearly, and at once form an opinion. To survey the whole range of a human character involves an intellectual and spiritual quality which few of us possess. There is so little justice among us because most of us possess too little intelligence.

A Meeting in Heaven

By CHARLES J. QUIRK, S.J.

Weary and worn he had left the strife

Of that long journey which men call life,
And won at last the Hills of Prayer,
Tranquil with beauty and truth every-
where.

And as he rested, unto his side,

A lady approached from the glorified,
Smiling with love like only one other;

And he rushed to her arms with the cry
of, "Mother!"

The Folly of Keeping up the War Mentality

The London *Times* has not been able to rid itself of the war mentality. It is still steeped in fear and hatred of Germany. With its satellite press it does all it can to keep alive suspicion and resentment. Every legitimate effort Germany makes to improve her condition is interpreted in a sinister light. Every rumor that in one way or another she is evading the stipulations of Versailles is seized upon and stressed and scattered broadcast. The militarist declarations of the defeated army officers, sentiments which could easily be paralleled amongst the fighting men of every nation, are taken as a sign of her fixed determination to renew the fight in times to come.

"All this," says the Jesuit *Month* (No. 696) editorially, "is very short-sighted, not to say foolish and misguided. The *Times* and the belligerent press should realize that the war is over, and that peace cannot be enforced but must be freely accepted. The pretence that Germany alone was responsible for the war, that Germany alone committed atrocities, that every German is instinct with 'Prussianism,' that the whole nation, including the women and the babies, was consciously guilty of

unjust aggression, that the principles and conduct of the Allies were always and everywhere beyond suspicion—all these assumptions, that in greater or less degree inspire the anti-German journalists, should be discarded once for all.

"The war was the result of the rottenness of international morality, the blind struggle for commercial advantages—even Genoa, one observer reports, 'stank with oil'—the unchecked competition in armaments, the denial of a common world-interest in peace and harmony, the worship of force rather than of right and justice. We may grant that this evil philosophy was most highly developed in Germany [?], but all the great nations were more or less infected with it, and the only way to a cure is to get rid of it altogether. Unfortunately it dominated Versailles, with the result that all attempts to restore peace in Europe have hitherto failed."

Dr. Le Bec's Book on Lourdes

How the Catholic literature on Lourdes impresses fair-minded Protestants may be seen from a notice which the renowned London *Saturday Review* (No. 3477) devotes to the English translation of Dr. E. Le Bec's book. This translation is by Dom H. E. Izard and bears the title, "Medical Proof of the Miraculous."

Dr. Le Bec, says the critic, "as president of the Bureau des Constatations attached to the shrine, in an atmosphere peculiarly unfavorable to dispassionate judgment, is pleading from the bar rather than summing up from the bench. Concerned to prove that such physical alleviations as few

can deny have occurred at Lourdes, and are neither due, in modern phraseology, to auto- or mass-suggestion nor confined to what are familiarly known as functional or hysterical affections, he has divided his book into two chief parts. In the first he briefly describes the pathology of certain definitely organic disabilities, of which in the second he quotes examples as having been miraculously cured. Frequently couched in a curiously archaic terminology, much of his pathology seems frankly at variance with the accepted views of most contemporary authorities. And none of his twelve examples is sufficiently documented to compel credence in the invited explanation.

"While he makes a claim, too, for Lourdes of some 900,000 annual visitors, he has apparently been obliged to go back to the years 1875 and 1878 for two of his selected instances—one the sudden uniting of an obstinate fracture, the other the healing of an extensive ulcer. And of the twelve cases he has apparently had personal knowledge of only three. Of these three, in only one does he record personal observations made immediately before and after the alleged cure at Lourdes. This was in a severe case of varicose veins observed in the year 1908, and it is certainly so remarkable, as it stands, as to compel surprise that of his 195 pages he should have devoted less than seven to it, and that he should have omitted the far fuller details obviously requisite to the acceptance of a theory of miraculous intervention.

"Not so easily, as his great and religious countryman, Louis Pasteur, would have reminded him, is truth to be apprehended, or being

apprehended made impossible of denial by reasonable persons. But the cold light in which that devout mind tested the ardor of its imaginative faith, and ultimately forged benefits for suffering human flesh surely not less than those conferred at Lourdes, is a demand too great, perhaps, for present fulfillment at the Bureau of Constata-tions on the Gave. Dr. Le Bec may indeed have a case. Few would be dogmatic enough to assert the contrary. But it is not to be proved after the fashion he has attempted, nor upon such testimony as that of his chosen witnesses."

There are not a few Catholics who feel the full weight of these objections and who consequently wish that something more convincing were advanced by the champions of Lourdes than what has hitherto been published.

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Concerning Liberty Bonds

To the Editor:—

The note on Liberty bonds in No. 14 (page 269) of the F. R. is timely. When these bonds were sold, many citizens (especially of German descent or known to have sympathized with the German cause prior to America's entry into the World War) were fairly compelled to buy, regardless of their ability. I know several German priests who had to borrow the money to buy bonds in order to avoid violence to themselves. These bonds were sold by some at a loss of twenty-five per cent. Who profited by these transactions? Where is the money thus taken from the poor man's pocket? Will the robbers be ferreted out and punished? It seems to me that the government should give this matter a thorough examination. The country is apparently on the verge of an abyss, and a tragedy is sure to happen unless the masses regain confidence in our government.

(Rev.) RAYMOND VERNIMONT

Denton, Texas

Catholic Population Statistics

To the Editor:—

From time to time a discussion arises as to the number of Catholics in the United States, and the question is asked whether the increase of Catholics is in proportion to that of the general population. The question is a serious and a vital one. But what value can such a discussion have if based on the statistics published in the Catholic Directory when we find the Archdiocese of Boston, for example, giving to-day the same figure of 900,000 for its Catholic population that it gave twelve years ago? To add to the absurdity, we find the *Pilot*, the "Official Organ" of the archdiocese, printing weekly at the head of its first page: "Archdiocese of Boston. Catholic Population over 1,000,000!"

If the Boston parishes do as is done elsewhere and make a report each year of the number of their parishioners, it

is hard to see why a fairly accurate total of the archdiocese could not be published every year. In any case if the "Official Organ" has inside information that the Catholic population of the Boston Archdiocese is over 1,000,000, it seems curious that the Chancery Office would not have the same information and let the Church of America have the credit for the full population.

V.

Responsibility for the World War

To the Editor:—

Having been interested in your recent comments anent recent works on "the causes of the World War," I am enclosing a clipping from the Paris daily, *La Croix*. The section marked off in red ink will be interesting to your readers.

Despite contributing my bit to "make the world safe for the Democrats," I have always contended that one side was about as guilty as the other. Both prepared for war and received what they were expecting. In the final analysis one will be pronounced almost, if not equally guilty as the other.

F. J. M.

The clipping from *La Croix* quotes Gen. de Castelnau as saying in an interview with the *Echo de Paris* on the occasion of the assassination of Field Marshal Wilson:

"L'assassinat du maréchal Wilson m'affecte douloureusement; ce n'est pas seulement la perte d'un camarade que je déplore, mais celle d'un très fidèle ami de la France; il le fut avant et pendant la guerre, aux bons comme aux mauvais jours. De ces sentiments, une collaboration qui fut très étroite m'en a donné l'absolue garantie. Dès 1912, le maréchal, alors général Wilson, étant chef du bureau des opérations militaires à l'état-major britannique, et moi-même, premier sous-chef à notre état-major général, nous eûmes, en dehors de toute préoccupation d'alliance, à étudier et à préparer les mesures de coopération éventuelle des armées franco-britanniques en cas de conflit européen."

The man who is not content where he is would never have been content anywhere, though he might have liked it better.

Notes and Gleanings

It is with sincere pleasure that we chronicle the elevation to the episcopate of the Rev. Francis Gilfillan, rector of the New Cathedral Parish, St. Louis, Mo. Fr. Gilfillan has been appointed coadjutor to the Bishop of St. Joseph, Mo., with the right of succession. Though he has rarely figured in the public prints, Fr. Gilfillan is one of the most scholarly and hardest working priests of this diocese. He is fifty years old, a native of Ireland, and an alumnus of the Catholic University of America. The FORTNIGHTLY REVIEW has numbered him among its subscribers and friends for a long time and hopes that the days of his episcopate will be many and signally blessed.

We are glad to see from the *Michigan Catholic* (Vol. XXXVIII, No. 28) that the school amendment petition, which threatened the existence of the parochial schools in that State, has failed to receive a sufficient number of signatures and will therefore not be proposed to the voters at the coming fall election. This is a victory for the champions of educational liberty, coming only two years after 353,000 citizens of Michigan voted for a similar proposal. Nevertheless, the menace to the private and parochial schools of Michigan continues, since the advocates of the amendment are still at work and hope to bring up their proposal at the spring election. "Vigilance is the price of liberty," justly says our esteemed contemporary, "and while the bigots continue their attack, we must be ready for the defense."

France's co-responsibility for the World War seems clearly established by Gen. de Castelnau's utterance, quoted in the Correspondence department of this issue of the F. R. In addition, the *Indiana Catholic* of July 7 quotes from a recent speech of René Viviani in the French Chamber of Deputies this passage: "If anyone is responsible for the war, it is I. I was head of the government; I took whatever action was

taken, and I acted in perfect accord with M. Poincaré [then president]. I was in touch with him and in agreement with him when he was in St. Petersburg." Our Indiana contemporary comments on this utterance as follows: "M. Viviani, the agent of the Franco-British money-changers, the foe of Christianity, now admits it was he who sent Poincaré to see the Czar months before the war started. Then followed the war loan to the Czar, then the killing of the Austrian prince by hired assassins, then the mobilization by the Czar, and then the war. No wonder the purchased press is trying to shut off the discussion. But it will go on."

The standard Hebrew grammar, that of Gesenius, is from time to time re-edited and brought up to date by the best German Hebraists. The introduction to the twenty-sixth edition (1896) still maintained that no kinship could be traced between the Indo-Germanic and the Semitic groups of languages. The twenty-ninth edition, of which Part I has just appeared, says that it has lately been shown that the two groups are probably akin in their origins (*urverwandt*). Recent publications favorable to this view are enumerated.

When an alleged grammatical error in the terms of the four-power treaty was exhibited with considerable bombast in the U. S. Senate, the word

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"between" having been employed, where, it was said, the word "among" should have been used, it might have been well if someone had taken the trouble to look up the disputed point in Webster's Unabridged Dictionary. Had this been done it would have been found that the word "between" in the particular instance quoted was at least as correct as would have been the word "among," for: "When used of more than two objects, it [the word "between"] brings them severally and individually into the relation expressed; as, a treaty between three powers."

♦ ♦ ♦ ♦

In the *Catholic World* for July (p. 536) a reviewer of the first volume of Fr. Felix M. Kirsch's English translation of Willmann's "Didaktik" (cfr. F. R., Vol. XXIX, No. 7, p. 136) shows how useful this work is as an antidote to the exaggerated Herbartism championed by many American educators. "Herbart," says the reviewer, "has exercised a great influence on American education, and is chiefly responsible for its present sociological trend. This process of educational socialization, under the leadership of men like Professor Dewey, has reached such a pass that public education has now become a mere machine for turning out citizens. Willmann points out the defects in this theory. He accepts the necessity of a more highly developed social efficiency as one of the end results of the modern school, but very vigorously protests against making this the only result. Man is something more than a creature of the State. He has a soul; he has religious, moral, and esthetic impulses which must be educated and satisfied. To ignore their existence is to bring disaster to the individual, and to the State as well."

♦ ♦ ♦ ♦

A note on recent bibliographical discoveries and events and a temperate comment on the passage of valuable Shakespeariana to the United States ends the preface of the recently published, third and revised edition of Sir Sidney Lee's standard "Life of William

Shakespeare" (Murray). "It is narrow-minded," says Sir Sidney, "to grudge the transfer to the other side of the Atlantic of books that may well be regarded as heirlooms of all English-speaking peoples"; but he would like to see it made compulsory that photographs of unique books and manuscripts should be deposited in English libraries before the originals left the country.

♦ ♦ ♦ ♦

Professor Stephen Leacock, the well-known Canadian author and humorist, gives his impressions of the English in his latest book, "My Discovery of England." We are particularly interested in what he says about Oxford. He inquires about the lectures, and is assured by some that they are rotten, by others that nobody takes them, by a few that "they do you no harm." It is the college-tutor, he is told, who really does the teaching; all the undergraduates agree on this, and one of them explains how it is done: "We go over to his room, and he just lights a pipe and talks to us." So the ingenuous Canadian, always with that ironic gleam in his eye which warns us that he is not as ingenuous as he seems, begins to discern the secret of Oxford: "Smoked at by his tutor, fed in Henry VIII's kitchen, and sleeping in a tangle of ivy, the student evidently gets something not easily obtained in America. And the more I reflect on the matter, the more I am convinced that it is the sleeping in the ivy that does it."

♦ ♦ ♦ ♦

On March 1 we announced that Dr. "Nivard Schlögl's German translation of the New Testament had been placed on the Index of Forbidden Books. In doing so we predicted that Dr. Schlögl's translation of the Old Testament, too, of which we had received the first volume for review, would be proscribed (F. R., Vol. XXIX, No. 5, p. 86). This has been done by a decree of the Holy Office, dated May 19, and printed in No. 10 of the official *Acta Apostolicæ Sedis*. The reasons are not given in either case, but one is safe in saying that the principal ones are Dr. Schlögl's

neglect of the Latin Vulgate, the official version of the Church, and the freedom with which he sets aside as spurious or doubtful many texts which the Church has always regarded as genuine. We may repeat here what we said on a previous occasion (*loco citato*): "It is too bad that so much honest labor and profound erudition should go to waste; but the Catholic Church has her inexorable rules with regard to the text of S. Scripture, and the Schlögl incident once again proves that now, as before, she watches with never ceasing care over its integrity and over the translations and versions through which it is made accessible to the faithful."

The foolish charge about the "immuring of nuns" has been given a new lease of life in England by the publication of a pamphlet on nunneries by an anti-Catholic society. Few people are worried by these absurd allegations, which are rejected by every person who knows anything about convents, past and present. Happily there are not a sufficient number of gullible ninnies to justify another impression of the reprint from the *Archaeological Journal* of March, 1894, of the learned article by Mr. Edward Peacock, in which the question is examined from the unbiased standpoint of the archaeologist. Needless to say, the anti-Catholic charge is thoroughly demolished by Mr. Peacock. Father Thurston's C. T. S. Pamphlet, "The Myth of the Walled-up Nun," gives all

the information which the ordinary Catholic apologist needs.

In the *Revue Néoscholastique de Philosophie*, of Louvain, edited by Prof. M. de Wulf (1921, pp. 41 sqq.), P. Marmignie defends the system of Probabilism in moral theology against the strictures of a recent probabiliorist, P. Janssens. P. Marmignie emphasizes the thought that it is not right to declare a more probable opinion to be nearer to the truth than a merely probable one, as long as the latter is solidly probable. St. Thomas, he says, was practically a tutorist, like all of his contemporaries; but his teaching is not opposed to Probabilism.

In the same review (1921, pp. 140 sqq.) Prof. D. Nys discusses "the homogeneity of space." He says that the various systems of geometry are all of the same logical value. Experience tells us that space, as we know it, is Euclidian, and Euclidian space is homogeneous in so far as in it the form of geometrical figures is independent of their magnitude. Space of four and more dimensions is a purely mathematical concept without real importance.

"Daughters of the Nile" is the name of a new secret society consisting exclusively of wives, daughters, mothers, sisters, and widows of Shriners (*i. e.*, members of the "Ancient Arabic Order

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of the Mystic Shrine"), who, in turn, are all Freemasons. The branches are called "temples." There are ten of them at the present time, mostly in the Northwest. Among the members of the "Daughters of the Nile" is Mrs. Warren G. Harding, the wife of President Harding. The "Supreme Queen" of the Order is Mrs. Edith E. Gattis, 317 W. Blain Str., Seattle, Wash. A letter from her giving information about the "Daughters of the Nile" is printed in the July issue of the Masonic *Builder*, published at Anamosa, Iowa.

The *Builder*, by the way, in the same issue (Vol. VIII, No. 7, p. 214) editorially admits that "universal Masonic support" is being given to the Sterling-Towner Bill. It does not tell us why the Masons are all in favor of this bill, but announces a "public school number" for August, with contributions by a majority of the Grand Masters of the U. S. and articles by Brother Horace Towner, father of the Sterling-Towner Bill, Brother Samuel Gompers, and others.

In Vol. XXXV, No. 2 of the *Philosophisches Jahrbuch* of the Görres Society, Msgr. C. Gutberlet devotes a brief necrologue to the late Msgr. Joseph Pohle, Ph.D., D.D., who was one of the founders and for many years co-editor of that scholarly periodical. Dr. Gutberlet brings out the interesting fact that Dr. Pohle accepted the professorship in the Catholic University of America against the advice of his friend, Msgr. Hettinger, who said: "Wenn es sich um Geld handelt, sind die Amerikaner bei der Hand; aber für eine Universität bedarf es mehr." Dr. Pohle, he says, was a most lovable and conciliatory character, yet he could not get along at Washington and spoke bitterly of conditions there upon his return to Europe.

The average American reader will be surprised to learn from Msgr. Gutberlet's obituary that Dr. Pohle was not only a great theologian and a famous astronomer, but likewise an eminent

philosopher. Indeed philosophy was his "first love," and one of the last things he promised to write was a paper for the *Philosophisches Jahrbuch* on "the infinitely small," a subject he had treated years before in the same review.

The *Philosophisches Jahrbuch*, which is one of the two or three leading Catholic philosophical magazines of the world, will be continued by the venerable Msgr. Gutberlet, with the assistance of Dr. A. Dyroff and Prof. E. Hartmann. It is published quarterly at Fulda, under the auspices and with the aid of the Görres Society for the Cultivation of Scholarship in Catholic Germany, which also has members—unfortunately but too few—in the United States.

No. 1 of the current volume of the *Catholic Historical Review* contains a pathetic reference, by the Rev. Dr. Peter Guilday, to "the untoward accident in the old Borgo in Rome, which [last winter] resulted in the death of the *gran maestro*, Alfred Canon Cauchie." Canon Cauchie was Louvain's great teacher of the historical sciences, and his place can hardly be taken by another. Fortunately, he "has left behind him as a legacy to the advancing interests of Catholic historical scholarship trained students in every part of the world." "The Church can well rejoice," concludes Dr. Guilday, "that in the work being done by Dr. Lamott, at the Seminary of Cincinnati, by Dr. Zwierlein, at Rochester, and by Father Busch, at St. Paul"—and, it is but just to add, by Dr. Guilday himself at the Catholic University of America—"the Louvain ideal [of historical scholarship] is being given constant life and vigor."

At the "Semaine des Écrivains Catholiques," held in Paris from June 12 to 18, according to a report of the *London Universe*, of June 23, a discussion arose as to whether a Catholic newspaper can, with a clear conscience, publish a financial page. The general opinion was that it can *not*. It seems

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that *La Croix*, the well-known Paris daily, has forfeited large profits by refusing to print such a page. In this country the question has not yet become acute, as we have only one Catholic daily, and that is printed in a small city and circulates mostly among farmers. Were we to get a metropolitan Catholic daily press, the question of how to handle financial news and affairs would be one of its most difficult problems.



At the same Congress of Catholic Writers, M. Martin Chauffier read a paper on the secularized novel. In the debate that followed, M. Henri Massis declared that the Catholic novel, as it should be written, does not yet exist; that Paul Bourget, for instance, in his "Démon du Midi," does not present the psychology of a Catholic, but makes him yield to temptation in a manner as stereotyped and vulgar as the hero of any secular romance. This statement, according to the *Universe's* report, gave rise to a storm, and "the meeting broke up in a fine battle of words." There is undoubtedly a grain of truth in M. Massis's charge, and it applies to many English Catholic novels no less than to those of Bourget and other French writers.



Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F
(57th Installment)

It took us three days to pass the Azores, which are on a line 650 kilometres long, and we were so much in sight of these beautiful green mountainous isles that the time was considerably shortened. This trip back to Boston was as pleasant a vacation as I ever had. Whilst I had noticed almost nothing going to Europe, I now felt well and alert, and enjoyed myself immensely.

On the 3rd of October the "Canopic" landed in Boston. There I was the guest of the Jesuit Fathers of Holy Trinity Church. From Boston I made a visit to Gloucester, to see my friend, Rev. F. Healy. In New York and Philadelphia I visited clerical friends, and then I was anxious to return to my beloved Jonesboro.

On the 21st Sunday after Pentecost I was back in Jonesboro and preached on the need

of union and peace for the welfare and prosperity of every congregation. I had been informed that nationality quarrels had broken out and divided the parish into Irish and German camps, as they were called. The first Sunday service always being for the German parishioners in German, I told them that I felt ashamed of them after all I had told them, that they should, in so short a time, allow dissensions to arise. I declared that I would not and could not tolerate such things. After the service, they complained and remarked that, while I had been away, I had evidently gotten under the influence of the Irish. At the second service, I made similar remarks to the English-speaking portion, and told them that I was the pastor of all my people and that language and nationality should make no difference to us as Catholics. I pointed out in both sermons how the old republic of Switzerland was quietly ruling her variegated people—Germans, French, Italians, and Latins,—and that all were united as patriotic citizens and brethren in Christ, as much as, if not more than, any other nation. The two factions, hearing one another reprimanded, patched up their quarrels, and I did not hear of any more trouble on that score.

After my return, one of my first visits was to Hot Springs, to see Bishop Fitzgerald. He was very friendly and affable; but felt the misery of his position. He told me that we should not pray for him to live longer, for, he added, it is no life to be sitting all day near a window, unable to walk and to work. He inquired about the Higgins and McCabe families, the Masons and others in Jonesboro, in fact about every Catholic settlement in Northeast Arkansas. And as he could not recall some of the names, he complained about his failing memory. He told me that he thought at one time he knew every Catholic family in the diocese by name, and that he was acquainted personally with most of them. In fact, even in the "Irish Wilderness," over in Missouri, he knew almost every Catholic family. He had visited that settlement with Father O'Kean. I could not but admire the wonderful memory of the venerable prelate and the keen interest he took in every part and every family of his diocese. I also paid my respects to his coadjutor, the Rt. Rev. John B. Morris.

On the 21st of February the telegraph brought us the sad news of the death of Bishop Fitzgerald. All the diocesan priests who were able to leave home, hurried to Little Rock, to which place the remains of the departed prelate had been brought from Hot Springs for interment. His successor, the Rt. Rev. John B. Morris, celebrated a pontifical requiem. Bishop Gallagher, of Galveston, preached the funeral sermon. The final absolution was given by the bishops

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Afterwards, the new Bishop invited the priests to visit him. He showed himself on that occasion a patient listener, anxious and glad to hear what every priest had to say about his people and his work. And this is a great quality in a Bishop.

Before entering upon the new era under Bishop Morris, I consider it a duty of gratitude to Bishop Fitzgerald to say a few words about his life. I expected that some able writer would have given us a biography of the grand old man ere this, but this has not been done, and hence I insert here a biographical sketch.

(To be continued)

Literary Briefs

A Catholic Physician on Birth Control

In No. 10 (p. 178) of this REVIEW we cited the *Month's* high opinion of "Birth Control: a Statement of Christian Doctrine against the Neo-Malthusians" by Dr. H. G. Sutherland. We have since examined this book and cheerfully add our recommendation to that of our esteemed English contemporary. The author demonstrates that artificial birth restriction has no sound basis in reason or experience, and refutes the main contentions of its advocates, whose figures he shows to be contradictory. The most valuable part of the book is that devoted to proving that birth control, even were it blameless, is unnecessary, since nature provides a check upon the productivity of the human race with every advance in civilization. The volume is supplemented by a valuable bibliography. (P. J. Kenedy & Sons).

Illustrations of the Lutheran Bible

No. 3 of P. Hartmann Grisar's "Luther-Studien" treats of the manner in which the warfare against the Catholic Church was waged by means of illustrations accompanying the text of Luther's Bible ("Der Bilderkampf der deutschen Bibel, 1522 ff."). Some of the pictures appearing in the 1522 edition are faithfully reproduced. They represent the Pope as the apocalyptic whore and Rome as Babylon in process of destruction. In some form or other these caricatures found their way into a number of other Protestant bibles, nay even into some Catholic ones! The author's explanation of this latter aberration is unsatisfactory. There can be no doubt that some of the prejudices still existing against the Church in Protestant

circles had their origin in these anti-Catholic Bible pictures, and from this point of view alone it was worth while to trace them to their source. (B. Herder Book Co.).

Highly Recommended Spiritual Conferences

The spiritual conferences by Abbot Columba Marmion, O. S. B., of Maredsous, now published in English under the title, "Christ, the Life of the Soul," have been praised by no less an authority than the late Pope Benedict XV, as "singularly conducive to excite and maintain the flame of divine love in the soul." Cardinal Mercier says of them that "they are restful to the soul," and "simplify Christian life." Cardinal Bourne recommends the English edition most cordially to all who "seek in the English language a work that will surely help and guide them on the path of closer union with their Maker." The book is wonderfully simple in its spirituality and breathes the perfume of S. Scripture so strongly that one can well imagine that it was conceived and prepared at the foot of the altar. The translation, made by a nun of Tyburn Convent, is smooth and idiomatic. We have nothing to criticize except certain typographical ineptitudes resulting from the fact that the book was set up in Belgium. (Sands & Co. and B. Herder Book Co.).

St. Alphonsus' Treatise on Prayer

"Prayer, The Great Means of Salvation, by St. Alphonsus de' Liguori," edited by Rev. John B. Coyle, C. SS. R., is a neat English edition of St. Alphonsus' famous book on prayer, which this great "Doctor of Prayer" deemed his most useful spiritual work. "All the Blessed (except infants) have been saved by prayer," he says; "all the damned have been lost through not praying. If they had prayed, they would not have been lost" (p. 32). "By praying, our salvation is made secure and very easy" (p. 47). "Even sinners have the means of prayer, a grace not refused to any man while he lives, . . . whereby they can afterwards obtain help for placing themselves in a state of salvation" (p. 144). "The worst of the matter is that so few preachers and so few confessors recommend prayer to their hearers and penitents, without which it is impossible to observe the law of God and to obtain perseverance in His grace." St. Alphonsus would fain have given a copy of this work to every Catholic. We hope that a goodly number of preachers will avail themselves of this English translation in preparing their sermons. (B. Herder Book Co.).

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Luther's Famous Hymn

Prof. H. Grisar, S. J., devotes the fourth *heft* of his "Luther-Studien" (cfr. F. R., XXIX, 7, 135) to "Luthers Trutzlied 'Ein feste Burg' in Vergangenheit und Gegenwart." This hymn ("A safe stronghold our God is still") is regarded by Protestants as "the great hymn of the evangelical community." In it Luther proclaims God as the strong bulwark of his cause against the Pope and the Devil. All the more surprising was the report that it had been adopted as the German national hymn during the World War and sung by Catholics and Protestants alike. This, Fr. Grisar shows, is not true. He also shows how and when the hymn originated, and that present-day Protestants who no longer believe in the divinity of Christ, cannot sing it with conviction. Even among the Protestant soldiers many were unacquainted with both the words and the melody of this song. Grisar's "Luther-Studien" supplement the author's work on "Luther" (of which there is an English translation, by Lamond, in six volumes) in a number of interesting and important details, and everyone who has read that great work, ought to subscribe for these supplementary booklets. (B. Herder Book Co.).

A New Handbook of Scripture Study

The Rev. Henry Schumacher, D. D., professor of New Testament exegesis in the Catholic University of America, has published the first volume of a new "Handbook of Scripture Study" (B. Herder Book Co.). It is really the third in the series and deals with the New Testament. The general introduction and that to the Old Testament will follow. The subject is treated with that mastery which long familiarity alone can give, and with a precision and brevity that makes the work invaluable, not only to the student, but also to the mature reader who wishes to refresh his memory. A characteristic feature of this "Handbook"—one often missed in Catholic text-books—is its up-to-dateness and its constant references, in each chapter, to the "special problems" that remain to be solved by Catholic exegesis. (These "special problems" will receive a fuller and systematic study in a forthcoming "Dictionary of New Testament Difficulties" by the same author). The biographic references are copious and accurate, and the use of the book is facilitated by two indices, one of authors and another of subjects. The appendix contains two maps, illustrating (1) Palestine at the time of Christ and (2) the

missionary journeys of St. Paul. Dr. Schumacher has lived up to his high reputation for biblical scholarship in this volume. May the remaining two appear soon. If, as we do not doubt, they will equal the first, this "Handbook" will take rank as the best of its kind in English.

Books Received

Adorable Jack. By M. De L. Kennedy, Author of "Willie Frank of Stedley." 206 pp. 12mo. Columbus and Cleveland, Ohio: John W. Winterich.

Commentarium in Codicem Iuris Canonici ad Usum Scholarum. Lectiones quas Alumnus Collegii Brignole-Sale pro Missionibus Exteris Habuit Sac. Guidus Cocchi, C. M. Liber II: De Personis. Pars ii: De Religiosis; Pars iii: De Laicis. vi & 333 pp. 12mo. Turin: Pietro Marietti, 8 francs 2, plus postage.

Mariquita. A Novel by John Ayscough. 269 pp. 8vo. Benziger Bros. \$2 net.

The "Summa Theologica" of St. Thomas Aquinas. Part II (Second Part), QQ. CI—CXL. Literally translated by Fathers of the English Dominican Province. vi & 337 pp. 8 vo. Benziger Bros. \$3 net.

A Simple Life of Jesus for His Little Ones. By a Sister of Notre Dame. 89 pp. 12mo. Illustrated. B. Herder Book Co. 85 cts. net.

Thomas von Kempens Vier Bücher von der Nachfolge Christi. Nach dem von Karl Hirsche auf Grund der Selbstschrift des Thomas herausgegebenen Wortlaut übersetzt von Dr. Heinrich Clementz. Mit dem Bilde des Verfassers und einer Probe seiner Selbstschrift. xvi & 429 pp. pocket format M. Gladbach: Volksvereinsverlag. M. 150.

Health and Happiness. An Elementary Text Book of Personal Hygiene and Physiology Based on Catholic Principles. By the Rev. Francis J. Dore, S. J., Ph. D., M. D. xviii & 233 pp. 12mo. Joseph F. Wagner, Inc.

Commentarii in Hymnos Breuarii. Adnotationibus Etymologicis, Grammaticis, Asceticis, Dogmaticis Exornati et Aptati Usui Clericorum et Iuvenum Sacerdotii Candidatorum a P. Hermanno Mengwasser, O. S. B. Opusculum Primum: Hymni ad Primam et Completorium. 20 pp. 12mo. Atchison, Kans.: Abbey Press.

Das österreichische Finanzproblem und seine Sanierung. Von Dr. Johann Ude, Universitätsprofessor, Graz. 46 pp. Graz: Oesterreichische Völkerwacht.

Fray Junipero Serra and the Military Heads of California. By Francis Borgia Steck, O. F. M. Reprinted from the *Fortnightly Review*. 51 pp. 32mo. Chicago: Franciscan Herald Press.

The Fortnightly Review

VOL. XXIX, NO. 16

ST. LOUIS, MISSOURI

August 15, 1922

A Mystic of Our Own Days and Her Condemned Diary

Not a few of our readers will have been surprised at the news (cfr. F. R., Vol. XXIX, No. 14, p. 267) that the Holy Office, by a decree dated March 15, 1922, condemned Canon Leguen's book, "Une Mystique de nos Jours," being the diary of Sister Mary Bernier, a religieuse of the Congregation of St. Charles of Angers, France, who died in the odor of sanctity, May 24, 1908. This book, well known in Great Britain, Ireland, and America through its English translation, edited by Dom Bede Camm, O.S.B., had gone through four editions in the original. It bore the *nihil obstat* of Canon Saudreau, the *imprimatur* of the Bishop of Angers, a letter of acknowledgement from Cardinal Merry del Val, papal Secretary of State when the book was first published, commendatory letters from two archbishops, one bishop, and several abbots and eminent theologians (Poulain, Jouin, Hugon). The English translation, in the second edition (London: Burns, Oates & Washburne, s. a.) bears the *nihil obstat* of Dom Thomas Bergh, O.S.B., and the *imprimatur* of Canon Surmont, Vicar-General of Westminster, and has an enthusiastic preface by the editor, Dom Bede Camm, O.S. B. As we noted in our No. 14, the book was highly praised by the late William Doyle, S. J., and attained its popularity in English-speaking countries mainly as a

result of the enthusiastic recommendations, contained in his letters as published in his biography by Alfred O'Rahilly.

Quite naturally the question arises: Why has this book been condemned by the Holy See?

The S. Congregation of the Holy Office seldom if ever publishes its reasons for the condemnation of a book. We cannot but regret this rule in a case like the present, where a work recommended by high ecclesiastical dignitaries and read widely and enthusiastically by the faithful, is formally "reprobated."

From what we have been able to gather from French, German, and Swiss Catholic reviews, the probable reasons for the condemnation of "Une Mystique de nos Jours" are the following:

1. Sister Gertrude Mary, in her diary, ascribes all her thoughts and aspirations, even the most trivial, directly to God or to Jesus Christ, and regards every voice she hears, or believes she hears, as inspired. This involves great *danger of self-deception*. The rules which St. Ignatius Loyola has given for the discernment of spirits enable us to understand how difficult it is to recognize any or all of the innumerable pious thoughts, feelings, sentiments, and aspirations that pass through the soul in the course of a single day as immediate inspirations from above. Justly does Dr. E.

Krebs, in his recently published work, "Grundfragen der kirchlichen Mystik," warn against over-estimating mystical experiences and recall the fundamental rule of St. John of the Cross, that we should not attribute any importance to such things, but always allow ourselves to be guided by reason and by those truths which the Church has taught and teaches daily (p. 244). This rule is neglected in the diary of the saintly French nun, as Canon Legueu himself seems to have felt, for he adds a foot-note saying that Sister Gertrude Mary's diary should be taken as a whole, without attributing too much importance to the details. But it is surely not without danger to publish a book in which such a saintly person ascribes all her thoughts and feelings directly to God and His audible advice. Professor de Chastonay, in the *Schweizerische Kirchenzeitung* (No. 26), is inclined to blame Canon Legueu, who was Sister Mary's spiritual director, for urging, nay commanding her to write down her mystical experiences and representing them as divinely inspired.

2. Sister Gertrude Mary's converse with God and Christ, as described by herself, will impress many as *unduly familiar*. There is no reason to doubt that she was a saintly person, and no Catholic theologian would adopt the opinion of certain modern psychiatrists that the mystical effusions of a pious woman must invariably be attributed to the sex instinct. But it must be admitted that the intimate manner in which Sister Gertrude Mary communes with God and Christ exceeds the limits of the permissible and strikes the average reader as unduly familiar,

nay well nigh irreverent. When human affections and their expressions are transferred to the Deity, there is need of an extremely delicate sense of discrimination and propriety to prevent the impression of an undue admixture. There is danger in trying to popularize such familiarity because it may easily undermine the respect which men owe to God and His Saints.

3. The assertions of Sister Gertrude Mary are not all theological-sound. She says, for instance: "The Three Divine Persons are present in my soul, not with that habitual presence ordinary to every soul in a state of grace, but by an 'altogether special presence.' So Jesus said to me. . . . My soul is, therefore, the abode of the Adorable Trinity. . . . I act with Them and for Them." (English ed., pp. 137, 138, 139). She asserts that she received the extraordinary grace of being made dispenser of the infinite merits of Christ (English ed., p. 87). Similar "*saintes audaces*" are found scattered through the pages of her diary.

The condemnation of Canon Legueu's book does not, of course, imply an adverse judgment concerning the personal holiness of Sister Gertrude Mary, whose good faith and piety seem to be beyond doubt. Nor does the decree of March 15th mean that her diary is unacceptable or deserves reprobation in all its parts. There are in it many beautiful passages from which genuine edification can be drawn. But the condemnation embodies a distinct and unmistakable warning. Mysticism is experiencing a revival in our day, and the market is flooded with writings on this subject, not all of

which comply with the criteria laid down by the Church. "Whoever decides to publish mystical experiences," says Dr. Chastonay, "should heed the admonition of St. Teresa, that in the domain of mysticism there is need of expert guides, who not only have unlimited good will, but profound theological knowledge and, if possible, some mystical experience of their own. The pious curiosity that leads many to swallow all such books, entails the danger of being lured upon paths which do not

lead to the centre of religious life, but lose themselves in flowery meadows and shadowy valleys. Women in particular are inclined to absorb uncritically everything that is published, not only in the line of novels, but unfortunately also in the far more delicate and difficult sphere of piety. Therefore let us be thankful when our holy Mother the Church raises her voice in warning and let us obediently follow the path of sound and solid piety which she points out to us."

What Freudism Leads To

Like so many movements and theories which are based on half-truths and contain some rational suggestions, Freudism is being worked to death by a band of sex-crazed camp-followers of the author of psycho-analysis.

The literary supplement of the *Augsburger Postzeitung* (Nos. 22, 23, and 24, 1922) contains an exhaustive criticism of the abominable work of a German writer who develops Freud's theories along new channels and makes sex, or rather sex-perversion, the end-all and crown and perfection of life.

This writer is Hans Blüher, who actually introduced some of his theories among the pupils of the Gymnasium of Steglitz, until the authorities intervened to check the malpractice of this debaucher of youth. The review in question is written by Professor Dr. von Nott-haft, of the University of Munich.

Briefly described, this sex-mad German writer pleads for the introduction of the worst form of unnatural vice as practiced by the pagans of ancient Greece.

Blüher pours out his wrath upon the Church and Christian families

which oppose his revolting teaching. "The first purpose of his 'works' is a fight against bourgeois morality, and the moral precept of the churches, the school and the states, in as far as they concern the domain of sex."

In accordance with Freud, Blüher asserts that man is tainted with sexuality throughout life, and perhaps even in the womb of his mother, and that sex-life does not tend to one purpose only. But, as Dr. Nott-hafft says, such an assertion can only stand if the concept of sex is without reason extended to things which have absolutely no sex aspect whatever. Blüher finds a sex element, though perhaps of "mild form," in all that a pre-Freudian psychology conventionally called love of parents and brother or sister, friendship and piety.

This absurd and baseless exaggeration of sex-influence takes its origin from the Freudian psycho-analysis, and especially the explanation of dreams as "repressions" and "unfulfilled wishes." But the cardinal error of this theory is that the domain of "unfulfilled wish dreams" has been falsely ex-

tended and that only sexual desires are recognized as present in dreams.

Blüher rejects the most solidly established principles and methods of modern psychiatry, which justly characterizes persons of depraved sex-habits as perverts, sex neurotics, and "abnormal." He will not accept this verdict, but looks upon the most vicious victim of perverted sexuality as entirely normal.

The main weapon with which Blüher attacks those who oppose his paganism is "calling names." They are "narrow-minded pedants, defenders of outworn codes," etc. He swears by "modern sexology," especially the principles of the Freudian school, without taking note of the fact that several of Freud's main pillars have been rejected by modern science. Blüher holds tenaciously to Freud's dictum that man is nothing less than a sex-ridden being, at every stage of life.

Freud is, according to Blüher, the greatest master of scientific research in "the psychology of subjective experience." Psychoanalysis ought to be counted among important discoveries like those of Copernicus and Newton. The reason of this childishly exaggerated praise is found in the fact that it was the Freudian method which helped Blüher to spin out his own horrid "mannmännliche Gesellschaft"—homo-sexual society. It is easy indeed to construct almost anything from dreams.

But Blüher goes much farther than his adored master—farther, no doubt, than the master ever intended anyone to go—in applying his theories. The whole filthy business is only another, and a very striking, proof of the words of St.

Paul, who scored similar excesses in the world of Greek paganism: "For, professing themselves to be wise, they became fools."

The Ku Klux Klan

Despite the New York *World's* recent exposure of the Ku Klux Klan (now available in book form—"The Modern Ku Klux Klan" by Henry P. Fry; Boston: Small, Maynard & Co.), which was published by a large group of influential newspapers throughout the country, that nefarious secret society is very much alive. Its power has just been put forth in a Texas election, and its influence in Georgia, as well as in many other parts of the country, is admitted, even though, following a threat by Governor Hardwick, its Imperial Grand Wizard announced on July 22 that the Knights had been ordered to discard their masks, robes and other regalia, except when in their lodge rooms.

Whatever the secret of the Klan's "pulling power," even its enemies admit that it is spreading rapidly. Reports of huge initiation ceremonies, weird and picturesque, come from such widely separated parts of the country as Los Angeles, Chicago, "somewhere in Massachusetts," and Lockland, Ohio, near Cincinnati, as well as from numerous places throughout the South, where the movement originated. While various editors indulge in long and carefully considered explanations of the Klan's power, the *Seattle Spokesman-Review* speaks for a large element in announcing that the vigor of the movement is explicable only on the theory that a considerable number of the American people like mummers, are fascinated by mystery, and dearly love to be humbugged.

Combatting Secret Societies

Bishop Vincent Wehrle, O.S.B., of Bismarck, in a letter published in the *Volksfreund*, of Richardton, N. Dak., says:

"I find it necessary to warn the faithful earnestly against joining the Royal Neighbors, the Modern Woodmen, and all other organizations that are either affiliated with the Freemasons or imitate them. A Catholic who really cherishes his faith, will keep aloof not only from such societies as are expressly forbidden by the Church, but also from such as are connected more or less with the latter. We have plenty of Catholic mutual benefit associations, and hence there is no need of joining suspect organizations which are more or less related to the Freemasons; particularly in our day, when certain Masonic societies are energetically at work, on the one hand, to combat the Catholic Church and her denominational schools, and to create suspicion against them among the American people, and, on the other hand, to gain as many members as possible for their own societies and also for such as, in the words a certain Freemason employed in my presence, are the 'play-fellows' of the Masonry.

"It is not proper to use Catholic society halls for the meetings of the above-mentioned societies, who like this practice because it enables them to make believe that they are favored by the Catholic Church."

This letter appeared in *Der Volksfreund* of July 6th and 13th. It was originally written in German. We have translated it into English and now publish it in the F. R. because it places another of our bishops squarely on record against Catholic fraternizing with

semi-Masonic and other secret societies.

The *Volksfreund* for July 6th also contained an article in English on the subject of secret societies, from which we reproduce the following passages:

"The Royal Neighbors of America, [whose propaganda evoked Bishop Wehrle's warning] according to the American Cyclopedia of Fraternities (2nd ed., p. 159), is an 'auxiliary branch of the Modern Woodmen, to which members of the latter and women relatives are eligible.' It pays death benefits. The membership is of two varieties, beneficiary and fraternal.

"Not having any definite information regarding the character and inner workings of this organization, we shall have to judge it in the light thrown upon it by the parent organization. The Modern Woodmen of America was established under Masonic auspices, involves its proceedings in considerable secrecy, and employs a ritual and chaplains. These features suffice to render the society suspect in the eyes of every good Catholic, though, of course, the final judgment regarding all secret societies in the United States is, under the provisions of the Third Plenary Council of Baltimore, reserved to the archbishops acting together, and they have not yet taken any action with regard to any of the numerous secret societies resembling the Freemasons, the Knights of Pythias, the Odd Fellows, and the Sons of Temperance, all of which are nominally and expressly condemned by the Holy See.

"I have seen but one reference

to the 'Royal Neighbors of America' in the Catholic press, and that was a letter from a Missouri pastor printed in the FORTNIGHTLY REVIEW, St. Louis, of March 1, 1908. This pastor said that he had investigated the organization mentioned and come to the conclusion that 'it certainly is not Catholic, either in tone or principle.'

"Our good Catholic people need to be reminded from time to time, that it is with societies as it is with books. Only a few books are nominally condemned by being placed on the Index. But there is a set of rules laid down by the Holy See, by which all doubtful books must be judged, and if these rules are applied, a vast number of books not listed on the Roman Index are found to be positively forbidden to ordinary Catholics, who lack special faculties. So it is with societies. Only a few are nominally and expressly condemned; but all must be judged by certain well-defined instructions issued at various times and on different occasions by the Roman Congregation, and by applying these rules we find that not a few American so-called fraternal societies are forbidden, or at least suspect, because dangerous to faith and morals. Any society that is established by, or under the auspices of, Freemasonry, or that is governed by Freemasons; any society that has distinctively religious features such as a chaplain and a ritual; any society that wraps itself in secrecy, is by that very fact under suspicion, and even though the ecclesiastical authorities for one reason or another have not directly forbidden the faithful to join it, conscientious Catholics will avoid it as an evil thing that imperils their faith or morals, or both."

An Incredible Miscarriage of Justice

President Harding has commuted the sentences of two members of the I. W. W. who were convicted of conspiracy under the espionage act and were serving terms at Leavenworth. They are Vincent St. John and Clyde Hough. The facts in connection with these men should be cited for their comment on the whole proceedings before Judge Landis at Chicago, as a result of which nearly one hundred men are still in prison. They are as follows:

Vincent St. John was at one time secretary-treasurer of the I. W. W. In 1915 he severed connection entirely with the organization and took up mining in Arizona. Nevertheless, he was among those arrested in 1917, tried, convicted, and sentenced to ten years at Leavenworth.

Clyde Hough was secretary of the I. W. W. local at Rockford, Ill. He was a conscientious objector and as such surrendered to the authorities and was sentenced to one year in prison, where he was when the espionage act was passed, and the alleged conspiracy took place. Nevertheless, he was placed on trial with his alleged fellow conspirators. He was given no opportunity to testify in his own behalf, and among the four hundred verdicts rendered by the jury in less than a half hour, were four against Hough.

"It seems incredible," observes the *New Republic* (No. 398), "that such miscarriage of justice could have taken place before a federal judge. Were Shelly to write his *Masque of Anarchy* to-day Judge Landis would deserve a place in that sorry procession with Eldon and Castlereagh."

A New Life of Archbishop Carroll

The Rev. Dr. Peter Guilday's "Life and Times of John Carroll" (New York: The Encyclopedia Press) is more than a biography of our first bishop; it is a complete history of the Catholic Church of America from the eve of the Revolution (1774) up to the time of Carroll's demise (1815). We may add that it is the first work of its kind written according to the modern critical method and with a full command of all the available sources, edited and inedited, many of which, of course, were not accessible to Dr. Guilday's predecessors.

The scholarly Professor of Church History in the Catholic University of America traces the life of Carroll and the incidents of his career with a wealth of detail and a critical acumen that leave nothing to be desired. The result is a massive volume of nearly nine hundred octavo pages, closely packed with interesting and valuable facts and documents. It is a monument of patient industry and with the London *Times'* reviewer (Literary Supplement, No. 1,068) we feel that it is "not likely to be superseded," but will always "be indispensable to the Church historians of America."

The author's love for the truth manifests itself on innumerable pages, especially where he ruthlessly brushes aside the many legends which have been interwoven with the general history of Catholic co-operation in the Revolution, *e. g.*, that it was through Father Carroll that the Pope used his influence to induce King Louis of France to aid America; that Father Carroll took an active part in the struggle, so much so that George III of England re-

fused to sign the Catholic Emancipation Bill (1829) because of his hatred for him; etc., etc.

We are pleased to learn (p. 835) that the members of Dr. Guilday's American Church History Seminar at the Catholic University have in preparation a "Guide to the Printed Sources of American Church History" from 1492 to 1920. It also affords us a certain gratification that the learned author shares our oft expressed view of John Gilmary Shea's bias and inaccuracy. Only too often, as Dr. G. rightly says, "the former Jesuit scholastic prevails" in Shea "over the historian."

Since the publication of Shea's Life of Archbishop Carroll, Catholic historical writers have simply been copying his pages. This will no longer be the case. Catholic historical scholarship is at last coming into its own. We hope Dr. Guilday will live to give us a complete history of the Catholic Church in the United States, or at least to inaugurate and direct such a work through his Church History Seminar.

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to the price he will have to pay. And he would like to know why. What becomes of that additional dollar and a half?

That is the sort of information we need from a fact-finding agency. And this determines the character of the agency. There is no place here for representatives of labor, capital and the general public, but only for experts of known integrity, economists, statisticians, accountants, engineers. It is not a "tribunal" that is wanted, to settle disputes off hand, nor an arbitration commission, but a body of scientists whose findings would have only the value of scientific facts. It would have to be endowed with extensive powers of investigation. The things it would be required to bring to light are precisely the things that private employers try hardest to conceal.

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To create such an agency in a purely private industry would be unwarranted under our scheme of economic relations. But coal is not a purely private industry. It is affected with a public interest of vital character.

A thorough-going investigation of the coal industry by a commission of three men with orders to report the facts and submit recommendations relative to the reorganization of the coal industry and methods of securing a decent living to miners is proposed in a bill introduced into the U. S. Senate by W. E. Borah, Chairman of the Senate Committee on Education and Labor.

Any settlement of the coal strike can be temporary only because of the disorganization of the industry. It is hoped that out of a complete study and the ensuing general discussion will be forthcoming a plan which will place the coal industry on a sound footing.

Freemasonry and the Public Schools

The *Builder*, a "journal for the Masonic Student," published at Anamosa, Ia., by the National Masonic Research Society, devotes the whole of its August issue to the public schools. It is quite apparent that the Masons generally favor the Towner-Sterling Bill, for not only do a number of Masonic Grand Masters openly say so in their contributions to this "Public School Number" of the *Builder*, but the place of honor is given to "Brother" Horace M. Towner, co-author of the bill and its sponsor in the national House of Representatives. Mr. Towner sets forth what he conceives to be the necessity and the advantages of federal aid to the public schools and denies

that the Sterling-Towner Bill will lead to the control of education by the federal government. He is very emphatic in asserting that his bill is *not* designed to take the control of education from the individual States and that no one favors such a proposal. Mr. Towner is either disingenuous or blind, that is, either he does not mean what he says, or he cannot

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see that federal aid will necessarily and inevitably lead to federal control.

So far as we have noticed, there is no directly anti-Catholic utterance in the "Public School Number" of the *Builder*, but there are several intimations, on the part of the contributing Masonic grand masters, that Masonry is opposed to all private and denominational schools and favors their abolition. Thus Grand Master Spearman of Arizona says that private schools may be good enough for countries with a so-called aristocracy, but practical America must maintain the democratic public school. Grand Master Robinson of New York calls the public schools the only means whereby our free institutions, and, incidentally, Freemasonry, can be safeguarded. Grand Master Kirby of Arkansas speaks of "antagonism of the Church to the public schools." Grand Master Smith of Nebraska says that those who oppose the public schools are "the vicious, the penurious, and the ignorant," classing Catholics and Lutherans in the first-mentioned category. Grand Master Gibson of Utah admits that the "parochial or sectarian schools" did useful pioneer work in their day, but says "their period of usefulness is at an end." Several of the worthy grand masters do not mention the parochial schools expressly, but indicate their feelings towards them by insisting that instruction in all schools should be in the English language only. Two (Jeter of Idaho and Murphy of Mississippi) express themselves in favor of reading the Bible in the public schools. One (Harriman of Vermont) protests "against the use of

the public school for propaganda purposes."

There is a distinct inclination on the part of all the contributing grand masters to identify the public school system with Freemasonry. "Our present public school system," says, *e.g.*, Wilder of Connecticut, "originated with and was flowered and protected by Masons." "The history of public school education," says Baillie of Oregon, "is closely interwoven with the history of Masonic progress, and to these we owe in a great measure the wonderful progress of our country."

The Super-Philosopher

By J. CORSON MILLER

When dawn's blue pinions brush the cheek
Of rosy-lidded, sleeping day,
I know a man whose two eyes burn
With the joy of a faun on a forest-way.
He laughs with the fields, like a babe at play—
The hill-brook chuckles to see him run;
Love's compass points the way he goes,
With Nature he is one.

To him each loafing lark in the grass,
Each leaf that peers from a faithful tree,
Is part of a world-wide serenade,
Which the mountains lead with their
symphony.

He fondles the fire and mystery
Of life, whose rumblings shake the soul,
For love is in the draught he drinks—
It makes him whole.

With merry hands he bids adieu
To orchard-meads where wild things flower;
For him the workday of the world
Is but a fleeting banquet-hour.
And every task is as a tower
That he must batter to its fall;
The love that courses through his veins,—
Through it he conquers all.

To men he seems to be all things
That bear a universal name:
A star—a seed—a force that drives
Earth's dust to leap to living flame.
He paints God's work in beauty's frame,
For beauty holds immortal themes;
But always Love, the architect,
Designs his dreams.

Correspondence

Edgar Lee Masters

To the Editor:—

On page 247, No. 13 of the F. R., quoting from the *Ave Maria*, Edgar Lee Masters is described as a "fanatical anti-Catholic, and a religion and priest-hater." How is this to be reconciled with his ardent tribute of veneration for the shade of Father Malloy, in the *Spoon River Anthology*, and through him for the "great Church of Peter"?

M. B.

For an Improved English Prayer Book

To the Editor:—

A notice appeared in a late number of the F. R. about an improved English prayer book, soon to appear. I ask you to allow me to suggest a few improvements. Beginning with the "Our Father," would it not be better to read "Give us to-day our daily bread" instead of "this day"? The phrase "Give us this day," is possibly understood as a petition for the day itself with all its blessings. Are not the usual forms of the invocations beginning the Litanies misleading translations? As, for instance, "God, the Father of Heaven." This form may be understood as limiting God's paternity to heaven, and it is often read thus. A dash or sign of delay should separate the clause, "God, the Father," from the other words. Or put it thus: "Father of Heaven, God," or "Heavenly Father, God." Also better read: "Son, Redeemer of the world, God." The invocation to the Holy Trinity alone is given right.

Would not the invocation, "Jesus most admirable," appear better as "Jesus most wonderful"? The group of titles is taken from Isaias IX, 6 (Septuagint version) and the Douay gives the title as "wonderful."

Most of our English prayer books, among them the Baltimore Manual of Prayers, have omitted from the Litany of Saints the petition, "from pestilence, famine, and war" and "from the scourge of earthquakes, deliver us." Why?

CLERICUS

Notes and Gleanings

The *Acta Apostolicae Sedis* for July 1st contains a letter of the S. Congregation of the Consistory to the bishops of the United States, informing them that Msgr. Bonzano, the Apostolic Delegate, will perform an Apostolic visitation of all the dioceses in the country. This is a very unusual measure and, in the words of Cardinal De Lai, Secretary of the S. Congregation, shows the particular interest taken by His Holiness in the affairs of the Church in America ("Ostendit quanto studio et amore Summus Pontifex oculos intendat in hanc catholicæ Ecclesiæ partem, quæ adeo insignis est et in dies magis floret, ut idcirco maiore quotidie studio sit excolenda"). It is a probable assumption that this visitation, which is already under way, is not unrelated to the controversy that has arisen among the bishops regarding the merits and demerits of the National Catholic Welfare Council. Need we add that for the important and delicate office of Apostolic visitor no better choice could have been made than that of Archbishop Bonzano, who not only has a thorough knowledge of ecclesiastical conditions in this country, but is eminently fair, prudent, and just.

At Sherburne, N. Y., early in July, members of the local Masonic Lodge, at the invitation of the pastor, Rev. D.

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J. Dooling, attended in a body the laying of the cornerstone of St. Malachy's Church. The *Utica Observer-Dispatch* of July 7 prints the Lodge's cordial reply to Fr. Dooling's invitation and adds that "Fr. Dooling was so pleased with this letter that he read it to his people at the masses in the church last Sunday." The *Observer-Dispatch* is so elated over the incident that it comments upon it editorially under the caption, "Dwelling Together in Unity." The editor says in somewhat ungrammatical English: "The incident is but an indication of the trend of the times. . . . The disposition to be fair and to accord to the other man some right to his opinions and beliefs, and not being too insistent upon cramming down another's throat our favorite dogmas and creeds is broadening and strengthening here in America." Masons and non-Catholics generally cannot distinguish between civic and dogmatic tolerance, and the fact that they interpret every manifestation of the former as an indication that we Catholics no longer take the dogmatic teaching of the Church seriously, ought to make us extremely cautious in our dealings with them.

The author of "Nearer, my God, to Thee" was Sarah Flower Adams, born 1805, died 1848. In a biographical sketch of her ("The Author of 'Nearer, my God, to Thee'"; London: Lindsey Press) H. W. Stephenson shows her as the friend (in early years) of Robert Browning and as a woman of considerable literary attainments, whose mind was continually troubled by religious doubts. The original manuscript of the famous hymn is given in facsimile.

Those who say that the FORTNIGHTLY REVIEW is too much addicted to criticism and not sufficiently "constructive," should kindly ponder the following words of G. K. Chesterton in the *New Witness* (No. 505): "When the practical man tells us that it is useless to criticize without proposing a cure, we can tell him at the start that he has only proved for the hundredth time how

very unpractical a practical man can be." We cannot correct our faults until we realize them.

♦ ♦ ♦ ♦

While Father De Heredia, S.J., is exposing the tricks of the Spiritistic mediums in this country, Capt. Clive Maskelyne is showing in England how so-called spirit photographs can be taken and spirit faces and masks produced by perfectly natural means. His "manifestations" are made under the strictest test conditions, though Capt. Maskelyne does not betray the means he employs. "While the plate is being developed," says the *London Universe* (No. 526), "a medium is introduced and placed in a cabinet. A spirit materializes and leaves a wax mould of its face before dematerialization, as is done at séances." The fact that a number of Spiritistic phenomena can be shown to be fraudulent does not, of course, necessarily disprove the claims of Spiritism; but it tends to discount the evidence alleged on its behalf and should make us cautious in weighing its claims. We must admit that there is more than chicanery in Spiritism; its danger as a false system of religious belief alone makes it worthy of serious consideration; but the existence of fraud must be stressed, and Fr. De Heredia and Capt. Maskelyne deserve praise for doing this in a most effective manner.

♦ ♦ ♦ ♦

The Very Rev. J. Eugene Weibel, whose reminiscences have been running for some time in the F. R., has returned to Switzerland and requests us to inform his friends that his present address is 11 Bundesplatz, Lucerne.

♦ ♦ ♦ ♦

The American Negro is not irreligious. He has a keen spiritual sense; but he wants religion, not mere social service. As Dr. C. G. Woodson—himself a Negro—caustically remarks in his "History of the Negro Church" (Washington, D. C.: The Associated Publishers): "The Negro in his religious development has not yet gone so far as the white man in divesting Christian duty of spiritual ministrations and

reducing it to a mere service for social uplift" (p. 273). This, observes Mr. Floyd Keeler in a review of Woodson's book in the *Catholic Historical Review* (1922, No. 1, p. 94), "is a keen analysis of the failure of Protestantism to meet the fundamental needs of a race."

Dr. Woodson, whose work is valuable, not so much as history but as a piece of Negro psychology, says (p. 98) that the "appeal of the evangelical rather than the ritualistic explains . . . the slow progress of the Catholic work among the Negroes." This, observes Mr. Keeler, "is a more charitable view of our failure than we can possibly take of it," and adds: "The devotion to our comparatively few Negro congregations, and the fact, which Dr. Woodson notes, that they lead all denominations in the large percentage of male members ('with 47.5 per cent,' p. 293), shows that it is more our fault than his that the Negro has become largely Methodist and Baptist."

Not many physicians are as frank as Dr. A. H. Waterman of Chicago, who, in an address before the American Institute of Homeopathy recently declared that it is difficult for the druggist of to-day to keep up with the latest pharmaceutical fads, and added that "every drug-store is loaded with dead material of the fads of a few years ago, with the result that the average druggist would rather sell soda-water and sta-

tionery than drugs." One need not be a Christian Scientist to feel that it would be much better for all parties concerned if the druggists did this very thing.

The New York Public Library has a file of the FORTNIGHTLY REVIEW, beginning Jan. 1, 1915, but lacks all the preceding volumes. As the magazine is preserved there for the benefit of present and future students, the director would like to complete the set, if possible. We are not able to furnish complete volumes of the years 1893-1915, but perhaps some subscriber has a set that he does not care to keep and would be inclined to donate to the New York Public Library for the good of the cause. Correspondence in regard to the matter should be addressed to Mr. E. H. Anderson, Director, 476 Fifth Ave., New York City.

Father Francis Borgia Steck's paper on "Fray Junipero Serra and the Military Heads of California," which ran serially in the FORTNIGHTLY REVIEW from Dec. 15, 1921, to March 1, 1922, has been reprinted in pamphlet form by the Franciscan Herald Press, of Chicago. This paper, as our readers may remember, is a defense of the "Apostle of California" against Dr. Chapman's charge that he was incessantly at outs with the Spanish governors. Fr. Steck has the temper and method of a true historian and his

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paper gives evidence of an enviable knowledge of the original sources of California mission history.

P. Boissonnade, in "Le Travail dans l'Europe Chrétienne au Moyen Age" (Paris: Alcan), which is rather a general economic history of the period dealt with (5th to 15th century) than a mere history of labor, falls into the error of assuming that the basis of distinction between legitimate and illegitimate interest-taking in Canon Law was the purpose for which the loan was made. He believes that interest was permitted in the case of loans for productive purposes and forbidden in the case of loans for consumption. This, however, was not the true foundation upon which the canonist permitted interest to be taken in some cases. The purpose for which the loan was designed was immaterial. The true ground of distinction was whether or not the lender suffered, or might be presumed to suffer, any loss in addition to parting with the possession of his money. This distinction must be carefully kept in mind in studying the difficult problem of interest-taking and the Church's attitude towards this practice.

Mr. Galsworthy's play "Loyalties" focuses attention on a larger question: What is loyalty? Can we honestly call the "sticking together" of classes and professions by so fine a name? Is it not rather self-interest, or the mutual sharing of prides and prejudices, or an unwillingness to face facts which might seem to be derogatory to our class or profession? Many an abuse is tolerated because those who know of it will not speak, for fear of appearing disloyal to the class, club, society, institution, or organization in which the abuse exists. This kind of loyalty is merely a lack of courage, an unwillingness to share in the odium of belonging to the class or society in which the abuse had been allowed to continue.

When Louis IX of France met Brother Giles, he did not know Italian and Brother Giles did not know French.

They embraced each other in silence, and after a short time "St. Louis went his way on his journey and Brother Giles returned to his cell; and when the other brothers wondered at the unmannerly attitude of Giles, he reassured them, saying: 'As soon as we embraced each other, the light of wisdom revealed and manifested the King's heart to me and mine to him; and thus . . . we knew much better what I would have said to him and he would have said to me, than if we had spoken it with the mouth, and with more consolation than if we had gone about to explain with the voice that which we felt in our hearts.'" In this way did the saintly King of France and the humble Italian monk solve all the difficulties arising from difference of languages, translations, and international misunderstandings, for the "light of wisdom" shone in their eyes.

The *Catholic Citizen* (Vol. 52, No. 36) asks this pertinent question: "Has the National Catholic War Council ever made a report on the several million dollars it had on hand at the end of the war?" and adds: "Such a report would seem due at least to the contributing Catholic public."

The *Catholic Sun* of Syracuse, N. Y., questions the advisability of the publication in one city of several Catholic weeklies that contain duplication of matter. But, as the *Echo*, of Buffalo in the same State, points out, "there is room for more than one Catholic weekly, if distinct fields are covered, and the papers appeal to a wide circle of readers outside of any particular locality." The *Echo* itself is the best argument for the truth of this proposition.

"*Fiat iustitia, ruat coelum*" voices a duty infinitely above any sectional, selfish loyalty. Justice should be considered as one with mercy and charity, with tenderness and love. "The greatest of these" should bind us all. There is no need to criticise unduly, to advertise mere weaknesses and shortcomings; yet, on the other hand, to take an

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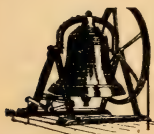
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unjust view of anyone or anything or to acquiesce in something unworthy, through personal regard for a profession or a class, an institution or a cause, cannot but be contrary to conscience and righteousness, and cannot ultimately be otherwise than subversive of morality and antagonistic to the spread of God's kingdom on earth.

Figures gathered by the Federal Department of Labor in nineteen cities of the United States show that more than one-third of the average American's income (38.2 per cent.) is spent for food. The second largest fraction goes for recreation and incidental expenditures. This amounts to 21.3 per cent., clothing takes up 16.6 per cent., housing, 13.5 per cent., fuel, 5.3 per cent., and furniture 5.1 per cent.

In "My Discovery of England," Stephen Leacock writes: "It is my candid opinion that no man ought to be allowed to tell a funny story or anecdote without a license. We insist rightly enough that every taxi-driver must have a license, and the same principle should apply to anybody who proposes to act as a raconteur. Telling a story is a difficult thing—quite as difficult as driving a taxi. . . . This is a point of view not generally appreciated. A man is apt to think that just because he has heard a good story he is able to repeat it. He might as well attempt a snake-dance merely because he has seen Madame Pavlova do one." There is a deal of common sense in this paragraph, and the humor of it should not obscure the lesson it contains for the insistent storyteller.

A writer in the London *Saturday Review* (No. 3471) says that a series of experiments recently took place at the Sorbonne, Paris, in order to test the reality of certain ectoplasmic manifestations which were said to have made their appearance on the body of a celebrated medium known by the name Eva, and that, as a result, the professors who took part in these experiments came to the conclusion that

an attempt had been made to perpetrate upon them a somewhat clumsy hoax.

The N. C. W. C. News Service credits one of our bishops with the assertion that no decree of the Holy See is binding until it has been promulgated through the *Acta Apostolicae Sedis*. We refuse to believe that any bishop is so ignorant of Canon Law as not to know that while publication in the *Acta* is the ordinary method of promulgating Roman laws and decrees, distinct provision is made in the Code for particular modes of promulgation. Canon 9 says: "*Leges ab Apostolica Sede latae promulgantur per editionem in Actorum Apostolicae Sedis commentario officiali, nisi in casibus particularibus alius promulgandi modus fuerit praescriptus.*" Such a particular method was evidently chosen when the decree of the S. Consistorial Congregation dissolving the N. C. W. C. was sent to all American bishops through the Apostolic Delegation. It is childish to suppose that that decree has not been promulgated because for some reason it has not hitherto been published in the *Acta*. And it is false to assert that the decree, executed in *optima forma* and approved by Pius XI, has been revoked because the Holy Father has graciously consented to reconsider the whole matter. Future developments will show in what manner His Holiness will modify the decree of dissolution, if he decides to modify it at all, which is by no means certain.

Following a custom established in 1916, and observed whenever possible since that time, the Central Bureau of the Catholic Central Society has arranged a social study course in connection with the annual convention of the Central Society, which will meet at Detroit, Aug. 20th to 23rd. The course will open in the evening of Wednesday, Aug. 20th, and close Friday, Aug. 25th. The V. Rev. Dr. Joseph Och, Rector of the Josephinum, Columbus, Ohio, will deliver four lectures on sovereignty, State power, State law or right, and the Constitution of the United States and its influence on American life and insti-

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tutions. An additional lecture, of no less timely import, will be delivered by Dr. Joseph F. Goeke, of Manistee, Mich., who has made a special study of the question of sterilization of the feeble-minded and of criminals, and will submit his conclusions in his lecture. The course of lectures will be held in the University of Detroit. A fee of \$5 will be asked. Inquiries and registrations are to be sent to the Central Bureau, 3835 Westminster Pl., St. Louis, Mo.

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A Biographical Sketch of Bishop Fitzgerald

For five years after Bishop Byrne's death the Diocese of Little Rock was vacant. The V. Rev. Patrick O'Reilly, for years pastor of St. Andrew's Cathedral, was administrator. He was assisted by the Rev. Father Lawrence Smythe, pastor of the Catholic church in Fort Smith from 1861 up to the time of his death in 1900. They were good and zealous missionaries and administered the diocese with great prudence and care during the terrible time of the four years' Civil War and saved as much out of the ruins as was possible. In 1867 Rome named Edward Fitzgerald, pastor of St. Patrick's church, Columbus, Ohio, Bishop of Little Rock.

Bishop Fitzgerald reached Little Rock, March 17th, 1867, by steamboat. At that time there was no railroad in Arkansas except a short line of forty miles from Little Rock to DeVall's Bluff, on White River, where connection was made with the Memphis boats. The outlook for the new Bishop was not encouraging. The Civil War, which had raged from 1861 to 1865 and resulted disastrously to the South, had left the State completely impoverished. The old settlers, owing to the influx of the Northern carpet-baggers, soon found themselves relegated to the rear and Negroes, just released from slavery, united with hostile strangers, were placed in the front rank of all political and commercial affairs. The lamented assassination of President Lincoln, who could and would have done justice to the South, greatly increased the weight of the yoke now pressed on the neck of the Southern people. Disfranchised as voters, though compelled to perform every duty of citizenship, dispossessed gradually of their real estate holdings through stress of poverty and new systems of finance, the Southern people, in this reconstruction period, experienced a debasement

that is without a parallel in the records of Christian civilization. It is only in recent years, when a new South is springing up and a giant's strength disclosed, that the ordinary amenities of civilized life have been restored. Arkansas suffered almost forty years from this blighting influence. Under such circumstances immigration was impeded and property values depreciated.

At Bishop Fitzgerald's consecration the Rev. P. J. Ryan, D.D., later Archbishop of Philadelphia, then a parish priest in St. Louis, preached the sermon and considering the ruined diocese, the poor wooden structure called Cathedral, not much better than the stable of Bethlehem, he saw nothing to congratulate the new Bishop except upon his apostolic poverty. However, the new Bishop, only thirty-three years old, was strong and energetic and determined to do all the good he could.

Traveling on horseback and by stage he visited during the very first year of his administration all the more prominent towns and settlements of Arkansas and the Indian Territory, and found about 1,600 souls all told. There were then but two Catholic schools, one in Little Rock, the other in Fort Smith, both taught by the Sisters of Mercy. There were only five priests in the Diocese. The Very Rev. P. O'Reilly, V. G.; Rev. Lawrence Smythe; Rev. McGowan, who was infirm and unable to do missionary work; Rev. Shanahan, who soon afterwards left Helena to go to Iowa, and Rev. Cogan, who went to Texas. Such a condition was apt to discourage the most courageous man. But undaunted, the Bishop went wherever he thought he could do some good. Repeatedly he described to me how people used to inform him about some Catholic families living here or there and how he would start off and travel for miles to visit them, only to find that instead of a dozen Catholic families, there was but one Catholic family at the place, or perhaps none at all, but just people who had expressed some sympathy for Catholics. The lamented Father Charles Ziegler of St. Louis, who had been a school-mate and a life-long friend of Bishop Fitzgerald, told me of the great zeal of the young Bishop and how for the first few years of his administration he rode on horseback all over the State of Arkansas, from Memphis to Pochontas, from there to Fort Smith, from Fort Smith to Rocky Comfort, etc., and how he announced lectures in school houses and public places—only to be disappointed, for very few came. Many of the best people had left the State; the war had disorganized everything, and the people with their property and civil rights seemingly lost all ambition and interest.

(To be continued)

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Literary Briefs

An Irish Historical Novel

Richard Ball, in "The Better Part," has chosen for his background the little known period in Irish history in which the Earl of Desmond was held captive in Dublin Castle and finally escaped. The author displays skill in handling the traditional style in which 16th century stories are wont to be told. A love story, of course, winds its way through the historical matter and has a happy ending. A peculiar interest is imparted just now to this story in so much as it deals largely with Dublin Castle. (B. Herder Book Co.)

"The Seminarists' Symposium"

We have received the third volume of the richly illustrated year book of St. Vincent's Seminary, Beatty, Pa., published under the above title. It opens with a fine portrait of the new Bishop of Pittsburgh, Msgr. H. C. Boyle, himself an alumnus of the institution, which is the diocesan seminary of the Pittsburgh Diocese and is empowered by the Holy See to grant ecclesiastical degrees. There are a number of well-written articles from the pens of seminarists, on such subjects as "The Postwar Literary Outlook," "Woman's Position in Modern Society," "Cremation," "The Causes and Results of the Crusades," etc., which prove that the standard of scholarship at St. Vincent's is high. Numerous historical and biographical notes render this year book a valuable source of church history for the future. (Published by the St. Thomas Literary and Homiletic Society of St. Vincent's Seminary, Beatty, Pa.)

How to Walk in the Presence of God

St. Ignatius repeatedly recommended the pious practice of frequently reminding oneself of the presence of God, or, to use a more familiar expression, to walk in the presence of God. Jesuit ascetics urge the exercise of this practice. Fr. Francis Arias' treatise on the subject has just been translated into German by our venerable friend and occasional contributor, Fr. Hubert Hartmann, S.J.: "Die Vergegenwärtigung Gottes, von Franz Arias, S. J. Uebertragen von Hubert Hartmann, S. J." The practice here recommended (which should not be confounded with a constant, meticulous visualization of God) enables us to pray at all times (Luke 21, 36) and tends to detach us from the creature, to inflame our hearts with divine love, and to fill our souls with a strong desire for Heaven. This practice

is to be recommended to all Christians. ("*Beati qui ambulant in viis Domini*"; Ps. CXVIII, 1), and Fr. Hartmann deserves thanks from the German-speaking Catholic public for putting within their reach Fr. Arias' splendid treatise. (Leipsic: Vier Quellen Verlag).

New Gregorian Melodies

"*Lauda Sion, or Gregorian Melodies for Liturgical and Other Functions.*" Compiled by the Rev. Thomas Rust, O. F. M. Edited by the Very Rev. Peter Griesbacher. (Chicago, Ill.: Franciscan Herald Press). From the foreword we learn that "the purpose of this booklet is not to supplant, but to supplement, similar publications already on the market, by presenting in convenient form the antiphons, hymns, litanies, responsories, etc., most commonly used at liturgical and non-liturgical functions." Father Rust's collection will be found of great convenience and usefulness to the choir-master, as it contains fifty-seven numbers, covering every occasion during the liturgical year. Rubrical directions greatly facilitate the use of the book. Canon Griesbacher's quasi-mensuralistic rhythmicizations of the melodies may not always coincide with the views and habits of dyed-in-the-wool equalists. There is not the slightest doubt, however, that they are a great aid to the choir director and singers in securing a smooth and clear-cut performance. The book with its accompaniment should find a place in every organ-loft.—JOSEPH OTTEN.

Books Received

The Seven-Fold Gift. A Study of the Seven Sacraments. By Wm. F. Robison, S.J. xii & 225 pp. 12mo. B. Herder Book Co. \$1.50 net.

The Corona Readers. By M. F. Egan, Bro. Leo, and J. H. Fassett. Third Reader. 288 pp. 12mo. Illustrated. Boston: Ginn & Co.

Le Péril Judéo-Maçonnique. IV. Les "Protocols" de 1901 de G. Butmi. Par Mgr. Jouin. xix & 336 pp. large 8vo. Paris: Revue Internationale des Sociétés Secrètes. 7 fr. 50. (Wrapper).

Herder's Theologische Grundrisse. Moraltheologie von Dr. Otto Schilling. xiii & 555 pp. 16mo. B. Herder Book Co. \$2.25 net.

Holy Souls Book. Reflections on Purgatory. A Complete Prayer-Book, Including Special Prayers and Devotions in Behalf of the Poor Souls in Purgatory. Edited by Rev. F. X. Lasance. 443 pp. pocket format. Benziger Bros. Different prices according to bindings.

The Fortnightly Review

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ST. LOUIS, MISSOURI

September 1, 1922

Father Husslein's Social Teachings

By the Rev. Joseph Reiner, S. J., Marquette University, Milwaukee, Wis.

No man attaining to any prominence in the public eye can reasonably expect to satisfy all sides, least of all a writer upon industrial questions. The marked favor with which Father Jos. Husslein's works have for years been received by the Catholic and non-Catholic press, therefore, confers on him no immunity from such criticisms as have from time to time appeared in the FORTNIGHTLY REVIEW. But in fairness both to the readers of the REVIEW and to the author certain wrong impressions must not be allowed to arise. Without challenging controversy a few simple statements of fact are in justice called for in this connection.

In view of the not infrequent attacks against him from the capitalist side and the friendliness with which he has been quoted in the labor press, Fr. Husslein must be mildly astonished, at least, to find his name associated with the individualism he has been fearlessly combatting these many years. Even such reviews as the *Nation* and the *New Republic* have favorably acknowledged his services. The *Survey* has consistently given his books long and friendly reviews. His analysis of existing commercial and industrial evils made Bernard Iddings Bell hail him as a "free-lance Socialist." Needless to say, Fr. Husslein is not a Socialist. Similar state-

ments were for similar reasons made about Pope Leo XIII, Bishop Ketteler, Dr. John A. Ryan, and others who have interested themselves in social reform measures.

The foremost Catholic authorities on social questions have expressed uniformly favorable opinions on Fr. Husslein's books. The *Central-Blatt and Social Justice* (XIV, No. 10) carries an article written by Dr. Chas. Bruehl on Fr. Husslein's most recent work, "Work, Wealth and Wages" and offers an eloquent appreciation of the "value of Father Husslein's publications and his indefatigable work in behalf of popular enlightenment." The *Catholic Charities Review* has been equally enthusiastic, and the FORTNIGHTLY REVIEW in its own set estimate of the work referred to fairly acknowledged its utility.

His critics can hardly expect Fr. Husslein to go farther in his demands unless they expect him to break completely with Catholic doctrine and Catholic traditions. In his programme, "A Catholic Social Platform," after rejecting Socialism, he with impartial severity declares:

"Individualistic capitalism, understood as a system in which the means of production are in the hands of a few men of wealth, inspired merely with a passion for the utmost gain and unrestrained

by due legal restrictions, is equally pernicious."

Constructively Fr. Husslein advocates a social system securing the "widest diffusion of the possession of productive as well as consumptive property, that as many as possible of the workers can hope, by just means, to become sharers in it." To attain this end he insists on complying with the directions of Pope Pius X, that our efforts should tend towards adapting the guilds of the Middle Ages to our own contemporary needs. In all his writings Father Husslein never intended to produce "scientific" books for the benefit of university professors, but, agreeing with Dr. Bruehl that "the first step towards any betterment in human affairs is the enlightenment of the masses" (article in *Social Justice* referred to), he restricted himself to merely popularizing his extensive studies. By following the former course he might have had a few hundred readers, but by following the latter he has succeeded in interesting thousands in social problems. Though Fr. Husslein's appeal has been mainly to the beginner, still, as Dr. Ryan says in his "Social Reconstruction" (p. 179), "No one has described better the Guild System, or has drawn more important conclusions from the spirit of the Guild System with regard to co-operative production than Father Joseph Husslein, S. J." In a particular way his full support is given to the co-operative ideal, to trade, credit and productive co-operative societies, whether in cities or on the land.

But he fully realizes that this "new social order" cannot be realized over night. Hence he explains (clause 20): "While keeping clear-

ly in sight this vision of the true city, which is to be constructed after no merely speculative model, we must not forget the intermediate measures that are not, however, to be confounded with the ultimate goal." In this he shows his common sense as a *practical* sociologist.

His critics become impatient with Father Husslein because he stresses the next steps, "the intermediate measures" which appear to them altogether "inadequate." It seems they would have him adopt the methods of an Arnold of Brescia, of a Wiclif, of the Waldensians. They probably would have been even more impatient with St. Paul for not denouncing slavery and not fighting for its immediate abolition. They seem to forget that social progress is a slow, gradual process, as slow and gradual as the development of a boy into manhood. The guilds and other institutions of the Middle Ages, which we admire, were the results of a gradual evolution of centuries of toil and effort.

Negative criticism does much harm by unsettling minds, paralyzing action, and retarding progress. Positive criticism which is coupled with concrete and specific suggestions of something better is helpful. It is this latter type of criticism that is offered by such as have actually grappled with existing difficulties and have made some contribution toward social betterment.

The man who not only does his work superbly well, but adds to it a touch of personality through great zeal, patience, and persistence, making it peculiar, unique, individual, distinct, and unforgettable, is an artist. And this applies to each and every field of human endeavor.

The Newman Movement in Germany

With the exception of a memoir by Lady Blennerhassett, published in German some 20 years before the war, and sundry articles in various periodicals, nothing much was done in that country to popularize the writings of Cardinal Newman. Since the war, however, Newman has been "discovered" in Germany, and a band of enthusiastic workers is engaged in spreading abroad the hitherto esoteric knowledge of the high place he occupies in the religious and intellectual world. We quote the following details from No. 697 of the *Month*:

We have before us a copy in German of certain devotional exercises of the Cardinal, published in the course of last year, and it is already in its fifth edition. A more ambitious undertaking is a translation in ten volumes of his chief polemical, didactic, and oratorical works. Two of these volumes have so far appeared: the "Apologia pro Vita sua," published in Mainz, and, issued by a Munich firm, "The Philosophy of Belief," under which title no English reader would be likely to recognize "The Grammar of Assent." The other volumes will appear in due course, if there be encouragement and support.

Another instance of the newly-awakened interest is the popular, but quite interesting and sympathetic memoir written by Dr. M. Laros, of Geichlingen, for the "Religiöse Geister" Series, in course of publication by the firm of Matthias Grünewald, of Mainz. Dr. Laros is evidently a keen admirer of Newman. He does not fear to compare him with Dante or with Pascal, and sets his work on

a level with that of St. Augustine. What we are perhaps most specially indebted to Newman for, he tells us, is that he has shown us how to steer clear of the Scylla and Charybdis of modern controversies by combining the old and the new, the tradition of primitive times with the spirit of progress of our own era. Before Darwin had appeared, or at least before the "Origin of Species" saw the light, Newman had published his epoch-making Essay on Development, which, besides illumining many other horizons, was as arresting a chapter in evolution as anything written by Darwin or Wallace.

Haecker, another writer in the same series, and the translator of "The Grammar of Assent," draws a comparison between Newman and Bergson, much to the advantage of the former.

Dr. Laros is far from allowing that we of the twentieth century have outlived Newman's work, and that the writings of the master have to do only with controversies and conditions which are past and forgotten. On the contrary, he contends that the main problems faced by Newman are still with us. On the one hand, we find the same spirit of unrest, of inquiry, and eager anticipation, the same love of novelty, of daring generalizations, the same expectation that modern progress is on the point of revolutionizing the world of thought as well as the order of Nature. On the other, there are still many religious-minded men in the Church, who live in the twentieth century as if they belonged to the twelfth, who are reluctant to admit the possibility of advance

on the ideas prevalent in bygone ages, who belittle the efforts and research of their contemporaries, and would choke any attempt on the part of their co-religionaries to reconcile the old order with the new. Cardinal Newman spent his life in conflict with these two classes of men, and because they are still vigorous and active, he may be said to be a man of our time as well as of his own: "*defunctus adhuc loquitur*."

Rome's Coup de Grâce to the N. C. W. C.

There is no need of our reproducing the decree of the S. Congr. of the Consistory of June 22nd, of which the N. C. W. C. News Service gave out an English translation on August 16. It has already appeared in all the Catholic newspapers of the country.

This decree practically confirms that of last February, dissolving the National Catholic Welfare Council, but says that nothing shall be changed concerning that organization until the bishops meet again in September. At that meeting the following instructions are to be carried out:

1) The name of the N. C. W. C. is to be changed (No. 8).

2) The character of the N. C. W. C. is to be changed: it is to be shorn of all pretence of officiality (Nos. 2, 3, 8) and compelled to limit its activity to the two subjects mentioned in Benedict's XV's Brief, "Communes," of April 10, 1919 (No. 4).

3) The canonical authority of the bishops, each in his own diocese, is to be scrupulously respected (No. 9, b), and whatever persons or committees may be appointed to undertake definite work

for the bishops, are to be carefully supervised, and if any of them ventures to interfere in the management of any diocese, he is to be "summarily dismissed from office" (No. 9, c).

4) The minutes of the bishops' meeting "are to be submitted to the Holy See, so that if there be need, the Holy See may with its authority intervene" (No. 6). This means that the Holy See intends to see to the execution of this decree.

The two subjects to which the N. C. W. C., or, rather, its successor—if it will have a successor, which we deem unlikely in view of this patent disapproval of the whole scheme by the Holy See—as laid down in the Brief "Communes" (*Acta Apostolicae Sedis*, Vol. XI, No. 6) are: the social question ("*de re sociali*") and education ("*de recta puerorum iuvenumque institutione*"). This rule clearly excludes the purveying of news to the Catholic press, except in so far as it may be necessary occasionally to supply that press with information regarding the measures taken on social and educational problems.

Those Catholic papers that pretend to regard this decree as a "splendid triumph for the N. C. W. C." are either unable to understand the tenor of a Roman decree or endeavoring, for some reason, to throw dust into the eyes of their readers. But no matter how they may conduct themselves, we can assure them that this second decree of the S. Congregation will not be disobeyed as the first one was.

The utmost we can hope for in this life is contentment; if we aim at anything higher we shall meet with nothing but disappointment.

Was Nestorius a Heretic?

In an appendix to the later editions of Pohle-Preuss' "Christology," is given a brief account of the controversy that has arisen of late in regard to the Christological teaching of Nestorius.

The traditional view is that this Syrian priest, who became patriarch of Constantinople in 428, disseminated the heresies of his teacher Theodore of Mopsuestia, to wit, that Jesus, the son of Mary, is a different person from the Divine Logos or Son of God; that the two persons in Him were most intimately united, the man Jesus becoming a "God-bearer" by the indwelling of the Logos, and that, consequently, the Logos is united with the man Jesus, not by way of a physical union, but by a merely external, accidental, moral union. It follows that the Incarnation was not an assumption of human nature by God, but simply an indwelling of the Logos in the man Jesus, and that Mary is not the Mother of God, but merely the mother of a "God-bearing man."

This view of Nestorius' teaching is based on the writings of his opponents, especially St. Cyril. Recently the publication by Loofs of over 300 fragments of Nestorius' own writings, and by M. Bedjan and F. Nau of a hitherto unknown work written by the Patriarch during his exile under the pseudonym of "Heraclides of Damascus," has given rise to a strong defence of the Patriarch's orthodoxy by Bethune-Baker, Harnack, and even Duchesne.

Jugie, Junglas, and other Catholic writers upheld the traditional view. The latest contribution to the subject is a volume by Father Christian Pesch, S. J., the eminent

dogmatician, entitled, "Nestorius als Irrlehrer: Zur Erläuterung einer wichtigen theologischen Prinzipienfrage" (Paderborn: Schöningh, 1921).

Fr. Pesch calls the question at issue an important one from the point of view of principle, for the reason that, if Nestorius had been unjustly condemned by the Council of Ephesus, it would follow that the Church is not infallible in judging dogmatic facts and, consequently, erred when she claimed such infallibility against the Jansenists.

The author shows in fifteen carefully written chapters that the traditional view of Nestorius' teaching is substantially correct. The argument is based on sermons delivered by Nestorius in Constantinople, on his attitude towards those who attributed to Mary the title "Mother of God," on his utterances concerning Diodorus and Theodore of Mopsuestia, both of whom he exalts as orthodox teachers, on his counter-blast to the anathematisms of St. Cyril, on the judgment of his contemporaries, and, finally, on the "Book of Heraclides of Damascus," in which Nestorius distorts the views of his opponents and places his own teaching in the most favorable light.

The only correction that need be made in the traditional statement of the teaching of Nestorius is that while he taught that there were two distinct persons in Christ, he held that these two physical persons were united in one moral *prosopon*.

From this investigation it also becomes triumphantly evident that St. Cyril did *not* teach Mono-

physitism, as his opponents asserted, but expressly emphasized the difference of the two natures in Christ even after their hypostatic union. It must be admitted, however, that his terminology is not always clear and that the phrase "*una natura Verbi incarnata*" (see Pohle-Preuss, "Christology," pp. 108 sqq.), while entirely orthodox in the sense in which he used it, was open to misinterpretation, —which fact enabled the Monophysite heretics to twist it in favor of their false teaching.

Exit Lord Northcliffe

The late Lord Northcliffe, who was really a German Jew by name of Stern, did nothing to elevate journalistic standards, but debased them and left the press in a far worse position than it occupied when he became a newspaper proprietor. The *N. Y. Nation* (No. 2981) compares him to W. R. Hearst, but in our opinion Northcliffe belongs in a far lower category than even Hearst. He was a dangerous demagogue who, by playing upon popular prejudices and the petty likes and dislikes of the masses, exercised an enormous political and social power, and used that power for evil.

We cordially endorse the epitaph which our contemporary suggests for Lord Northcliffe's tomb: "Here lies a man who waxed powerful on the pennies of the labor and the lower middle classes by feeding them upon mediocrities and cheap sensations; who debased the entire English press, including even the famous old 'Thunderer.' He made no contribution to the betterment of mankind; he incited steadily to nationalistic and race hatreds; he was foremost among those who brought the world's worst calamity upon it, and once

that misfortune was at hand, he knew no sane way out. He supported the worst treaty in the history of mankind and to the day of his death advocated a foreign policy which can only spell irretrievable disaster and misery to Europe. For these and other services he was knighted, ennobled, decorated, honored, and acclaimed. Of such, reader, is the quality of success."

A Dangerous Tendency

The *Newman Quarterly*, a magazine published in the interests of the Federation of Catholic College Clubs, in its winter number, 1921-1922, contains an interesting article on "Catholic Foundations at State Universities." Mr. John J. Ryan attacks this policy, whereas the latter part of the article, by the Rev. John A. O'Brien, Ph.D., is given over to its defense. The true colors of the latter are shown when he writes: "The time has passed when men like Mr. Ryan can sit back and imply that the State University is a godless institution, intent only upon tearing down the fabric of Christian morals." To-day we have not only Catholic organizations like the Knights of Columbus spending money for the furtherance of this policy, and "drives" for Catholic colleges at our State institutions, but Catholic priests speaking favorably of it and even defending it!

What this tendency will lead to is not difficult to see. It contains within itself the seeds of a movement as destructive as that fathered by the late Archbishop Ireland in regard to the grammar schools. If the present attempt does not elicit a halting word from Rome, we shall be much surprised.

H. A. F.

The Way Out

How much longer shall industrial autocrats be given power over a vital public utility? says the *Nation* (No. 2981), commenting on the coal miners' and the railroaders' strikes. Our entire system of private operation of mines and railroads for private profit under a double-headed public regulation has entirely broken down. But does it follow that government ownership will be better? If the Railroad Labor Board were a governmental body empowered to enforce its decisions on governmental employees, might not labor be forced either into a sullen serfdom or revolt against the government? The danger is real. So too is the danger of an incompetent political bureaucracy. The conventional government ownership and operation will not do.

The only kind of national ownership which is hopeful in the opinion of our esteemed contemporary, is one in which the government will own the railroads and mines, put its credit behind the hiring of capital at a reasonable rate of interest, and turn them over to democratic management by representatives of experts, of the workers, and of the consuming public. That is the essence of the Plumb Plan and of the tentative plan of the miners' committee, of which John Brophy is chairman. It seems the only programme that affords any hope of substituting for the present strife of owners for profits, consumers for low prices, and workers for high wages, a constructive control of an essential industry for which all parties in interest have a definite responsibility.

It is objected that neither the public nor labor is ready for such

a step. Perhaps not; but a crisis like the present may serve as a rapid and powerful educator. And as far as labor is concerned, with all its faults in organization and philosophy, we need not despair of a large group of human beings who have shown the capacity for solidarity and endurance which the miners have displayed through hunger and persecution during the past summer.



Reminiscences of Longfellow

Mr. Ernest Longfellow, a son of the famous poet, in his lately published book, "Random Memories" (Houghton, Mifflin Co.), tells many pleasant tales of his father, whom he describes as having "rather a large mouth, but finely cut, a slightly aquiline nose, broad and fine forehead, and beautiful blue eyes. His whole expression was benign and sweet and did not belie his character, which was the most perfect imaginable. He had a well set up figure of middle height, with rather square shoulders and a jauntiness in his walk and bearing which gave rise to the lines in a college doggerel of the period,

"With his hat on one whisker and an air
that says 'go it'
You have here the Great American poet."

In the days when professors and even other men in Boston and Cambridge were rather slovenly in their appearance, says the son, Henry Wadsworth Longfellow "was always very carefully dressed, and indeed was considered rather a dandy; and I believe Mrs. Craigie, when he first came to board with her, thought his gloves of much too light a shade to be worn by a strictly virtuous man."

The Latest Outcropping of "Americanism"

A fine outcropping of "Americanism" is contained in a letter to the editor of the *N. Y. Nation*, published in that journal's No. 2977, July 26th. It is signed "John Hearly" and complains bitterly that the Roman Curia taxes American Catholics without giving them proper representation in its government.

"American Catholics are taxed in money for the support of the Universal Church, and in blood—priests, nuns, and lay workers—for the irrigation of foreign mission fields. This 'taxation without representation' fact shadows the background of the autocratic Curia like a gigantic silhouette.

"As a result of the unrepresentative make-up of Curia a committee of foreign cardinals is now sitting in judgment upon a social organization of American Catholics. Several weeks since, the Consistorial Congregation dominated by the reactionary De Lai, made a destructive gesture at the National Catholic Welfare Council, ordering its dissolution. Although the Pope subsequently reinterpreted the order, the trial of the council goes on and the verdict decides the nature and the functioning of the council for the future. . . . Dispatches from Rome carried the list of the judges who will hear and decide the council's case; there is not an American name on it. . . . Gasparri, papal secretary of state, is the ranking judge, and with Merry del Val, Bisleti, Sbarretti, Van Rossum, and Pompili constitutes the court. All are cardinals and Gasparri, Bisleti, Sbarretti, and Pompili are Italians; Merry del Val is a Spaniard and Van Rossum is a Hollander. Not one of the judges is widely traveled and Merry del Val alone speaks, reads, and understands English intelligently. This so-called revisionary committee is strictly un-American not only in its lack of American representation but also in its undemocratic substance as

a whole. Because its general membership is so un-American, if not anti-American, in education and viewpoint, there is a widespread belief in this country that His Holiness will introduce representative American judges in the National Catholic Welfare Council's trial before any final verdict is brought in. . . ."

And more to the same effect. We understand the writer of this impudent epistle is a Catholic. If he is, his elucubration proves that the "Americanism" solemnly condemned by Leo XIII is not yet dead in this country. We should not give this matter so much space did we not know that the ideas expressed by Mr. Hearly are wide-spread and constitute a grave danger to Catholicity in a country where so many are inclined to put "patriotism" above religion. *Videant consules!*

The New Tariff Bill and the Business Outlook

The "tariff of abominations," as the *New Republic* calls it, will probably not reach the President's desk before the fall elections,—a plain indication of Republican lack of confidence in the tariff as a vote-getter. "The country has gone through too vigorous an educational process in the last four years," says our contemporary (No. 403), "to take stock in promises of prosperity through protection. Everybody now understands that we cannot sell our own products unless we take something besides gold in exchange, for we already have about all the gold."

Tariff or no tariff, the business outlook is far from reassuring. The coal strike is settled and the rail strike may be settled soon, but it will take months before coal supply and rail-

way service can be restored to normal. Manufacturing will be handicapped by high prices and uncertain deliveries. Our foreign trade is likely to suffer a severe shock when the long overdue German commercial crisis develops. For the last years we have been rolling up large export balances, taking our payment partly in American securities that have been held in foreign hands, partly in foreign securities. Most foreign securities will depreciate if German industry goes down in a crash. Commercial stagnation, widespread unemployment and universal discontent are likely to characterize the opening of the winter. And the government, so far as we can learn, is making no preparations whatever to meet the situation.

Bootlegging and Conscience

The Rev. Dr. P. J. Lydon, writing in the *Homiletic and Pastoral Review* (Vol. XXXIII, No. 10) on the moral aspects of bootlegging—a much-controverted question—says:

“Writers of authority maintain that the number of purely penal laws is very limited. When the end of the law cannot be obtained by a fine because the public good is seriously menaced the law ought to be considered binding in conscience. It is not difficult to see, for instance, that frequent violations of the law against the importation of dangerous drugs like opium, cocaine, etc., are seriously detrimental to society. (See *Catholic World*, Oct., 1921, pp. 73-86). Most writers seem to agree, however, that the act of bringing liquor into dry territory is not *per se* sinful; but smuggling or bootlegging as a regular business is gravely sinful

for other reasons; *i. e.*, the danger of life and liberty incurred by the smuggler and his general intention to use force, sometimes fatally, against government agents. For these reasons, as well as for possible scandal to others by habitual contempt for civil law, the penitent must be strictly forbidden to continue in the traffic. (Tanquerey, *De Iust.*, n. 596; Noldin, *De Præceptis*, n. 315).”

Funk's Church History and its Critics

The late Professor F. X. Funk's “History of the Catholic Church,” of which there are two English versions, one by Luigi Cappadelta, the other edited by Fr. W. H. Kent, has recently been brought up to date and re-edited in the German original by Prof. Dr. K. Bihlmeyer, of the University of Tübingen. Prof. Marx, of the Seminary of Treves, himself the author of an excellent manual of Church history, in a notice in the *Pastor Bonus*, declared that Funk's book had, in 1913, been condemned by the S. Congregation of the Consistory, “because of its naturalistic tendency.” This brought out a reply by Professor Bihlmeyer (*Pastor Bonus*, Vol. 34, No. 10), to the effect that the S. Congregation did not condemn Funk's Church history on account of “naturalism,” *i. e.*, because of any anti-Christian or anti-dogmatic tendency, but merely forbade its introduction into the Italian seminaries because in its opinion the author does not assign due importance to the supernatural element in the history of the Church. Dr. Marx replies (*ibid.*) that by “naturalistic tendency” he meant precisely the neglect of the supernatural element censured by the

S. Congregation when it said of Funk's and Kraus's church histories that "questi testi di storia ecclesiastica trascurano od omettono la parte sopra-naturale, che è vero, essenziale, indispensabile elemento nei fasti della Chiesa, senza di cui la Chiesa stessa riesce incomprendibile." This is not, of course, an infallible judgment, and it does not even apply to seminaries outside of Italy, much less to the clergy and mature readers generally, by many of whom Funk's History, because of its critical method, is highly regarded, as its adaptation by eminent Catholic scholars into nearly all civilized modern languages proves.

Correspondence

A Good Example

To the Editor:—

The Boston *Pilot* sets a good example to all official organs throughout the country. In a recent issue it had an article on his Eminence Cardinal O'Connell, saying incidentally:

"It has been the fixed and constant policy of the *Pilot* to mention the name of his Eminence only in the chronicling of events as they occur in the diocese, and in the important utterances he makes on matters of vital importance."

This is the sort of restraint and reticence which Catholics like. Much as they reverence and admire their ordinaries, they expect Catholic papers to contain some other news besides that which relates to the local bishop.

OBSERVER

Boston, Mass.

Away With the War Mentality!

To the Editor:—

"The Folly of Keeping up the War Mentality" in No. 15 of the F. R. was a very true and timely article. Those who have a guilty conscience cannot imagine that all others have not the same thoughts as they. Why cannot

nations be noble-minded and generous towards one another? The war is over, and the havoc it caused put hell to shame. The harm has been done, and the only thing to do now is for the nations to co-operate with one another in repairing the damage, as far as that can be done. Let there be mutual confidence, not hatred and prejudice! Let the war mentality be dropped! Why not be as noble as the Indian, who buried his tomahawk after the war was over?

A special appeal should be made to teachers, preachers, and editors to eradicate the war mentality.

(Rev.) RAYMOND VERNIMONT
Denton, Tex.

Responsibility for the World War

To the Editor:—

A work that will prove of interest to those who are studying the question of the responsibility for the World War is "Les Responsables de la Guerre" by Alfred Pevet (Paris: Librairie de l'Humanité, 142 rue Montmartre), with a foreword by George Dumartial. The volume contains 518 pages and fairly bristles with documents. Its conclusion is a terrible indictment against Poincaré and Viviani, charging that they wanted the war, whereas the German government tried in vain to prevent it according to the measure of its insight,—which unfortunately was not very great. The documents show Bethmann-Hollweg and the German government to have been blind optimists, while Lord Grey, the leading British statesman, displayed marked duplicity.

It seems to me there exists considerable logical confusion in regard to this question of the war guilt. That all European nations deserved punishment for their immorality, their neglect of religion, their false philosophy, etc., etc., is quite apart from the question who directly brought about the war. The documents contained in Pevet's book leave no reasonable doubt as to which nations desired the war and practically forced its outbreak.

Another valuable contribution to the question under consideration are two

papers, entitled "Die Tatsachen" and "Fünzig feindliche Zeugenaussagen" in the July, 1921, number of the *Süd-deutsche Monatshefte*, Munich, Königinstr. 103.

A. J.

Buffalo, N. Y.

A Suggestion

To the Editor:—

"Our Industrial Dilemma," of which Mr. H. A. Frommelt writes in No. 14 of the F. R., is based on "our social dilemma," which in turn is caused by (a) an army of unemployed men and women unable to find work; (b) the decrease of farmers who own the land they till, and (c) the ever growing number of farm renters. History teaches that no proletariat existed in the Middle Ages. In the 15th and 16th centuries the farmers were expropriated all over Europe. Blessed Thomas More tells us in his "Utopia" how it was done in England. The people were driven from the land, formed a proletariat, and made possible modern industrial conditions as we see them all around us. If we could abolish unemployment, we should take the first great step towards the solution of the social question. If we made farm owners out of renters, we should take another important step in this direction. A beginning is possible under the present laws and conditions, even though these laws and conditions are, on the whole, more pagan than Christian. The Federal Farm Loan Board has saved thousands of renters from becoming proletarians. It has been suggested that this Board set aside a million dollars to buy farms worked by renters and resell these farms to the renters for the interest on the money invested, plus one per cent for amortization. This would be a very effective way of augmenting the number of farm owners, especially if the unemployed, too, were put on the land. They need even more help than the renters, but the majority of them would "make good." The process, of course, would be slow, and example would have to do more than teaching.

The possibilities in this field are great; but we can hardly expect a gov-

ernment which depends on high finance to undertake the work. Here is a fine field for the N. C. W. C., the Knights of Columbus, and the Catholic Central Society. A costly basilica is being erected at Washington. Would it not be better to collect and use the enormous amount of money that structure will cost for this kind of altruistic work?

C. MEURER

Little Rock, Ark.

Secret Societies—Need of a House-Cleaning

To the Editor:—

I just finished reading your fine article "Combatting Secret Societies" (F. R., No. 16, p. 301 sq.). While reading it, and fully agreeing with Bishop Wehrle, I wondered what should be said about the secret societies within the Church or "in the shadow of the Church."

Thirty years ago, as a printer, I became interested in secret societies. Every once in a while, some mysterious stuff came along. We printers handled the cuts of various emblems, turned out stationery, letters, etc., and began to study the material. This will explain why I am able to-day to tell at first glance to what lodge a man belongs if he wears an emblem. When I went into business for myself, I was told of the many advantages of secret orders, and I joined one. My interest grew, I became very active and was elected to various offices, excepting the "paid"

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offices, but I have had my fill of "honor." Once I discussed the question of life insurance and fraternal orders with a Lutheran pastor, whom I respected for the stand he took against all the mummery, tomfoolery and rot. This pastor was well read on the subject and gave me a ritual of a certain secret society. Reading it I found that it was similar, yes, in some parts and respects identical with the ritual which "we" used. After that I read various exposés, and I have reason to believe that the latter are correct. Later I read your book on Freemasonry. My interest grew, and I obtained some "real rituals." I am in a position now to state that all secret societies are fashioned alike. "We" met in an I. O. O. F. Hall at one time for a monster initiation, and let me assure you that it was not necessary to shift much scenery to adapt the hall for our "ceremonies". "We" even left the altar where it stood, but called it the "Center Pedestal."

"We" have the "stations," the "wick-ed," the "pass-word," the "grip," the sign and salute, the "gown and cap," the "mysteries," all the awe-inspiring things and all the tommyrot of the lodge room with a few religious features to make it a little different.

Of course, "we" go to communion in a body to remain in good standing.

As long as "we" act thus and indulge in the mummery and humbug which is being condemned by our bishops here and there, results cannot be expected. What we need, and need badly, is a house-cleaning that begins right at home.

I am not writing this for publication, and cannot permit my name to be printed in connection with it. I am simply stating facts which cannot be overlooked, or disputed, for that matter. It has gone too far, and, I believe that it is beyond remedy. When it is borne in mind that the Wisconsin Staatsverband (D. R. K. C. V.) recently filled a long-felt want by adopting an "Einführungs-Modus" with a very strong leaning to secrecy, it becomes plain that the garden is full of weeds.

Worst of all: If the Church tolerates

secret societies within and "in her shadow," Catholics naturally must conclude that they are not so bad after all.

Swimming against the stream, as both of us do, we have the sensation of being living fish, but it is folly to think that we are making any headway.

I could give you a "lot of dope," but what's the use? Constant dripping may hollow a stone, but you and I will be dead and buried a long time before the stone will show any marks.

A CATHOLIC FELLOW FELLOW

Notes and Gleanings

Professor Nivard Schlögl, O.Cist., of the theological faculty of the University of Vienna, has submitted to the decrees of the Holy Office placing his German translation of the Bible on the Index of Forbidden Books. He declares that the second volume of his Old Testament was published by the Burgverlag without his consent.

In reply to the *Catholic Citizen's* inquiry, echoed by the F. R., No. 16, p. 310): "Has the N. C. W. C. ever made a report on the several million dollars it had an hand at the end of the war?" Mr. M. J. Slattery, "Executive Secretary," Washington, D. C., informs that paper (No. 38) that the Council published such a report in April, 1920, "after it had been completely audited and submitted to the U. S. government." What has been done with the money on hand since? More than two years have passed since April, 1920. What has become of the balance on hand? Another report is about due.

The appointment of Dr. A. Sommerfeld, professor of mathematical physics at the University of Munich, to the Karl Schurz memorial professorship for 1922-1923 at the University of Wisconsin, is an indication that America is willing to "let bygones be bygones," along certain lines anyhow. The Karl Schurz memorial professorship was founded in 1910 as an exchange pro-

fessorship with the German universities, and the appointment of Dr. Sommerfeld marks the resumption of this activity after the interruption caused by the war.

* * * *

The *Ave Maria* agrees with us that hagiography should take more account of the human or natural element in the lives of the Saints. In a note on Msgr. Bougaud's biography of St. Margaret Mary Alacoque our contemporary (Vol. XVI, No. 8) says: "The Margaret Mary of the present biography is so wrapped in clouds of sanctity from her very infancy that the average reader may fear to approach, much less imitate her."

* * * *

An excellent contribution to sociological literature is the paper-bound collection of timely articles, put forth by the People's Party of Germany, under the title of "Völkstümliches Handbuch Christlicher Gesellschaftslehre" (Wien, Karl Vogelsang Verlag). American Catholics, unfortunately, have nothing that can compare with such writings, with which Germany is so well supplied. The entire social question is envisioned in an entirely different manner than we are accustomed to, from a broader and more comprehensive point of view. In this country we have but just discovered Pope Leo XIII's Encyclical on Labor; we still speak in euphonious generalities and write as if "Capital and Labor" made up the entire social question. In this handbook, on the other hand, we find such questions as private property, interest, land-increment values, etc., given a thorough airing. The book makes excellent reading for those who have not become blinded by the liberalistic doctrines of our prevailing social-reform schools.

* * * *

In Vol. XXVII, No. 5, of the F. R. for March 1, 1920, we gave a brief description of some hitherto unknown sermons of St. Augustine, newly discovered in the ducal library of Wolfenbüttel by Dom Germain Morin, O.S.B., and published by him under the title, "S. Aurelii Augustini Tractatus sive

Sermones Inediti ex Codice Guelferbytano 4069" (Munich: Koesel). In No. 1 of the *Revue Bénédictine* for 1922 the same eminent scholar reports another similar find, namely a sermon or address of St. Augustine on the eight Beatitudes, contained in a 12th or 13th century manuscript in the Vienna Hofbibliothek. Dom Morin presents the complete text of this important Augustinian relic together with an excellent commentary thereon.

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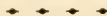
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Publishers of Franciscan Literature

A writer in the literary supplement (No.12/13) of the *Neue Zürcher Nachrichten*, of Zurich, Switzerland, deals with the priests in Balzac's novels. Though he was practically an infidel, Balzac as a rule treats the Catholic priest with reverence. His Abbé Bonnet in "Le Curé du Village," for instance, is a true hero. "Ce mens divinior, cette tendresse apostolique," says the author, in speaking of him, "met le prêtre au-dessus des autres hommes, en fait un être divin." To "associate the clergy with the interests of the people" is the slogan of all of Balzac's priests. In this, as the Swiss critic observes, the great French novelist has forestalled the social Catholicism of our day. It is interesting to note, however, that Balzac opposed that dangerous mixture of religion and chauvinism of which we have had so many examples during the World War. "Le prêtre patriotique," he says, "est un non-sens; le prêtre ne doit appartenir qu'à Dieu."



The Rev. Dr. Joseph Mausbach, in a brochure ("Schriften zur deutschen Politik," 3. Heft) on "Religionsunterricht und Kirche," defends the Centre Party against the accusation of having set aside the Catholic principles underlying education. He shows that the Centre has never deviated a hair's breadth from those principles, and that it was owing to its firm position that freedom of education was made part and parcel of the new German constitution. The charges made against the Centre on this head, he says, are based upon a mistaken conception of the party's power. The Centre was and is a minority party and cannot enforce its demands except by way of compromise with other parties whose views and demands in most cases run diametrically counter to its own.



The Rev. Dr. Francis Walter, professor of moral theology in the University of Munich, in the literary supplement of the *Augsburger Postzeitung* (No. 28) reviews the new (second) edition of Dr. L. Staudenmaier's "Die

Magie als experimentelle Naturwissenschaft" (Leipzig: Akademische Verlagsanstalt). This is a remarkable book, written by a Catholic priest on the basis of his own personal experiments in occultism. The decisive problem around which Dr. Staudenmaier's researches revolve, says Dr. Walter, is whether hallucinations can become real, so real that they can be photographed. If the author's assumption is correct, the whole domain of magic, especially that of Spiritism, is unveiled. Staudenmaier says (p. 59) that hallucinations have a natural tendency to materialize. If that is true, the spiritistic manifestations are nothing but hallucinations arising from the subconsciousness of the medium and assuming material or quasi-material forms, and can be one and all explained by the known laws of nature. This, as our readers are aware, is the contention of Dr. Liljencrants, Fr. De Heredia and Capt. Maskelyne (F. R., XXIX, 16, 308), and by many other students of Spiritism.



At the close of the war which was to "end all war," the American people were promised a great reduction in the expenses for the army and navy. How has this promise been kept? The Harding administration urged a total appropriation of \$516,961,330 for the War Department. And it was only after a prolonged contest, led by the small group of "Progressives," that the amount was finally reduced to approximately \$328,000,000 in round numbers. The appropriation demanded for the navy was \$679,515,741. After a protracted struggle this was finally reduced to \$410,073,289. The appropriations demanded and obtained for the upkeep of the army and navy are far in excess of any reasonable peace-time expenditure for these branches of the service. The total appropriation of \$800,000,000 for the current year for the army and navy is three times the expenditure for similar purposes for any year prior to the European war, in which we enlisted ostensibly "to make the world safe for democracy" and "end militarism forever."

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In the *Hibbert Journal* (Vol. XX, No. 4) Mr. Leonard Hodgson demands greater clearness in the conception of "unconscious" mind. Should not, he asks, a great deal of what is reckoned under this head be classed rather with the near environment than the contents of the real "self"? Dr. Edward Lyttelton pleads (*ibid.*) that if the "self-suggestive" remedies of M. Coué are to be adopted by Christian believers, they shall be purged of their egoistic tendency by translating self-suggestion into "God's action through man's experience."

♦ ♦ ♦ ♦

That there is a real efficacy in human will and purpose is argued against the determinists by Captain Howard V. Knox in an article in the same *Journal*, headed "Is Determinism Rational?," which is one of the most luminous aids towards clearing up the free will problem that has been published for a good many years. The essence of Captain Knox's contention is that to speak of voluntary activity as necessitated, is to deny not only the freedom, but the very existence of the will, since will (and ultimately intelligence) can be understood in no other way than as purposive choice of ends contrasted with necessary action. A will that is not free is no will at all: and the determinist is logically driven to "behaviorism" or the psychology which roundly deduces from the inefficacy of "consciousness" that there is no such thing.

♦ ♦ ♦ ♦

The planet Mars is still a prominent object in the southern part of our sky. Many astronomers have been engaged in scrutinizing the ruddy planet at this favorable season, when it is near to our earth. A recent telegram from the Lowell Observatory, Flagstaff, Ariz., announced that on the night of July 9 a great white area, brilliant and conspicuous, appeared covering 300,000 square miles of surface over the region of Margaritifer Sinus, in longitude 20, latitude 20 degrees south. A cloud of aqueous vapor floating in an atmosphere of air, though much attenuated, would strengthen the belief in the existence of

life on Mars. Therefore, the advent of a white area thought to be a cloud is an interesting factor in the problem. Even if investigation should eventually prove that no living organisms are possible on Mars, it is, as the late Msgr. Pohle has shown, perfectly reasonable to suppose that elsewhere among the countless heavenly bodies are the homes not only of living, but of intelligent creatures.

♦ ♦ ♦ ♦

Writing in *Theology*, "a monthly journal of historic Christianity" (London, 1922, first half-yearly volume), Mr. W. J. L. Sheppard expresses the view that amid the efforts to discover a literal and contemporaneous solution both of the meaning and nature of the Beast of the Apocalypse, and the number itself, the age-long application of the symbols has been lost sight of. In his opinion, the Beast is "Humanity in all ages, apart from God, unregenerate, evil, inimical to Him and to His Church."

♦ ♦ ♦ ♦

In the current number of *Science Progress* (London: Murray), Dr. S. C. Bradford gives a "popular" account of "Colloids, or the Material of Life." Colloids are opposed to crystalloids, and consist of matter in the form of closely associated particles, each of which, though extremely minute, is yet larger than a molecule. They are distinguished as sols, gels, glasses, and so forth, according to the amount or nature of the medium between the particles. What Dr. Bradford means by calling them "matter in the nascent state" we do not understand. His main object, however, is to show the importance of colloids, particularly gels, in furnishing that form of matter in which the processes characteristic of living creatures can be performed. Their study, he concludes, "encourages the hope that eventually the mystery of life may be solved." We hardly think so.

♦ ♦ ♦ ♦

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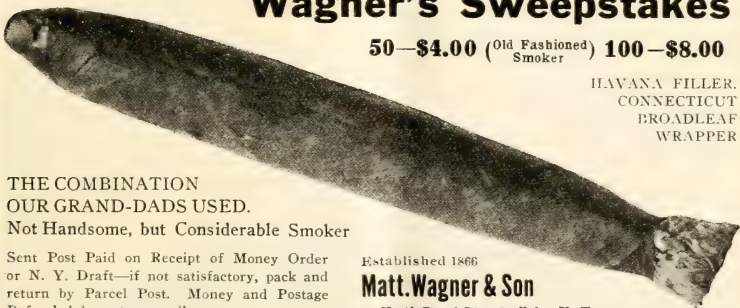
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by the "Religious Missionaries of Mariannhill," who have their American headquarters in Detroit. The first copy, dated October, 1922, besides the prospectus, contains news from the African mission fields, where the S. M. M. is at work, editorials, and miscellaneous reading matter, all neatly illustrated. The most urgent need of the African missions to-day is more priests. The Mariannhill Missionaries, who already have 138 schools with about 8,000 pupils and two normal schools which have produced over 200 government-certificated native teachers, have been requested and are about to start a seminary for the training of a native clergy. This is a most difficult undertaking, in which they ask the co-operation of American Catholics, as the Catholics of Germany at present can do hardly anything for the missions they have so generously supported in the past. Specimen copies of the *Mariannhill Missionary* can be obtained from the Rev. Thomas Neuschwanger, R.M.M., 5123 Commonwealth Ave., Detroit, Mich.

This year's Franciscan Educational Conference was held in St. Fidelis College, Herman, Pa., and Fr. Felix M. Kirsch, O.M.Cap., of that institution, who was a participant, writes us that "it was the first time that representatives of all three branches of the Order met in America to deal with educational problems." The *Pittsburgh Observer*, therefore, did not exaggerate when, in its report of the conference (issue of July 6), it said that it "not only discussed history, but made history." We look forward with interest to the report of the meeting, which, among other important papers and discussions, will no doubt contain Fr. Zephyrin Engelhardt's valuable treatise on "The Writing of History."

A fresh side-light is thrown on the international character of Freemasonry and the solidarity of the American lodges with those of Europe by the report published in the *Christian Science Monitor*, of Aug. 1st, that "a special commission of the Grand Lodges of

Masons in New York State, headed by Supreme Court Justice Arthur S. Tompkins, Grand Master, sailed [Aug. 1st from New York] on the Frederick VIII, to constitute the first Masonic lodge in the Republic of Finland . . . at Helsingfors. A number of citizens of Helsingfors, including many who became members of the order in this country, recently petitioned the [New York] Grand Lodge for a charter."

A correspondent of the *America* (Vol. 27, No. 16) expresses the hope that "when the Maryknollers have Christianized China, . . . they will have inspired their flocks with such zeal for the conversion of the heathen that they may return the compliment by sending missionaries over here to convert America." We shall certainly need them if the process of paganization now going on continues for another generation.

The Rev. A. Sleumers has prepared a dictionary of the technical terms contained in the new Code of Canon Law. The useful little work is entitled "Wortschatz des neuen Codex Iuris Canonici" and is published by Steffen Brothers, of Limburg, Germany.

Dr. H. E. Bolton, director of the department of history in the University of California, has just obtained for that institution a valuable collection of ancient Spanish manuscripts bearing on the early history of Spanish colonization in the American Southwest. There are no less than 80,000 documents, procured from public and private libraries and collections in Spain, Mexico, and South America. The rarest item is the MS. of a history of New Mexico, published in Alcala, Spain, in 1610, and written by Gaspar de Villagra, a captain in Oñate's army, when the latter conquered the Indian city of Acoma.

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Literary Briefs

The Epistles and Gospels for Pulpit Use

The Rev. F. E. Bogner's edition of "The Epistles and Gospels for Pulpit Use" (New York: Leo A. Kelly, 214 E. 26th Str.) has the following special features: A text collated word for word with that used in the Missal; no Epistles and Gospels except those for the Sundays and holydays of obligation and the feast of the Epiphany (all others being omitted because they are seldom or never used); a handy division into paragraphs; punctuation marks calculated to clarify the sense; and signs indicating the correct pronunciation of proper names. The verses are numbered so as to permit of precise reference to chapter and verse, without consulting the Bible. As another and important aid to good reading, a large clear type has been used. These features, together with the handy size of the volume, render the book the best of its kind for pulpit use. We therefore heartily recommend it and trust that when a new edition is called for, the editor will substitute modern words or phrases for the "paste" in 1 Cor. V, 7, for the "penny" in Matth. XX, 1-16, for "the paps that gave thee suck" in Luke XI, 27, and for a similar obsolete and offensive locution in Col. I, 19.

"The Anti-Catholic Motive"

that inspires the organized hatred of the Catholic Church, according to Dominic Francis, in a brochure of the same title published by the Sunday Visitor Press, Huntington, Ind., is partly personal, partly pecuniary, partly sectarian, partly patriotic, partly Socialistic, partly Masonic, partly anti-Christian. The pamphlet shows a good gift of analysis, but it should have been carefully revised before it was printed. The chapter on "The Socialist Motive" (pp. 30 to 34), for instance, is inadequate, and the list of anti-Catholic papers on page 44 is not only incomplete, but out of date.

"Judas, a Study of Possibilities"

Under the above-quoted title, Michael A. Chapman (who, we believe, is a convert and aspirant to the priesthood) has compiled a series of brief meditations, strung upon the gospel story of Judas the traitor, with the purpose of making us realize that, potentially, every man is a traitor to God, and that we must fight unceasingly and with all our might against the petty vices of human nature, lest through them we become that which we loathe and from which we abhor. "It is the realizing of such a possibility in each

one of us, humiliating and revolting as that realization must be, that will, by God's grace, save us from becoming what Judas was; which will set us, by God's grace, in the way of becoming what he might have been." (Huntington, Ind.: Our Sunday Visitor Press).

Books Received

Adventist Doctrines. By Ernest R. Rull, S.J., Editor of *The Examiner*. 69 pp. 16mo. Bombay, India: Examiner Press.

Institutiones Logicae et Ontologicae, quas secundum Principia St. Thomae Aquinatis ad Usum Scholasticum accommodavit Tilmannus Pesch S. J. ("Philosophia Lacensis"). Editio Altera, Abbreviata, Emendata, Novis Aucta a Carolo Frick S. J. Pars I: Introductio in Philosophiam; Logica; xxii & 683 pp. 8vo. — Pars II: Ontologia sive Metaphysica Generalis; xvii & 444 pp. 8vo. B. Herder Book Co. 2 vols., \$6.75 net.

Das Heim und sein Schmuck. Von Dr. H. Saedler. Mit Zeichnungen von K. Köster. 2nd edition. 109 pp. 12mo. M.-Gladbach: Volksvereinsverlag. M. 80.

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The Adventists and Their Doctrines

Father Ernest R. Hull, S. J., has lately published in the *Examiner* a series of papers on the Adventists and their teachings, a summary of which will prove of interest to our readers in view of the prominence this sect has achieved of late years also in this country.

The Adventists are a sect of recent origin, whose general contention is that on a number of vitally important points the whole of Christendom has gone wrong almost from apostolic times, and has remained wrong for 1800 years, until the Adventists discovered the truth which at last was to set everybody else right. Common-sense from the very outset suggests the utter improbability of this. But the situation becomes positively absurd when we consider that these Adventists do not claim to enjoy any new revelation, but to have found out the truth by the simple study of the Bible. As the Bible has been in the hands of Christendom from the first, and has been exhaustively studied all the time by the most learned and pious men, it seems impossible to believe that everybody should have misunderstood its meaning for so long; especially if—as the Adventists maintain—the meaning of the Bible is so clear on these points as to be obvious to the simplest intelligence.

But these *a priori* considerations are not enough for a demonstration. The Adventists claim to pro-

duce evidence to prove that they are right, and therefore it is necessary to dispose of this evidence; or to produce contrary evidence in order to show that they are wrong.

(1) *The Interpretation of Prophecy.* The Adventists hold as a principle that prophecy is clear and definite and easy to be understood. Experience, however, shows the contrary. History is full of attempts to interpret prophecy, especially about the second coming, all of which have proved false; and the Adventist attempt only adds one more to the previous failures.

(2) *The Rule of Faith.* The Adventists regard the Bible; interpreted by the individual, as the sole and adequate rule or faith. Experience, however, shows that as a rule of faith, thus interpreted, it has proved a dismal failure, and has only resulted in the multiplication of contending sects. The conclusion is that God can never have intended the Bible to serve as the sole and adequate rule of faith.

(3) *The Ten Commandments.* The Adventists hold that the ten commandments are immutable and perpetual, and always binding on all mankind. This is true of most of the commandments; not because they were delivered to Moses; but because they embody the essential principles of the natural law of morality. But in two points this is not the case. First: The total prohibition of images was a pro-

visional law suitable to the Jews, but never adopted as a law by Christians. Secondly, the law of the Sabbath was also a temporary law which never became binding on Christians, who adopted the observance of Sunday instead.

(4) *The Abrogation of the Sabbath.* As soon as the Jewish converts began to insist on keeping up the observance of the Sabbath, the Apostles opposed their contention. They declared at once that the Sabbath should not be imposed on the gentile converts, thus showing conclusively that it was no part of the Christian religion, but pertained only to the Jews. On an independent basis Christians adopted the observance of Sunday in honor of the Resurrection. Those Christians who tenaciously adhered to the Sabbath were condemned as Judaizers, and either separated from the Church or gradually disappeared.

Even supposing the observance of the Sabbath continued to be binding on the Jewish converts (a point not proved), still this obligation could not survive for long. The Jewish convert families gradually disappeared, and after a few centuries the Church consisted entirely of gentiles. But as the gentiles were never bound by the Sabbath law, it follows that any such obligation must soon have disappeared altogether from Christendom, through lack of Jewish subjects to observe it.

The Sunday is not, properly speaking, a substitute for the Sabbath by way of a transfer. It is an independent Christian institution, which embodies in itself all that was permanent in the Sabbath idea, namely, a periodical rest and leisure for worship. We can safely acknowledge that Jesus

Christ Himself did not abrogate the Sabbath; for while He was alive on earth the Old Covenant was still in full force. The decision of the Apostles regarding the gentiles does however amount to an *Apostolic* abrogation. Hence it is that Christians observe the Sunday, not by virtue of the Mosaic law, but by virtue of the law of the Christian Church, quite independently of the Mosaic law.

The Adventists are wrong in attributing the substitution of the Sunday for the Sabbath to the Emperor Constantine and the popes. The popes merely inherited the Apostolic regulations on the point, and Constantine only recognized the existing Sunday usage, and made laws to facilitate its observance.

(5) *The End of the World.* The Adventists have constructed out of Daniel and the Apocalypse an elaborate sequence of events which are to take place towards and at the end of the world. Read uncritically, their system seems to hang together wonderfully well. But on examination we find that several important texts, which make all the difference to the case, have been left out; and several other texts have been clumsily manipulated to fit.

We cannot take their interpretation quite seriously, because it is only one among scores of others, all of which contradict each other, and all of which have so far failed. We are interested, however, in certain doctrinal points in their system which run counter to the general belief of Christendom, and which we can show to be wrong.

(6) *The Intermediate State.* The Adventists hold that at death the soul falls into a state of unconsciousness, in which it remains

till the end of the world. In support of this they quote some passages from the Old Testament which speak of the state after death as one of total inactivity. These passages, however, only mean that death causes a total cessation of the activities of this life, and show incidentally that the Jewish mind of that time was practically a blank as to the conditions of the world beyond the grave.

Hence such passages do not prove an intermediate state of coma between death and the last judgment. On the contrary, St. Paul teaches that death would immediately introduce him into the living presence of Christ, thus excluding the alleged intermediate state. Other passages can be added to show that immediately after death there must be a judgment which classes men either as just or as wicked, and consigns them at once to heaven, purgatory or hell.

This is clearly proved by the Apocalypse. Long before the end of the world and the resurrection and last judgment, heaven is peopled with the souls of those who have died for the faith or in the favor of God. They are all keenly alive and active, watching the course of events occurring on earth. If the just thus go at once into their final state of happiness, it is a natural inference that the wicked also go at once into their state of woe.

(7) *The Last Judgment.* The Adventists say that at the end of the world there is a first resurrection of the just only, and a second and separate resurrection of the wicked. The Bible, however, shows that the just and the wicked are all assembled together, judged together, separated as sheep from

goats, and assigned to their respective destinies in heaven or hell at one and the same time. The fact that many of these have already gone to heaven or hell does not interfere with the last judgment, in which their former sentence is officially repeated and publicly ratified.

(8) *The Second Death.* The Adventists, while allowing that life in heaven is endless, say that the torment of hell is only temporary, and that by the agency of fire the wicked will be totally burnt up and annihilated. But there are several texts which show that not annihilation, but immersion in endless fire is the final destiny of the wicked; and that once in hell they remain for ever in hell, in a state of endless punishment. Nowhere in the Bible is there any passage which states the doctrine of annihilation. Attempts are made to prove this doctrine from the "death" and "destruction" with which sinners are threatened. But these terms do not prove annihilation; they only prove an absolute exclusion from the life of heaven, and the loss of everything that makes life worth living.

The Restitutionists try to get rid of the endlessness of hell in another way by holding that its punishment is temporary and purgatorial, so that after a time the wicked will be delivered from hell and will join the just in heaven. But this view is refuted by the same evidence.

As a general result of our investigation, we find that the Adventists have constructed an extremely plausible presentment of their peculiar doctrines by the selection of texts which can be interpreted in their favor. But

they systematically leave out all those other texts which tell against them and make all the difference to the case; and which, when brought forward, entirely refute and dispose of their contentions.

Since the above paragraphs were put into type, Fr. Hull has republished his series of articles on the subject in the form of a brochure entitled, "Adventist Doctrines." The brochure comprises 69 pages and can be ordered through any bookseller from the Examiner Press, Bombay, India.

An American Bishop in Germany

Bishop Drossaerts, of San Antonio, Texas, who is a Hollander by birth, recently witnessed the Passion Play at Oberammergau. He describes his impressions of Germany and the German people in a letter to the *Southern Messenger* (Vol. XXXI, No. 28), in which he says among other things:

"While admiring the perfect acting and heavenly singing of these simple villagers; seeing the politeness and kindness of these German folks; receiving on the roads the old Catholic greeting: 'Grüiss Gott'; noticing how everybody was busy at work; how the houses were neat and clean and the fields tilled with perfect system and thrift; seeing the numerous trains well-regulated and punctual; counting up on all sides the evidences of the highest civilization; recalling the generous hospitality that met us wherever we stopped—naturally I asked myself: are these the people whom we branded as Huns and Barbarians during the war? Well, if frightful things were done during

the terrible conflict of four years, is it not time now to forget and forgive and follow the counsels of the Sainted Benedict XV and of our present Pope?

"We stopped at different monasteries; with the Oblates in Bingen; with the Augustinians in Würzburg; with the Franciscans in München; with the Benedictines in Ettal. We found a hearty welcome everywhere and true Catholic hospitality. And yet we were struck by the poverty of these institutions. They gave us the best they had, but even this was poor, exceedingly poor. The fare was generally black bread with fruit jelly—no butter nor meat. On the surface Germany seems prosperous, but our Catholic monasteries, the clergy and the Sisters feel more than any one else the depression of the German mark and many are in dire need and suffer all the miseries of real poverty.

"Germany still appears as a mighty nation. It is passing through an awful crisis. American, Belgian, French, and English soldiers are seen all along the Western boundaries and their foreign uniforms and flags are telling daily to the German people the sad story of their defeat. Will this Colossus sink still deeper and finally be destroyed? Let us hope for Germany and for all Europe that better days will soon be dawning. Samson, the giant, pulling down the temple of the Philistines and drawing into a common destruction friend and foe is the picture of a destroyed Germany. Its death, its ruin will mean also the death and the ruin of other nations of Europe and the end of Christian civilization on the oldest continent. Which God forbid."

Conscientious Objectors in the World War

Any decent minded person who reads Mr. J. W. Graham's "Conscription and Conscience, a History (1916-1919)" (London: Geo. Allen and Unwin), cannot go on believing that the conscientious objectors in England during the World War were cowards. To the high moral courage required of anyone who tries to swim upstream against public opinion they often joined just that sort of physical bravery which they were most accused of wanting. There were about 16,000 men in England who claimed exemption under the Conscription Act on the ground of conscience. Not all did so on religious ground, for some belonged to no church, and some were Socialists. Of this number all but 1,350 accepted alternative work. This iron-willed remnant, the "Absolutists," carried their convictions to the utmost point of logic, and as a result had to endure unbelievable sufferings. All of them were imprisoned at one time or another. Seventy-one died—mostly as a result of imprisonment—and thirty-one lost their minds.

The worst muddle was the tribunals, composed usually of the butcher, baker and candlestick maker, which decided on the genuineness of the claims to exemption. Naturally such tribunals went wrong and sent into the army a number of men who were sincere. Several of these went to France, refused to obey orders, were kicked about, sentenced to death, and would have been shot but for quick work by their friends in England. Those who accepted the Home Office scheme, the alternative of "work of national impor-

ance," found themselves doing something of a penal character, or useless work, or work for which they were unfitted. The "Absolutists" went to jail, where they underwent the usual insults; starvation, torture of mind and body, and degradation of "civilized" prisons. Only four per cent of them weakened in their convictions under the ordeal. For the most part they maintained intense solidarity. They managed, by all the ancient subterfuges of prisoners, to communicate this spirit to one another, and from prison to prison. Little magazines, written on sheets of brown toilet-paper, were secretly circulated. A national organization, the No-Conscription Fellowship, smuggled to them letters, news, encouragement.

These objectors were in violent opposition to public opinion. Yet they were by no means alone. They had behind them the public opinion of a small group which thought as they did, and made their fight seem worth while.

"Hysteria breeds counter-hysteria," says Mr. Robert Littell in a review of the book in the *New Republic* (No. 403), "and it is a pleasure to find in Mr. Graham's history no trace of such a state of mind, but rather a restraint, a dignity, a willingness to let facts speak for themselves that command the greatest respect for his account and sympathy for the men whom it concerns. We are unlucky in not having as good a book on the same movement in this country. It is more than an account of a few thousand stubborn and ardent souls, it is history, and as a record of men's minds in war-

time deserves that name far more than those stories of how their bodies crossed this line or captured that town which are accepted as the history of wars."

A Revival of the Sabellian Heresy

We are familiar with the attempts of certain Modernists to explain away the traditional doctrine of the Divinity of Christ. Now, if we may judge from an article in the *Hibbert Journal* by the Rev. George Jackson, D. D., Biblical Professor at Didsbury College, Manchester, England, it would seem that an attack is to be made on the Third Person of the Blessed Trinity.

Asking what we mean by the Holy Spirit, Dr. Jackson says we must drop the term Holy Ghost as a "now quite meaningless word" from our religious vocabulary. He finds nothing in Scripture or experience to tell him what the definition in the Athanasian Creed means; the reference in the New Testament suggests not "a fixed and definite doctrine," but rather a consciousness. Then, premising that the first great word in the Christian vocabulary is "not God, it is Christ," Dr. Jackson proceeds to examine some of these references. He concludes with Dr. Denney, that we can think of no presence of the Spirit except the spiritual presence of Christ Himself. If this does away with Trinitarian theology, and, by identification of the Son and the Spirit, is "a move in the direction of the old Sabellian heresy," then he thinks "one might prefer the way of the ancient Sabellian to that of the modern Tritheist."

Anglicanism is truly in a bad way.

The Pelletier-Flaherty Case and the Supreme Convention of the K. of C.

From a very complete and interesting report made by a delegate to the recent supreme convention of the Knights of Columbus it seems that the resolutions sent up from the different States in relation to Supreme Knight Flaherty and his conduct in the Pelletier case were taken from the resolutions committee and referred to a special committee of three, nominated by Joseph Scott in one of his dramatic speeches; but with Supreme Director Dwyer on the committee, the members were not able to get together and make a report until the closing hours of the convention, when Deputy Supreme Knight Carmody was in the chair, who would only recognize friends of the administration and entirely ignored Coyle, Dunn, O'Brien, and others who were leading the "Progressives."

The convention, as usual, was crowded with lay-members, mostly all of whom participated in the aye-and-nay voting, and the majority report of the committee carrying a mild condemnation of Flaherty, who had previously acknowledged that he had made a mistake and was sorry for it, was lost according to the decision of the presiding officer, who had previously declined to make it a roll-call and afterwards ignored the formal and regular request for a "division," so that both Pelletier and Flaherty are now able to say that the supreme convention in session turned down all the resolutions criticizing them.

The details of the proceedings leading up to this climax had been very carefully prepared. C.

Anti-Catholic Fanatics in the U. S. Senate

There seems to be unnecessary alarm over the Texas senatorial contest and Mayfield going to the United States Senate.

If he is the representative of the K. K. K., which has not at all been proven, and if he is of the bigoted anti-Catholic type, to my notion the sooner he is landed in the forum of the United States Senate, the better it will be for the Catholics of Texas.

The senators and congressmen in Washington, and the people of the United States as well, have had an opportunity to witness the performance of Tom Watson and to see for themselves the idiosyncrasies, enmities, and prejudices of a real anti-Catholic, who, in Georgia with a Catholic population of less than one per cent., was able to do considerable harm, but in going to the United States Senate came into close contact with Senators Walsh, Ashurst, Ransdall, and Walsh, as well as many non-Catholic senators and representatives who dislike and despise men of this type as much as we do ourselves.

The United States Senate is a very good place for these anti-Catholic fanatics, for under the glare of the calcium light they become just as offensive to the great bulk of the American people, who without this opportunity would never know with what we Catholics have to contend.

If Mayfield is a K. K. K. and goes to the Senate, the people of Texas certainly will be very much better off, and the other senators will surely take care of Mayfield. The fact of a candidate getting

the votes of the K. K. K. must not of itself condemn him, as all kinds of ruses are practiced to get votes. We have in Kentucky a governor who received the endorsement of all anti-Catholics, and was spokesman at all their lodge meetings, but we have never had a governor more friendly to us. I say this as a Democrat of a Republican governor.

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Christian Science and the Catholic Faith

In a doctoral dissertation just published by The Macmillan Company, Father A. Bellwald, S. M., S. T. L., ably discusses Christian Science, New Thought, and kindred mind movements from the Catholic point of view. ("Christian Science and the Catholic Faith;" xvi & 269 pp. 8vo.). In an historical introduction he shows that mind healing is not an American invention or monopoly, but is practically coeval and co-extensive with the human race, explains how the movement was brought to America and strives to account for the causes that gave it such vogue in the absurd form proposed by Dr. Quimby, his disciple Mary Baker Eddy, and the leaders of the New Thought school.

In the latter part of the book the author discusses, more fully than has yet been done by any Catholic writer, the philosophical and theological suppositions, implications, and doctrines of especially the "Church of Christ Scientist," the most popular of the newer forms of Protestantism, which draws its followers from practically all of the older sects, even though the pantheistical conception of the universe underlying the system of Mrs. Eddy undoubtedly places her sect "outside the sphere of genuine Christianity" (p. 65).

The author also throws many interesting side-lights on the modern mind movements that have grown up more or less independently of Christian Science. The keynote of their treatment consists for the most part in putting the ban on worry and whatever else is apt to burden the human

mind. On this point Fr. Bellwald truly says (p. 204): "The absence of worry in our present condition and under all circumstances is not a virtue. To make this a direct aim in life is to encourage a happy-go-lucky kind of disposition which eventually will result in apathy, lack of interest and ambition, a narrowing of the mental horizon and utter selfishness. If these results are not so apparent in our own days, it may be that the newness of these views has so far prevented them running into seed; but, from present results, it is impossible to forecast what the future will reveal."

We cordially recommend Dr. Bellwald's book to all who are interested in this modern form of Protestant error.



The block of granite which is an obstacle in the pathway of the weak becomes a stepping stone in the pathway of the strong.

If thou hast Yesterday thy duty done,
And thereby cleared firm footing for
Today,
Whatever clouds make dark Tomorrow's sun,

Thou shalt not miss thy solitary way.
Goethe

Moral standards which have stood the test of centuries are being challenged to-day. A firm guiding hand must, therefore, be extended to our growing boys and girls. Despite their excessive devotion to stimulating pleasure, and their spirit of disobedience, our young folk to-day are an improvement upon the previous generation in three particulars: a higher degree of frankness; a keener sense of humor; and a most refreshing absence of hypocrisy. These redeeming features constitute an excellent natural basis upon which to rear a lofty spiritual structure of supernatural goodness.

The Conversion of Mr. Chesterton

Mr. Gilbert K. Chesterton, the well-known English editor and author, has at last made his submission to the Catholic Church, towards which he had been tending for a number of years. Some of our Catholic contemporaries, in this country as well as in Great Britain and Ireland, are building high hopes on Mr. Chesterton as a defender of Catholic truth. The *Casket* thinks that "the literature of England has need of the peculiar talents of this unusual and brilliant writer," who is so clever in combatting absurdity with the weapons of humor. At the same time our contemporary realizes that it is well not to expect too much of converts. "A new convert, especially a writer, is not unlikely to put the Church in a false light, occasionally, by reason of his inadequate grasp of the spirit of Catholicism." That is what Mr. Chesterton will probably do, not only upon occasion, but often, for those who have read his books and his articles in the *New Witness*, of which he is editor, know that many of his ideas run counter to the Catholic worldview, and Mr. Chesterton is not a man who easily changes his pet notions. On the contrary, he is extremely stubborn and inclined to regard himself as infallible. It may be that he will become more docile and humbler as a Catholic, and in that case his conversion may prove a real gain to the literary forces of the Church. Like the *Casket*, though less hopeful, we "look forward with interest to his future use of his singularly gifted pen as a member of the one true Church."

C. D. U.

Oberammergau

In the English *Review of Reviews* Mr. William Canton writes of the Passion Play of Oberammergau with an intelligence too often absent from such commentaries. He reports the common remark of English visitors to the Play expressive of the sense of incongruity they feel in meeting the Gospel characters off the stage. "Does not that feeling," he asks, "measure the distance that separates our daily lives from the life of the Gospel? Why should lodging with 'Peter,' or buying ivory carving from 'John,' seem more incongruous than incidents in the closing scenes of the Gospel? 'I go a-fishing,' said Simon Peter. 'We also go with thee,' said the others; and, standing by the fire of coals on the shore, 'Come and dine,' said the Lord." The lack of this linking of the Divine and the Human accounts for the impossibility of its reproduction—until, perhaps, says Mr. Canton, "we have made it in our own lives, weekdays and Sundays, a practical part of our religion."

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Beware of Swindlers!

While a crowd of priests were recently comparing notes, says the *Catholic Transcript* (Vol. 25, No. 10), one guileless curate remarked that he had been approached some time ago by a young fellow of prepossessing personality, professing to hail from a small town in Minnesota. He had been employed in a bank in Chicago and in a moment of temptation had absconded with fifty thousand dollars. The money had not been spent, but was in a safe deposit box in Chicago. If he could only get to Chicago, he would return the money and everything would be all right. He presented his story with such minuteness of detail and such evident sincerity that his young auditor forced him to accept his fare to Chicago. The money was to be returned immediately, but six months have slowly trailed by and neither money nor confidence man has since been seen.

The laughable part of the story is that when the first priest finished recounting his adventure, another spoke up and inquired more closely into the story. When he had all the facts straight, he remarked: "I gave the same financier his fare from Bridgeport to Philadelphia about the same time." This young man may visit other dioceses, so the reverend clergy had better beware! Another recent scheme is that of a supposed ex-student of one of our colleges, who looks up graduates of that institution and by a hard story seeks to obtain his fare home.

—Be wiser than other people if you can, but do not tell them so.

The Stigmatized Friar of Foggia

In the *Simla Times*, a correspondent who is obviously highly placed and has enjoyed special privileges gives an account of a personal interview with Padre Pio, the Franciscan friar of Foggia, who has received the stigmata. "I have seen," he says (we quote from the London *Universe*, No. 3211), "and spoken privately with Father Pio. The stigmata came '*in un colpo*', that is, all at once, like a sudden and unexpected blow during his thanksgiving after Mass. The marks on the hands are like dried blood. In the palm it is perfectly circular with rays of dried blood going from one side to the other and is about the size of a penny and looks redder than the palm. It is exactly as if a big nail had been driven right up to the head of the nail into the palm and the point came out on the other side where an apparent hole is covered over with a pink skin."

The correspondent continues: "I did not press him to show me the wounds in the feet, as he said they were like those in the hands. But I really did wish to see the mark in the side and failed. He did not refuse but said with indescribable meekness and dignity, '*mi dispensi*'—will you excuse me. I made another effort but there was something in his face and eyes so strong and yet so humble, so remote and yet so friendly, that I simply had not the courage to insist."

—The time fault-finding is justifiable is when you find fault with your own faults, so as to correct them.

—The actions of men are a surer indication of their hearts than their words.

A Catholic Estimate of Psycho-Analysis

The America Press, New York, has done a good thing by incorporating into its "Catholic Mind" series of timely brochures Wm. J. McGucken's, S. J., paper on "The Cult of Psychoanalysis," which appeared originally in the *Ecclesiastical Review*.

Within very brief space the author gives a lucid explanation of Freudism, its history, theory, and practical application. His conclusion is that psycho-analysis has in it little that is new, and that little is false. Much that Freud teaches is as old as Aristotle. The theory of "urges," for instance, is only a novel way of saying that animality is part of man's make-up. The "urges" are the human passions. That weird Freudian entity, the "censor," blindly does the work we are wont to ascribe to conscience and will-power. The symbolic interpretation of dreams is "the veriest moonshine."

Of the practical value of psycho-analysis as a psycho-therapeutic measure very little can be said because of the scarcity of data. It is interesting to note that in at least one Catholic hospital, St. Elizabeth's, at Washington, D. C., the physicians claim to have used psycho-analysis with success, though the author suspects that the cures they think they have made by means of it are rather the result of "the long and sympathetic interest manifested by the physician in the patient."

Fr. McGucken does not feel free to conclude that there is nothing contrary to faith and morals in the theory and method of psycho-analysis. "The deterministic basis of the theory renders it suspect,"

he says, "and the manifest dangers connected with the technique, together with the small chance of successful cure, should keep Catholic physicians from using it in an unmodified form." The use of psycho-analysis by lay persons he strongly condemns.

The author concludes: "Once it [psycho-analysis] steps out of the sphere of psycho-therapy, Catholics should sound the alarm and declare war à outrance against its encroachments. It does nothing but increase the dread sex madness that has taken hold of the world in these later years. Reticence has long ago been repealed with regard to our conscious life by the modern poets and novelists; the psycho-analysts go a step farther; they would reveal the grizzly secrets in the charnel house of our unconsciousness."

We cordially recommend this instructive brochure to our readers.

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Catholic Foundations at State Universities

To bolster the movement in favor of a Catholic college at the State University of Illinois (F. R., XXIX, 14, 272), its promoters tell us that there is "no Catholic occupying a chair of psychology, sociology, or any other branch of philosophy in any of our State universities." That may be true, but it is no argument for Catholics to support special foundations at these schools. Like ourselves, the *Western Watchman* believes that "the movement is doomed to failure" and adds (Sunday ed., Vol. 57, No. 20): "We are not going to shed any tears over it. Even the presence of a K. C. building in a State university town is being made an excuse on the part of supposedly Catholic students to justify their presence at such schools and their unwillingness to go to or to continue their studies at Catholic colleges. The whole idea is wrong and the good intentions and mistaken zeal of those who are promoting these foundations will do little to correct the disloyalty of our young men and women who sacrifice their faith to purely personal and worldly considerations."

The Stability of Westminster Cathedral

Alarming reports as to the stability of Westminster Cathedral (London) have spread even to this country. They were vastly exaggerated. As is pointed out in the *Cathedral Chronicle*, the question naturally arose as to whether the west gallery of the Cathedral would be capable of sustaining the extra weight and vibration of a twenty-ton organ. Sir Francis

Fox was called in to advise and report; and as a precaution he suggested the erection of tie-rods, now in position, below the gallery. Reporting upon the Cathedral building generally, he mentioned a number of cracks, more particularly on the north side, possibly owing to some extent to unequal settlements of the portion of the foundations under the tower, though Sir Francis believes them to result from the outward thrust of the domes of the roof.

In a recent issue of the London *Daily Chronicle* there is a reassuring statement from an official of the Cathedral (see *Tablet*, No. 4293). "There is not the slightest reason for alarm," he says in an interview; and he compares the position to that of "a new ship finding herself," the subsidences being a result of the inevitable settling down of the building.

The Sunday Gospels

In a Catholic paper in the far East recently some one ventured on a suggestion that it would be a refreshing change to hear a Monday Gospel instead of the Sunday Gospel at Sunday Mass, and immediately there followed a plethora of correspondence. Some pounced down on the idea as a liturgical or rubrical heresy, while others hailed the suggestion with zest, but thought that it ought to be pushed farther.

Father Hull, S. J., says of the idea in the *Examiner* (Vol. 73, No. 29): "We have often heard the view discussed, whether, in order to give some freshness and variety to our Sunday services, and also unearth numberless treasures of Gospel and Epistle which are at present buried in the week-day

liturgies, it would not be a capital idea to arrange a sort of seven-fold cycle, so that one year we should read the Monday Gospels, next year the Tuesday Gospels, and so on, coming around to the old familiar Sunday Gospels every seventh year. What a relief it would be to the jaded and not over-versatile mind of many a parish-priest, to feel that each year he would have something new to build his sermon on! That the scheme would make for public edification and profit one can hardly doubt; and after all, it is to be noted that there is no strict obligation of reading the Sunday Epistles and Gospels, still less of preaching on them. It is difficult to find any diriment impediment to the carrying out of such a cycle, if only the authorities could be got to encourage it."

At the risk of appearing boastful we wish to say that of the many articles on Percy Bysshe Shelley published on the occasion of the hundredth anniversary of his death, that by Father Lewis Drummond, S.J., in our edition of July 1, 1922, was one of the best. Of the great majority of these articles it may be said that the adulation paid to this immoral genius exceeds any ever paid to the "hordes of priests and princes" whom he so cordially despised. Fortunately, however, in the words of the *London Tablet* (No. 4290), there are "certain signs here and there of an awakening from the lethargy about the faith and morals of the poet, an awakening to the lesson his career has for posterity," which warrants the hope that by degrees the English-speaking world will learn to understand that "the history of the crude author of 'The Necessity of Atheism' has 'The Necessity of Christianity' for its own inerasable label." We shall print another interesting Shelley article in our next number.

Notes and Gleanings

It is reported that a word of 152 syllables has been discovered in Sanskrit. This is obviously quite an improvement on Aristophanes's nonce-word of 77 syllables and completely outdistances our English "antidisestablishmentarianism."

The first almanac for 1923 to arrive at our desk is St. Michael's, published for the benefit of the mission houses and foreign missions of the Society of the Divine Word, an organization to which the F. R. is everlastingly indebted for printing this magazine at a critical period of its existence. There are, as usual, two editions of St. Michael's Almanac: English and German. Both are brimful of well-selected reading matter and richly illustrated. The English edition with this issue enters upon its twenty-fifth year. It has done much good, not only for the S.V.D. and its missions, but for the spread of Catholic reading matter among the masses of the American people. *Ad multos annos!*

According to *El Palacio* (Santa Fe, New Mex., Vol. XIII, No. 4), A. T. Clay has gathered up all the material discovered in the course of the last fifteen years bearing upon the old Babylonian dynasties. He gives 4,000 B. C. as the minimum date for the first dynasty of Ur. The thirty-four kings of the two preceding dynasties carry us back several centuries earlier. These kings, including Etana, Lug-ul-Marda, Tammuz, and Gilgamesh, were historical monarchs. Mr. Clay considers it "not improbable that even the goddess Ishtar may have been originally some notable human figure." Behind the recorded dynasties lies a prehistoric period that goes back as far as 6,000 B. C. Evidently Mr. Clay is not one of those who deal in fabulous millions in calculating the age of the human race.

It may interest readers of "The Spanish Pioneers" and "The Land of Poco Tiempo" to learn, through a let-

ter published by *El Palacio* (Vol. XIII, No. 4) that Mr. Charles F. Lummis, the famous historian and antiquarian, is still alive, though not in the best of health. Mr. Lummis, who is in his 64th year, says his heart "has been bad for three years and didn't half feed the small capillaries in my attic." Nevertheless he has been able to rewrite his book, "Strange Corners," including therein descriptions of Tyuonyi and Mesa Encantada. Mr. Lummis weighs only 121 pounds, the lowest since 1878, when he was a Harvard sophomore, but he is now taking a vacation at old Camulos, where he hopes to be restored to fairly good health by a long rest.

The alleged letter of the Bl. Virgin Mary to the inhabitants of Messina is once again being exploited by the American Catholic press. We find a somewhat mutilated English version of it in the New Orleans *Morning Star* of Aug. 12th. The correct text (Greek) may be found in Gumpenberg's "Summa Aurea," XI, 1214 sq.; a German translation in Fr. Stephen Beissel's "Wallfahrten zu unsrer lieben Frau in Legende und Geschichte," Freiburg i. Br., 1913, p. 405. Needless to say, the letter is spurious, as was amply demonstrated more than a century ago by Trombelli ("Mariae SSae Vita et Gesta," Bononiae 1763, Vol. IV, 384, 386 sq.), whose view was accepted by Pope Benedict XIV ("De Servorum Dei Beatificatione," l. IV, P. 2, c. 26, n. 7). By whom and when the letter was written has never been established. Curiously enough, it played a rôle at the Vatican Council (see Granderath-Kirch, "Geschichte des Vat. Konzils," Vol. II, pp. 538 sqq.). What object Catholic editors can possibly have in revamping this spurious document every few years, is a mystery to us.

Sir J. M. Barrie, speaking not long ago to a company of dramatic critics about his plays, said: "I wish I could write mine better, and I presume I am revealing no secret when I tell you that the only reason why I don't is because I can't. If there were any other rea-

son, I should deserve the contempt of every one of you." When all our authors can honestly say that of their books, all our editors of their articles, and all our preachers of their sermons, there will be fewer folk asking, "What's wrong with the Church?"

Alice Stone Blackwell, in a letter to the Boston *Monitor*, says that there is a general impression that the infamous Espionage Act has been repealed, but that this is a mistake. The act is no longer in force because we are at peace, but it will revive automatically the moment another war is declared,—which means that anyone expressing disapproval of the war, even in private conversation, will become liable to twenty years' imprisonment and \$20,000 fine. The passage of this law, says Miss Blackwell, was a sharp departure from the best traditions of America, and though it was defended on the ground that we were at grips with an exceptionally formidable foe, and exceptional measures were necessary, it has "been fastened upon the country as a permanent policy. . . . It is quite possible that a future administration might plunge us into a war which the majority of our people disapproved. How could we bring our disapproval home to the authorities at Washington if, the moment war is declared, it becomes illegal to express any opinion except in favor of the war?" Evidently this vicious measure ought to be repealed before such an emergency sets in. Question the candidates for Congress now, before election, and pledge them to rid the country of the un-American and undemocratic Espionage Act.

The venerable Dr. Alexander N. De Menil, founder and president of the Society of St. Louis Authors, author of a history of literature in the Louisiana Purchase territory, and for many years publisher and editor of *The Hesperian*, a literary quarterly of real merit, in a paper published in the *Globe-Democrat*, Aug. 19, expresses the opinion that there is no "greatest American novelist" because "we have no

"It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." — II. Mach. xii, 46.

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♦ ♦ ♦ ♦

"A Bishop's Five-Foot Shelf of Books for His Priests" is making the rounds of the Catholic press. The list is evidently spurious, for it contains not a single volume on dogmatic or moral theology, but such one-sided works as Belloc's "Europe and the Faith" and Clifford's "The Logic of Lourdes," etc., which can be of little or no value to the average American pastor. The list credits "The Life and Times of Archbishop Carroll" (whether Shea's or Guilday's we know not) to—Grisar!!! No doubt the Bishop to whom this list is ascribed will protest vigorously against this attempt to make him ridiculous in the eyes of the clergy and educated laity. The editors guilty of propagating the list deserve a canonical penance.

♦ ♦ ♦ ♦

The August *Month* contains a study of the life of Jean Henri Fabre, the famous French naturalist who died in 1915. Fabre was a genius with a great capacity for hard work. He succeeded in popularizing science. It was not until he was fifty-five years old that he began the work which is his best monument—the "Souvenirs Entomologiques"—a series of studies in the instincts and habits of insects. It is in his study and exposition of instinct that he has made his greatest contribution to natural science. Though for many years Fabre failed to practice his religion, yet at the end he received the sacraments and died a pious death.

Mexico has protested to our State Department against the killing of two Mexican citizens in the Herrin (Ill.) massacre and the cruel injuries inflicted upon two others. These four Mexicans had set out from Chicago in search of work and had left the train at Herrin for food. While sitting in the depot restaurant, they were set upon by a mob armed with clubs, knives, and stones. "Imagine the situation reversed," comments the *Nation* (No. 2981); "four peaceable Americans brutally and unexpectedly set upon; two murdered and two barely escaping with their lives! The Herrin episode again illustrates that life is no safer, if indeed it is as safe, here than in smaller neighboring countries, which nevertheless live under constant bullying merely because they are weaker. . . . It will be wholesome for Americans to remember Herrin the next time our jingo press calls upon us to avenge our citizens abroad."

♦ ♦ ♦ ♦

The *Bookman* last June reported a revival of classical Hebrew as one of the most significant features of contemporary literature. Since then the chief promoter of this scheme, Abraham J. Stybel, has been in Copenhagen, where he has established a branch office in addition to those in Leipsic, London, and Philadelphia, the main office being at Tell-Ahib, not far from Jaffa. It is Stybel's intention to have the best works of world literature translated into Hebrew—not Yiddish—and published for the benefit of the Hebrews. He has brought out his catalogue. It includes the following authors: Brandes, Tolstoy, Dostojevsky, Dickens, Shakespeare, Oscar Wilde, Carlyle, Emerson, Ruskin, Romain Rolland, Maeterlinck, Sienkiewicz, Flaubert, Maupassant, Dante, Homer, Plato, Spinoza, Taine, Mark Twain, Schnitzler, Tagore, Heine, Goethe, Ibsen, Björnson, Hamsun, Obstfelder, Jens P. Jacobsen, and Herman Bang. In some instances it will be necessary to have the works translated from translations, it being impossible to find translators who command both the original and Hebrew.

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Bishop Fitzgerald courageously kept on lecturing and preaching for several years. He said to Father Ziegler: "Seeing I could do no good, I began to buy and speculate and hoped that in this way I might lay the foundation for a future diocese, for I had to do something, in order not to lose my mind." The diocese seemed to be at a standstill for years. Finally, in the seventies, a railroad was built from Little Rock to Fort Smith, and Col. Slack, the land commissioner of said railroad, offered Bishop Fitzgerald several thousand acres for Catholic settlements under very favorable conditions. The Bishop succeeded in inducing Father Fidelis Brem, pastor of Landeck, Ohio, to come to Arkansas and establish the parishes of Conway and Atkins. Father Brem was a zealous missionary and a saintly priest; he had been a pupil of the Very Rev. Father Wolfgang Schlumpf, O.S.B., in Einsiedeln, Switzerland.

In 1876, Father Wolfgang Schlumpf himself with Father Boniface Lübbermann and some lay brothers were sent by Abbot Marty of St. Meinrad, Ind., to establish a Benedictine monastery in Logan County, Ark. The Benedictines attracted a great many Catholic settlers. They persevered in spite of the most trying circumstances. To-day one of the most beautiful abbeys, New Subiaco, greets the wanderer in Logan County, where Father Wolfgang started in a log-house in 1876. With the abbey is connected a flourishing college. Numerous parishes were established from this abbey. Father Brem later gave his first parish, Conway, to the Holy Ghost Fathers, who came to establish colonies in 1879, and went to Atkins, where he built another church. Having become blind, he returned to Switzerland, but even then his zeal found no limits and he established a new parish, building a church and rectory, notwithstanding his blindness. Everywhere the blind priest was welcomed as a preacher and when he was in the pulpit, nobody would have thought him to be blind. Father Brem died in 1892, full of merits and good works, lamented by the faithful, as pastor of the parish he had built up in Switzerland.

The Holy Ghost Fathers established parishes in Morrilton, St. Vincent, and Marche. Then followed the parishes of Pocahontas, Jonesboro, and Paragould and others all over the State, so that the ten years from 1890 to 1900 saw by far more increase and development in the diocese than the twenty-five years previous. Bishop Fitzgerald had laid a solid foundation. At his death, the Diocese of Little Rock had 60 priests, half of them

religious, about 250 Sisters, about 70 churches, and over 2500 children in Catholic schools.

Bishop Fitzgerald was a grand man. He was, as Father Phelan of the *Western Watchman* said in his biographical sketch, perhaps the most popular amongst his brother bishops. His was a strong mind; he was interested in the sciences; he was well versed in languages; was witty and withal quite humble. In many ways he was as simple as a child and had but few personal wants. Though very plain in household, dress, and manners, he never forgot he was a bishop, and his manner and conversation were at all times dignified and reserved. Whilst he was personally very saving, he was generous whenever he judged his help was really deserved and would be well used. To him his priests were everything. Reserved as he was, his heart would open and often the fountain of merriment and wit would flow unrestrained when he found himself in the midst of his faithful priests. To his devoted clergy he was a kind, generous father, always accessible, always ready to help with word and deed. And he had a wonderful respect, nay reverence, for even the youngest of his clergy.

On his confirmation tours he was always satisfied with the very poorest accommodations. The hardest road or the roughest wagon could never elicit any expression of impatience from him. At one time I had only a very poor bed to offer to the Bishop and though I should apologize. He replied that the bed would have to be a very poor one if it was worse than his own at home. Later I had an opportunity to verify this statement.

On his visits the Bishop always volunteered to help in the confessional and do any service. He had obtained the privilege from Rome to sing a "Missa Cantata" like any ordinary priest, without pontificals and without deacons, and he often made use of this privilege.

On one of these visits he offered me his services for high Mass. When I said he would have to fast too long he replied: "You are a thin, sickly man and have to do it every Sunday; I am a big, stout bishop and ought to be able to do it now and then, and I am only too glad to make at least one Sunday easier for you." Such was the character of the Bishop. His memory is a blessed one.

His business affairs grew to be very important and worried him a great deal, so that he often said he would be happier if he had no property at all. However he had done all for the good of the diocese and therefore patiently kept on working and managing until he had an occasion to put the load on the shoulders of a coadjutor. He was glad to sign over everything he had to Bishop Morris, in 1906.

(To be continued)

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BOOK REVIEWS

English Translation of the "Summa"

The latest installment of the English translation of the "Summa" of St. Thomas, made by the English Dominican Fathers, comprises questions 171 to 189 of the *Secunda Secundae*, dealing with the gratuitous graces (prophecy, gift of tongues, miracles), the active and contemplative life, and the states of life. The treatise on prophecy is probably the best ever written. That on the active and contemplative life proves St. Thomas to be the master-theologian of mysticism. The treatise on states of life, as Prior McNabb observes in a review of this volume in *Blackfriars*, might serve as an introduction to the political economy that is to be. What, indeed, could be more fundamental than the following proposition: "Matters which easily change and are extrinsic do not constitute a state among men, for instance, that a man be rich or poor, of high or low rank." We are glad to see this great work nearing completion and hope it will cause the teaching of St. Thomas to enter into modern thought. (Benziger Brothers).

"The Catholic Hierarchy in the U. S."

In this volume, which forms Part IV of the "Catholic University of America Studies in American Church History," the Rev. J. H. O'Donnell, C.S.C., gives historical data concerning the American hierarchy from 1790 to 1922. It supplements the previous works of Shea, Clarke, Reuss, and Corrigan. To bring the book up to date, questionnaires were sent out to the living bishops relative to their biographies and those of their predecessors. The work, though it shows some unaccountable lacunae, will serve its purpose well; but that a mere compilation of this kind should satisfy the requirements of a doctoral dissertation at the Catholic University of America indicates a regrettable lowering of academic standards. Some misprints, like that which makes Archbishop P. R. Kenrick of St. Louis retire in 1859, instead of 1895, can be easily corrected. We regret the omission of an alphabetical index. (Washington, D. C.: The Catholic University of America).

"Good English"

Dr. John Louis Haney's "Good English," of which Mr. Peter Reilly, of Philadelphia, sends us the second revised edition, is a useful reference book, which briefly discusses more than a thousand words and phrases that are loosely used in our familiar speech. The author in some instances condemns the usage

of some of our best writers, and, like most compilers of such reference works, is inclined to be excessive in his purism. On the other hand, his feeling for the niceties of English is not always as delicate as one might wish. Thus he says (p. 190): "Much of the uncertainty that pertains to the use of *shall* and *will* . . . is due to the incorrect teaching of the verbal forms in the lower grades of our schools." What he means is that much of the uncertainty in the use of *shall* and *will* is the result of incorrect teaching, and so forth. Apart from these defects, the book may be safely followed by those for whom it is intended, *i. e.*, aspiring writers who wish to avoid crude locutions that would bring discredit upon their literary efforts (p. iv).

New Books Received

Seventh Third Order Centenary. First National Convention U. S. A. Published by Order of the General Directive Board. Edited by Fr. Hilarion Duerck, O.F.M. xx + 988 pp. 8vo. Chicago: Franciscan Herald Press.

Emmanuel. Gott mit uns. Ein Mahn- und Trostwort in diesen Tagen der Not von Dr. Aem. Schoepfer. vi + 149 pp. 16mo. Innsbruck: Verlagsanstalt Tyrolia.

Adolf Kolping, der Gesellenwahrer. Von Dr. Albert Franz. 68 pp. 8vo. M.-Gladbach: Volksvereinsverlag. M. 24. (Wrapper).

Truderinger Kirchweih. Ein Reigen bayrischer Bauerntänze für Klavier zu zwei Händen, komponiert von Gottfried Rüdiger. Op. 30. (Musik im Haus, Heft 7). M.-Gladbach: Volksvereinsverlag.

Das Gesetzesbüchlein der Königin. Die allgemeinen Regeln der Marianischen Kongregationen in ausführlichen Betrachtungen dargeboten von Hubert Hartmann, S.J. viii + 331 pp. 32mo. Munich and Ratisbon: Kösel and Fr. Pustet. M. 15 (Wrapper).

The Arabic Versions of the Pentateuch in the Church of Egypt. A Study of Manuscript Sources (IX—XVII Century) by Joseph Francis Rhode, O.F.M. 121 + 63 pp. large 8vo. B. Herder Book Co., 1921. \$2.50 net. (Wrapper).

Jock, Jack, and the Corporal. By C. C. Martindale. vi + 221 pp. 12mo. Chicago: Matre & Co. \$1.50 net.

Mr. Francis Newnes. By C. C. Martindale. viii + 194 pp. 12mo. Chicago: Matre & Co. \$1.50 net.

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VOL. XXIX, NO. 19

ST. LOUIS, MISSOURI

October 1, 1922

The Real Tolstoy

"The Autobiography of Countess Sophie Tolstoy" (translated by S. Koteliansky and Leonard Woolf; London: Hogarth Press), written by the Countess in her desolate old age, gives an impression of utter misery and confusion in the Tolstoy family.

Tolstoy and his wife lived for many years in love and happiness together; and then something happened, in his mind, if not in hers, which ended their happiness, though not their love. The question is, What was it? Was it something rational and conscious, or something unconscious and irrational, which might have been avoided by more self-knowledge? To Tolstoy it seemed entirely conscious and rational; he passed through a phase of misery and bewilderment and then experienced a "religious conversion" which his wife did not share; the fact that she did not share it caused all the trouble. But she did not hold that view; she believed that there was some obscure and morbid cause of the change in him, though she could not tell what it was.

His "conversion" was really a wild and irrational desire for freedom and a complete change in his life. It may have started with the shock caused by the death of one of their children; but, whatever the cause, she believed that he took a disgust for all the circumstances and associations of his past and mistook this disgust for conversion. Cer-

tainly both in his writings and in his conduct there is confirmation of her view. The "Kreutzer Sonata" is not a sane book. Morals became an obsession to Tolstoy, according to her view, because of this morbid disgust which overcame him and which seemed to him moral when it was in the main pathological. His wife represented the past to him; and he wished to escape from her as from it, though he still loved her. Thus he was always threatening to go away; and once, when she was beginning to feel the pangs of childbirth, "he took a sack with a few things on his shoulder and left the house, saying that he was going away for ever, perhaps to America, and that he would never come back. But at four in the morning he came back and, without coming to me, lay down on the couch downstairs in his study. In spite of my cruel pains, I ran down to him; he was gloomy and said nothing to me. At seven o'clock that morning our daughter, Alexandra, was born. I could never forget that terrible bright June night."

That such a man should behave thus at such a moment is a proof of mental disorder; but the Countess, who loved him as he loved her, did not know the cause of it or how to deal with it. She was merely bewildered by his fits of renunciation, which seemed so inevitable to him and so irrational

to her. Once he called her into his study and asked her to take over the ownership of his property, including all his copyrights. He said that he considered property an evil. "So you wish to hand over that evil to me, the creature nearest to you," she answered in tears. Gradually, what was most real to her ceased to be real to him, while what was most real to him never became real to her; nor could he ever act logically upon his "conversion," because it was, ultimately, a physical disorder, rather than a change of conviction.

They lived in an atmosphere of constant ill-health. In 1901 Tolstoy "was ill of one infectious disease after another"; and the Countess had a succession of illnesses. The condition of both grew more and more morbid; and little things affected them as if they were great disasters. After this, the Countess says, "I suffered more and more from a painful nervous excitement; day and night I watched my husband to see when he would go for a ride or walk by himself, and I awaited his return anxiously, for I was afraid that he might have another fainting fit or fall down somewhere where it would be difficult to find him."

Between them, in this state of exasperated nerves, intervened the Tolstoy fanatics, who took all his fancies seriously, and who encouraged his belief that his wife was the enemy of his soul.

His threats to leave the house became more and more frequent and then, at last, he went away to die and she learnt from a newspaper where he was. She followed him and the door was locked against her. When she tried to look through the window of the

room in which he was dying, the curtain was drawn; and he believed she was still at home. She saw him only when he was unconscious.

One can see from her story, and she herself admits it, that for long before the end she was suffering from nervous disorder; but so, she contends, was he; and her case is a strong one. No one can doubt that the religious passion in Tolstoy was strong and sincere; but it caused him and his wife great and futile unhappiness. It was a matter for the doctor as well as the priest; and Tolstoy would have none of either. He took himself and all the confusions of his mind quite seriously; and, because of his genius, he was taken seriously by others, when, so that he might think clearly and feel rightly, what he needed was peace and self-knowledge. The lack of both is the tragedy of their lives. They tortured while still they loved each other; and they allowed outsiders, ignorant and fanatical, to torture them both. What we long for, as we read, is a little common sense; but for a disordered man of genius like Tolstoy common sense is impossible without self-knowledge; and that, with all his knowledge of others, he lacked.



In reply to a query we will say that the subject of twilight sleep as an aid in diminishing the pains of labor in childbirth was exhaustively discussed by Dr. O'Donnell in the *Irish Ecclesiastical Record* for May, 1919 (pp. 409 sqq.), and the conclusions were reached: (a) that there is nothing intrinsically evil in the method; but (b) that, without fair skill and attention, the ill effects may easily outweigh the good in any given case, and so render the operation unlawful.

Shelley's Freedom from Protestant Prejudice

By the Rev. Lewis Drummond, S. J., Loyola College, Montreal, Canada

Shelley's tragedy of "The Cenci" is not obscene, but it is ghastly in its pictures of cruelty and it is anti-papal in its slanders of the Pope's court during that very reign of Clement VIII which witnessed the revival of papal virtues. The Catholic Encyclopedia article on this saintly pontiff says (Vol. IV, p. 27): "He was as merciless as Sixtus V in crushing out brigandage and in punishing the lawlessness of the Roman nobility. He did not even spare the youthful patricide Beatrice Cenci, over whom so many tears have been shed. (Bertolotti, 'Francesco Cenci e la sua famiglia,' Florence, 1879)." Shelley has adopted what the Encyclopedia Britannica styles "a purely fictitious version of the story," which it tells correctly in Vol. V, at page 660, crediting Bertolotti with "placing the events in their true light." Far from being a heroine, as Shelley paints her, Beatrice Cenci was a murderess, and her father, though cruel and licentious, was not so bad as Shelley makes him out to be. Curiously enough, the Index Expurgatorius ignores Shelley and "The Cenci."

The following passage from Shelley's preface to "The Cenci," which was published in 1819, so strikingly resembles Newman's reflections on the same subject in one of his lectures on "The Difficulties of Anglicans," delivered in 1851—thirty-two years later—that the juxtaposition of the two will, I think, prove interesting and suggestive of kindred minds.

Shelley writes: "I have endeavored as nearly as possible to

represent the characters as they probably were, and have struggled to avoid the error of making them actuated by my own conceptions of right or wrong, false or true: thus under a thin veil converting names and actions of the sixteenth century into cold impersonations of my own mind. They are represented as Catholics, and as Catholics deeply tinged with religion. To a Protestant apprehension there will appear something unnatural in the earnest and perpetual sentiment of the relations between God and man which pervades the tragedy of the Cenci. It will especially be startled at the combination of an undoubting persuasion of the truth of the popular religion with a cool and determined perseverance in enormous guilt. But religion in Italy is not, as in Protestant countries, a cloak to be worn on particular days; a passport which those who do not wish to be railed at carry with them to exhibit; or a gloomy passion for penetrating the impenetrable mysteries of our being, which terrifies its possessor at the darkness of the abyss to the brink of which it has conducted him. Religion co-exists, as it were, in the mind of an Italian Catholic with a faith in that of which all men have the most certain knowledge. It is interwoven in the whole fabric of life. It is adoration, faith, submission, penitence, blind admiration, not a rule for normal conduct. It has no necessary connexion [*sic*] with any one virtue. The most atrocious villain may be rigidly devout, and, without any shock to established faith, confess

himself to be so. Religion pervades intensely the whole frame of society, and is, according to the temper of the mind which it inhabits, a passion, a persuasion, an excuse, a refuge; *never a check.*"

The last three words, which I have underlined, go too far. Faith is a check for the good, though it often is not for the bad, as Newman will now explain with theological accuracy:

"Protestants consider that faith and love are inseparable; where there is faith, there, they think, are love and obedience; and in proportion to the strength and degree of the former, are the strength and degree of the latter. They do not think the inconsistency possible of really believing without obeying; and, where they see disobedience, they cannot imagine there the existence of real faith. Catholics, on the other hand, hold that faith and love, faith and obedience, faith and works, are simply separable, and ordinarily separated, in fact; that faith does not imply love, obedience, or works; that the firmest faith, so as to move mountains, may exist without love,—that is, real faith, as really faith in the strict sense of the word as the faith of a martyr or a doctor. In other words, when Catholics speak of faith they are contemplating the existence of a gift which Protestantism does not even imagine. Faith is a spiritual sight of the unseen; and since in matter of fact Protestantism does not impart this sight, does not see the unseen, has no experience of this habit, this act of mind—therefore, since it retains the word *faith*, it is obliged to find some other meaning for it; and its common, per-

haps its commonest, idea is, that faith is substantially the same as obedience; at least, that it is the impulse, the motive of obedience, or the fervor and heartiness which attend good works. In a word, faith is hope or it is love, or it is a mixture of the two. Protestants define or determine faith, not by its nature or essence, but by its effects. When it succeeds in producing good works, they call it real faith; when it does not, they call it counterfeit—as though we should say, a house is a house when it is inhabited; but that a house to let is not a house. If we so spoke, it would be plain that we confused between house and home, and had no correct image before our minds of a house *per se*. And in like manner, when Protestants maintain that faith is not really faith, except it be fruitful, whether they are right or wrong in saying so, anyhow it is plain that the idea of faith as a habit in itself, as something substantive, is simply, from the nature of the case, foreign to their minds, and that is the particular point on which I am now insisting. Now, faith, in a Catholic's creed, is a certainty of things not seen but revealed... a certainty caused directly by a supernatural influence on the mind from above. Thus it is a spiritual sight. . . . This certainty or spiritual sight, which is included in the idea of faith, is, according to Catholic teaching, perfectly distinct in its own nature from the desire, intention and power of acting agreeably to it. As men may know perfectly well that they ought not to steal, and yet may deliberately take and appropriate what is not theirs; so may they be gifted with a simple,

undoubting, cloudless belief that, for instance, Christ is in the Blessed Sacrament, and yet commit the sacrilege of breaking open the tabernacle, and carrying off the consecrated particles for the sake of the precious vessel containing them. . . . There is a feeble old woman, who first genuflects before the Blessed Sacrament, and then steals her neighbour's handkerchief, or prayer-book, who is intent on his devotions. Here at last, you say, is a thing absolutely indefensible and inexcusable. Doubtless; but what does it prove? Does England bear no thieves? or do you think this poor creature an unbeliever? or do you exclaim against Catholicism, which has made her so profane? but why? Faith is illuminative, not operative; it does not force obedience, though it increases responsibility; it heightens guilt, it does not prevent sin. . . . She worships and she sins; she kneels because she believes, she steals because she does not love; she may be out of God's grace, she is not altogether out of his sight.

"Ordinarily speaking [in a Catholic country] once faith, always faith. Eyes once opened to good, as to evil, are not closed again; and, if men reject the truth, it is, in most cases, a question whether they have ever possessed it. It is just the reverse among a Protestant people; private judgment does but create opinions, and nothing more; and these opinions are peculiar to each individual, and different from those of anyone else. Hence it leads men to keep their feelings to themselves, because the avowal of them only causes in others irritation or ridicule. Since, too, they have no

certainty of the doctrines they profess, they do but feel that they *ought* to believe them, and they try to believe them, and they nurse the offspring of their reason, as a sickly child, bringing it out of doors only on fine days. They feel very clear and quite satisfied, while they are very still; but if they turn about their head, or change their posture ever so little, the vision of the Unseen, like a mirage, is gone from them. So they keep the exhibition of their faith for high days and great occasions, when it comes forth with sufficient pomp and gravity of language, and ceremonial of manner. Truths slowly totter out with Scripture texts at their elbow, as unable to walk alone. Moreover, Protestants know, if such and such things *be* true, what *ought* to be the voice, the tone, the gesture, and the carriage attendant upon them; thus reason, which is the substance of their faith, supplies also the rubrics, as I may call them, of their behaviour. This some of you, my brethren, call reverence; though I am obliged to say it is as much a mannerism, and an unpleasant mannerism, as that of the Evangelical party, which they have hitherto condemned. They condemn Catholics, because, however religious they may be, they are natural, unaffected, easy, and cheerful, in their mention of sacred things; and they think themselves never so real as when they are especially solemn." ("Difficulties of Anglicans," Lecture IX, "The Religious State of Catholic Countries no Prejudice to the Sanctity of the Church.")

* * *

After one has compared these two presentations of faith—the

glimpses of an honest unbeliever and the clear vision of a disciplined thinker—one cannot help feeling that Shelley's unbelief had not impaired his logical faculty as misbelief so often does, and one cannot help regretting that he was cut off in his prime. Had he but lived thirty years more, which would have found him only sixty, he might have yielded to the fascination of Newman's supremely sincere personality and commanding genius. He would have welcomed in this lecture of the prince of converts a masterly picture of a mental attitude which he himself had, he would feel, imperfectly adumbrated. However, the measure of his iniquities was full; the scandal must cease. Only, while the Lord God yearned over the soul which He had so richly dowered, and which was now in the agony of a drowning body, may He not have drawn it to Himself forever by pouring into it a great wave of loving grief?

The Catholic Social Guild

The Catholic Social Guild came into being in England thirteen years ago, having for general object the restoration to modern industry of Christian principles. Its motto might well be "To restore the just price," as security for the rights of capitalist, worker, and consumer alike. With slender resources and small membership it has labored energetically for this end and attained a measure of success out of all proportion to its means. Even when deprived by death of its main inspirer, Rev. Father Charles Plater, S. J., in 1921, it continued to function with success, and, with an increased membership of just under 2,000, it has been the means of inaugu-

rating that happy portent of our times, "The Catholic Workers' College," which has recently finished the first year of its existence. This College during the past year had only three members, besides the principal, but in the coming year it will emerge from its chrysalis-form into a fine house of its own, and number nine or ten students. These men are wholly supported during their two years' course by bursaries raised in different localities, or supplied by individuals who have the acumen to appreciate the real import of the enterprise. For the *raison d'être* of the College, according to the *Month*, is this: "As long as we have a working-class, debarred by circumstances of birth from full opportunities of education, they will listen more readily to men of their own order. And men imbued with Catholic culture with its clear, logical, coherent ethical principles, will have enormous influence with those, and to-day there are many, who are in search of a sound basis for theory and a test of truth. Deprived though they have been, for many generations, of Christian teachings, the working-classes are still greatly under the influence of the Christian tradition, and are largely proof against the poison of materialism which has infected so much of the rest of Europe. They are not misled by the sophistries of Socialism and, on the other hand, are quick to see the soundness of the Catholic economic position, which, as hostile as they are to the abuses of Capitalism, yet stands like a rock in defence of man's natural right to private property."

When shall we in America get our C. S. G. and our Catholic Workers' College?

About Converts

By One of Them

Many a non-Catholic heart longs for truth and unity, for the Communion of Saints, for beautiful churches and elevating church services, for incense, holy water and crucifix,—in short, for the entire Catholic apparatus as it was revealed and developed in the course of centuries.

We are familiar with it, it is ours. The blessed Saviour, therefore, ever present in our midst, should be our closest friend and brother, and we His most loyal supporters and subjects. But—are we?

A sympathetic eye for the truth-seeking soul, a heart filled with compassion for those that wander about in darkness, or are struggling forth from its shroud, should be our criterion, our glory. Is it?

Let the convert speak. But too often a cold, a chilling reception is his. Suspicion, stares, dumb lips, are his welcome.

An *adiaphoron*? No; it means much to the newly enlisted, it spells disappointment, sorrow, even despair.

The heart of the convert as a rule is sincere. He has "been through the mill," and what a grinding it was! Past connections have been severed, respectable positions have been given up, former vows have been broken, tears and an aching heart have accompanied the perusal of the many accusing and threatening letters from those most dear to him. With courage and strength he has cast aside all the numerous obstacles in his way. He was determined to become a Catholic, and he did.

A Catholic at last! His heart throbs, his mouth is full to overflowing. Through forever with the miserable denominational questions and disputes; through forever with illogical creeds, soul-deadening forms of divine worship, puritan meeting houses; at home at last, no more a stranger at the altar of God—such is the language of the heart.

Rejoice with me, my newly won brethren, the Lord has been good to me—thus speaks his mouth. And the response?

Conversions to the one true faith are becoming more and more frequent, and every convert is like a herald proclaiming the Truth, the Catholic Truth, from the rising of the sun to where his early

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shadows fall. Hold what thou hast, lest thy crown be taken away from thee; *verbum Dei manet in aeternum*.

A convert, therefore, needs and is entitled to a large measure of sympathy, cheerful assistance, and sincere respect, for he is a walking example of the grace of God. In the true convert the Saviour and His Church are glorified. The surmounting of the countless obstacles on the "road to Rome" is God's own work.

Catholics, therefore, should learn a lesson from every convert that crosses their paths,—the old lesson that the Lord is still with His Church and guides its destinies. Open arms, not a cold stare; cheering words, not sceptic smiles, should greet our new brethren. They need encouragement, expect it, and are entitled to it.

When will the time come when wealthy Catholics will build homes where converts can be taken care of till they are again able to take care of themselves? Let "Refugium" be the name of every such institution. Let the holy cross surmount its roof—"Ave crux—sacra, unica spes nostra." Let sweet-faced Sisters receive the heavy-hearted pilgrims. Let the portals be wide open and love make the weary wanderer forget and rejoice.

At the present time, more than ever before, the problem of how to deal with converts appeals to every well-meaning Catholic.

O. H. M.

The Latest Protestant Theories Concerning the Holy Eucharist

The latest Protestant theories concerning the Last Supper and the institution of the Holy Eucha-

rist are reviewed in considerable detail from the Catholic standpoint by the Rev. B. Frischkopf, Ph.D., D.D., in "Die neuesten Erörterungen über die Abendmahlsfrage," which forms a fascicle of Prof. Meinertz's well-known and valuable "Neutestamentliche Abhandlungen" (Münster i. Westf.: Aschendorff).

All these theories, of course, are opposed to the Catholic teaching on the subject. They are partly based on the comparative history of religions and partly on the symbolic conception of the Last Supper as a mere agape or love feast.

Dr. Frischkopf triumphantly refutes them one and all, so that a reviewer of his book in the *Pastor Bonus* (Treves, Vol. XXXIV, No. 10) is justified in entitling his notice, "Christ's Last Supper a Solid Rock in the Raging Sea of Human Opinion."

Dr. Frischkopf says that Harnack's treatise, "Bread and Wine, the Eucharistic Elements," the radical lectures of Grafe, and the still more radical books of Meinhold have started a new attack upon the Christian dogma of the Holy Eucharist. He seems to have forgotten the pernicious influence of Harnack's "History of Dogmas." It is quite evident, as the Protestant theologian Hiller says, that "the Holy of Holies of the Lutheran Church is destroyed if the new theology is right." We may yet see Josephson's prediction come true—that "the younger men among us will, *Deo volente*, live to see that a theology which knows little of construction, but is an adept at destruction, will perish by its own follies." ("Das heilige Abendmahl und das Neue Testament," Gütersloh, 1895, p. 6).

End of the Coal Strike

The coal strike ended Sep. 11th. The agreement between the United Mine Workers and the operators fixes wages at the old rate until Aug. 31, 1923. The close of the strike has not, however, as the *New Republic* (No. 407) points out, brought a solution of those problems of the industry which competent observers have considered to be the root of its difficulties. While industrial peace is for the time restored, chronic underemployment, wild fluctuation in prices and in output are destined to remain features of the coal industry in the future, as they have been in the past. This industry, whose "sickness" was the subject of so much passionate discussion during the strike, may easily continue to be ill for years to come, unless effective efforts to cure its diseases are made by a competent and authoritative public agency. So far as the recent struggle between miners and operators has yielded any curative proposals at all, they have assumed the form of legislation, now pending in Congress, providing for the creation of federal commissions, instructed to discover the facts about the coal industry. It is on the discoveries of such fact-finding commissions that the hopeful now pin their faith for those recommendations that will lead to a more efficient and more serviceable coal industry.

But will it do much good to ascertain the facts, seeing there is no sincere desire on the part of the operators to reorganize this important industry on the basis of social justice?

Public Sentiment and Prohibition

The *Literary Digest's* poll on prohibition and the soldier bonus gives us the closest approach to a popular referendum that we have so far had on either question. The views of some ten million persons, or about one-third of the total voters of the country, were sought, of whom more than 900,000 responded. The completed vote on the bonus shows 466,814 (51.2 per cent) in favor and 444,221 (48.8 per cent) opposed. On the liquor issue 356,193 (38.6 per cent) persons favor the continuance and strict enforcement of the Eighteenth Amendment and the Volstead law, 376,334 (40.8 per cent) are for modification of the enforcement act to permit light wines and beer, and 189,856 (20.6 per cent) want the amendment repealed. The special canvass of 2,200,000

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women shows to date 48,485 for strict enforcement, 39,914 for modification, and 20,448 for repeal, thus revealing this sex as only slightly "drier" than the general average.

But in spite of the fact that the *Digest's* poll, if accurate, indicates 60 per cent of the voters as opposed to the Volstead law, *The Nation* (No. 2985) does not believe that that measure will be modified in the near future because "the present Congress is definitely 'dry' and its successor is apparently to be 'drier.'" Straw votes may show which way the wind blows, but not what our national legislature will do in those breezes." Such is democracy!

Correspondence

Sport and Study

To the Editor:—

A prominent Catholic paper announces that two students of a certain Catholic institution in the Middle West have gone to Montreal for the study of theology. One of the two, the paper says, was a prominent foot and basket ball player, while the other starred as "cheer leader" or "noise maker" for his associates. The writer of this article happened to meet the two about a year ago on the train, and, having known both of them well in their childhood, he asked the champion base and basket ball player, what he intended to make out of himself. Unfortunately he attempted to answer in Latin, and said: "Credo ego esse sacerdos." I corrected the two mistakes for him, and asked the cheer leader what standing the champion had in class. "Why, Father," was the answer, "he is considered one of the best in classwork and athletics." We may concede the latter but not the former, and raise the question what is to become of the Church if, instead of receiving a sound scientific and philo-

sophical training, the future shepherds are overfed with all kinds of sport. Here we are placing our finger upon a sore spot, the seriousness of which is certainly underestimated.

(Rev.) A. B.

A Denial

To the Editor:—

As President of the Wisconsin Staatsverband (D. R. K. C. V.) I beg to take exception to the inferences and insinuations contained in the letter by "A Catholic Fellow Editor" in your Sept. 1st issue. To me it seems impossible that this writer has ever heard our "Einführungs-Modus," and surely he cannot have read it; otherwise he would have found therein nothing that deserves to be called "a very strong leaning to secrecy." As to "wicket, passsword, grip, sign, and salute," and "gown and cap," he must know that this "Aufnahme-Modus" contains not even a hint of these things. The ritual of the Wisconsin Staatsverband *has no leaning towards secrecy, contains no reference whatsoever to any grip, passsword, wicket, sign, gown or cap*, but it does contain some wholesome Catholic thought that should be carefully and thoroughly studied and digested by said writer. I hope and expect that you will correct the false impression created by the article referred to.

HENRY A. SCHMITZ, Pres.

Appleton, Wis.

Demagogues in Texas

To the Editor:—

The F. R. for Sept. 1 contained an article "Exit Lord Northcliffe." *Sic transit gloria mundi*. How did he fare with the incorruptible judge? Only one thing can be said in his favor, according to the *Catholic Times*: He removed much anti-Catholic prejudice. May God have mercy on his soul!

Lord Northcliffe was indeed "a dangerous demagogue who, by playing upon popular passions and prejudices, upon the petty likes and dislikes of the masses, exercised an enormous political and social power for evil." Texas is full of

such demagogues, as was evident in the last primary election and, sad to say, the most energetic were some ministers of the gospel, whose duty it is to preach the charity of God. The faked K. of C. oath was distributed by these ministers. The masses are bewildered. Is it not criminal, anti-Christian, and anti-American, to sow hatred and divide the community into hostile factions? A law should be passed against all demagogues who try to ride into office by means of popular prejudices.

(Rev.) RAYMOND VERNIMONT
Denton, Tex.

The Journalist's Task

To the Editor:—

I enclose herewith check for \$5.00, renewal of my subscription till October, 1924. I have been reading your REVIEW ever since it first appeared, and don't think that I have missed a single issue. I like your clear, concise, fearless, and objective way of treating current events in Church and State. May God continue to assist you in promoting His cause. A journalist's task is difficult, and, as a rule, thankless. A physicist, *e. g.*, receives unstinted praise and gratitude for his research-work, especially if he be able to build up a system from the facts that he has discovered in his laboratory. The arduous analytic researches of a conscientious journalist give us the necessary facts which in time will be utilized in formulating principles and systems of conduct. These facts are to be valued the more highly, because of the greater difficulty to obtain them, and the animosity to which their publisher must expose himself. Progress in the knowledge of moral laws is of greater importance, too, than that of physical laws. The scientist glorifies God's wisdom in the government of the inanimate world; the journalist glorifies God's goodness and wisdom in the government of the living, pulsating world made in His own image and likeness. Continue to give us the *facts*, in order that we may reform and conform our conduct according to the will of God.

Let it be made clear that truth and justice must prevail in the end! With every good wish, I am

Yours sincerely in Christ,
(Rev.) F. A. HOUCK

Toledo, O.

"Hootch" and Conscience

To the Editor:—

Apropos of the article on "Bootlegging and Conscience" in the F. R. of Sept. 1st, it is, perhaps, good to throw more light upon the much disputed question, because for people and priests in those sections where hootch (moonshine) is manufactured and also, *data occasione*, sold, this question is no longer theoretical but very practical. Both Tanquary and Noldin teach that the traffic in intoxicants is forbidden, and the *ratio* is the danger of life and liberty, as well as scandal originating from the habitual contempt for civil

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law. There arises the question: "Has the so-called Volstead law all the qualities required in a law, in order to bind in conscience, *i. e.*, under sin?"

Sebastiani teaches, and so does Fr. Victor Cathrein, S. J., in his *Moral Philosophy*, that in order to be just and binding, a law must proceed from one who has authority, which for civil laws, according to Sebastiani, Cathrein, and all moralists, means: "*vel princeps vel populus vel uterque pro regiminis forma.*"

Here in the U. S. A. the people must be the author of a law to make it binding. Now, were the people all over the country consulted in the ratification of the prohibition amendment? In some States, yes, in others, no. In Iowa, where the question was submitted to the people in a referendum vote, the majority rejected the proposed amendment. Which action, however, did not help them because the State legislature ratified the amendment against the expressed will of the majority. Was this a just procedure? And does this defeated measure bind in conscience? If a law passed under such circumstances is just, then a handful of legislators, who misrepresent their constituents, can rule the land, and democracy is at an end.

Another question is, whether a law against which a very large number of people even now rebel, can be considered just. The *Des Moines Register*, of Sept. 4th, informs its readers that there have been four times as many cases of violation of the Volstead law in 1922 so far as there were a year ago. And, the paper adds, by this time, *i. e.*, by the beginning of September, the number of cases probably approximates 20,000. Which evidently shows that bone dry prohibition is doomed to failure. Anyone can understand that if the Volstead law were popular in the U. S., the people themselves would attend to its enforcement.

SACERDOS

Notes and Gleanings

We learn from a reliable source that Mr. John Hearly, the author of the letter to the *N. Y. Nation* upon which we commented in our No. 17 (p. 324), is a former employee of the Social Action Department of the N. C. W. C. He held a position as special investigator for more than a year and a half, and left June 1st, 1922, because the Department would not pay him the salary he demanded. During the war he was Roman representative of the United Press. Mr. Hearly has not yet, so far as we are aware, apologized for his grievous public insult to the Holy See and the scandal he has given thereby.

♦ ♦ ♦ ♦

According to a decree of the S. Congregation of Religious, dated March 25, 1922, it is no longer allowed to substitute a medal for the little habit or scapular of the Third Order of St. Francis, and any faculty granted for that purpose is withdrawn.

♦ ♦ ♦ ♦

The *Cleveland Catholic Bulletin* (No. 432) says that if the FORTNIGHTLY REVIEW's interpretation of the latest Roman decree concerning the N. C. W. C. is correct, a contradiction exists between this decree and certain private utterances of His Holiness the Pope, addressed to one or two American bishops. We do not know what these utterances were, or whether they are authentic as quoted in the press. But we do know that *the decree of the S. Congr. of the Consistory of June 22nd is authentic, and its meaning is as plain as the light of day.* The Church of Christ is not governed by alleged newspaper interviews, but by decrees of the Apostolic See, officially issued by the Roman congregations of cardinals and formally approved by the Pope. Most of these decrees are published in the *Acta Apostolicae Sedis*, but some are not. Neither of the two decrees concerning the N. C. W. C. had appeared in that organ up to the time this issue of the F. R. went to press (Sept. 26),

Success in life largely consists in finding out what you cannot do.

yet both are officially promulgated and binding in conscience upon all Catholics, that is, in so far as the second does not modify the first, which it does not in any essential point, as we are assured by several able canonists.

The estimate of the Catholic population of the U. S. at 23,000,000, attributed to Mr. E. A. Goldenweiser, statistician of the Federal Reserve Board, seems grossly exaggerated. There may be that many *baptized* Catholics in this country, but we doubt it. The number of practicing Catholics is reasonably estimated at about 12,000,000.

Two years ago, in welcoming Dr. H. J. Vogels' Greek New Testament, we suggested an edition with the Clementine Vulgate on the opposite pages. Such a work is now to hand, in two volumes; and with it, in proof of the welcome which Dr. Vogels' Greek Testament has already received, a second and revised edition of that book also. (Düsseldorf: Schwann). Now that Dr. Vogels has faced his Greek edition with the Vulgate text, Catholic professors and students will find Nestle less of a temptation. It is gratifying to feel that we are now still further removed from obligation to Protestant sources.

The Sacred Heart College of the Society of the Divine Word, located at Greenville, Miss., where twenty-eight Negro youths are studying for the priesthood, is just now being discussed in Ku Klux Klan circles. "The Klansmen," says *Our Colored Missions* (Vol. VIII, No. 8), "have used it extensively in their publications. One of them sent a long questionnaire to the mayor of the city to get first-hand information about the college. They found nothing in the management of the institution for complaint. The only objectionable feature they found was that the prefect takes his meals in the same room with his students." Evidently the K. K. K. are trying to make it unpleasant for the

faculty and students of this worthy institution;—one more reason why all good Catholics should give it their moral and financial support.

It is good to see the ghost of the "False Decretals" laid at last. In the latest (third) volume of "The Cambridge Medieval History," just published, Prof. Louis Halphen admits not only that their origin was not Roman, but that their influence on papal doc-

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TO MEET the demand for a compact and handy collection of certain plainchant tunes which are found scattered through the various liturgical books a number of publications are already on the market. None of these, however, is more attractive than Father Rust's compilation. Handsomely printed in black and red, the rubrics being in English, it contains within about 140 pages all that could be desired in such a manual.

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—J. G. H. in AMERICA

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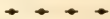
trine was practically nil. "It is certain," he writes, "that the papal theory had been formulated in its main outlines before Nicholas I had cognizance of the False Decretals." In spite of this admission, however, the Professor writes: "That a pope should venture to depose bishops or archbishops was a thing unheard of." Has he forgotten that Archbishop Tilpin of Rheims complained to Adrian I that his predecessor had been deposed "*sine ullo Apostolicæ Sedis consensu vel interrogatione*," and the Pope's reply that no one had such a right "*sine canonico iudicio et neque ullo iudicio sine consensu Romani Pontificis, si ad hanc sedem Romanam, quæ caput esse dignoscitur orbis terræ, appellaverit in ipso iudicio*"? The Council of Sardica had long ago laid down the principle, and not even Hincmar of Rheims dared to question the pope's right to depose bishops.

We see from the thirty-fourth annual report of the "Pontifical College Josephinum de Propaganda Fide," at Columbus, O., that this excellent institution of learning up to the end of its thirty-fourth scholastic year, June 1922, has sent out 204 priests to labor in the vineyard of the Lord. We betray no secret when we add that wherever these priests are found, with very rare exceptions, they are distinguished by extraordinary learning, piety, and zeal for souls. The rector announces that the constitutional provision which requires at least an elementary knowledge of German on the part of applicants, will be enforced as long as the demand for German-speaking priests in this country continues. So far it has not only continued, but been emphasized, a number of bishops having applied to the Josephinum for priests since the war. The Josephinum is endowed by the generosity of the faithful and puts its students through the classics, philosophy, and theology without charge. But they must be between fourteen and sixteen years old when admitted, and they must comply with a number of rather rigorous conditions, one of which is exceptional talent. The standard of

scholarship maintained in this institution, which has a faculty of secular priests headed by the Very Rev. Dr. Joseph Och, is superior to that of most other American seminaries.



Dr. H. E. Bolton, of the University of California, recently returned from a month's trip to the pueblo of Acoma, with its more ancient neighbor, the Enchanted Mesa, and the still older ruins of cliff dwellings in the cañons behind Acoma, on which he verified the reports contained in a number of old MSS. (see FORTNIGHTLY REVIEW, XXVIII, No. 17, page 334). With one assistant and two packmules he visited the ruined cliff dwellings and the pueblo settlements atop the mesas of Arizona and New Mexico. It was his fifteenth annual trip into the country which once sheltered the fabled Seven Cities of Cibola and other mysterious Indian empires, of which the Spaniards of two centuries ago wrote as they pushed forward in search of them across the southwestern deserts. One of Dr. Bolton's most important discoveries this year, according to the *Boston Monitor*, was that more than 700 cliff dwellers are still living among the Pueblo Indians at Acoma, a sort of tribe within a tribe, still following their old customs, which are very different from those of the Pueblos, who are also descendants of the ancient cliff dwellers.



In a recent lecture Com. Marucchi spoke on "The Vicissitudes of the Tombs of the Apostles." In his opinion St. Peter was buried on the Vatican Hill, and St. Paul on the Ostian Way, and the new theory of Msgr. Wilpert that Pope Anacletus carried off their bodies immediately after martyrdom to the catacombs on the Appian Way until the tombs were prepared, is absolutely unfounded. There was a translation of the bodies, but at what precise date, or even in what century, it is impossible to say. The recent excavations in the basilica of St. Sebastian had confirmed the tradition that the bodies of the Apostles were buried there. There were many indications that the deep hypoge-

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um lately discovered, with its graffiti invoking the intercession of the Apostles, is the very spot where the memory of their burial was venerated. In course of time the exact location was lost to memory. The excavations in St. Sebastian are to be continued, and it is hoped that in a short time we shall know a great deal more about that ancient and noble sanctuary. Prof. Marucchi concluded his lecture by declaring that we can know nothing of the conditions of the actual tomb of the Apostles, whether on the Vatican Hill or on the Ostian Way, and all that has been written and said about them lately is pure hypothesis.



At a recent medical congress there was held a debate on the skulls of prehistoric men found all over the world with round holes in the bone, which must have been made long before death, since the wounds were healed. One speaker had practised the operation of trepanning, as it is called, with a flint weapon, and said he could do it in half-an-hour, and that the patient would feel no pain except that from cutting the skin of the scalp. Most people think that the trepanning was done for magical reasons—to let out the demons of insanity and so on; but Mr. Hilton-Simpson, who has lived among the Berbers, found trepanning going on constantly in consequence of the number of blows on the head received when fighting ("Arab Medicine and Surgery"; Oxford University Press). He says that the native doctors take about an hour and a half to complete the cutting of the bone, but some spread the operation over three weeks—using steel saws and drills instead of the prehistoric flint scrapers.



What England lost in literature by the suppression and spoliation of the medieval monasteries is well brought out by the *Publishers' Circular* for July 15, where space is given to a lengthy extract from John Marsham's preface to Dugdale's "Monasticon." Here the modern bookseller may read of the

fate which overtook many of the monastic libraries, whose despoilers "reserved of those Lybrary Bokes some to serve theyr Jakes, some to scoure their Candlestycks, and some to rubbe their bootes." The extract includes, too, the chronicler's tribute to the monasteries: "Not only Cells of Devotion, but also nurseries of learned Men for the use of the Church"—on account of their great services to learning in all times. This he supports by references to Bale, Leland, and other non-Catholic authors. Rightly does the editor comment: "We can still feel and partake of the just indignation and scorn of the old chronicler at that most horrible destruction of books—it was like putting out the torches in a sombre underground cavern."



Clearness and simplicity, said Sir William Robertson Nicoll the other day, are the imperative demand of the reading public. This is realized by many writers, but few of them, especially beginners, understand that in order to write clearly, a writer must take great pains. Simplicity is not only a natural gift, it is also an acquired art,—one of those good things which, according to Leonardo da Vinci's famous saying, "God sells only at the price of labor." Yet surely no toil is too great that will ensure swift and easy access to the minds of those whom we seek to serve.



Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.
(Conclusion)

Bishop Fitzgerald died February 21st, 1907, in his 74th year. The Very Rev. Vicar General, after the Bishop's demise, wrote a series of articles outlining the biography of Bishop Fitzgerald in the *Arkansas Echo*. It is the wish of many devoted friends of the late Bishop that this biography might be finished and published in English.

When preparing to return to the old country, I burnt up about 500 letters I had from Bishop Fitzgerald. Nothing reveals the character of a man better than his letters, and I regret now having burnt the papers. Still a few escaped, and a quotation from them will reveal the Bishop as he was, better than

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The Bishop was always ready to give confirmation or bless a church or a bell even in the remotest places. Once he had made an appointment, he never forgot it and hardly anything or anybody could prevent him from keeping it, unless the time was far off so that a change of date was easily possible, as was the case in the following instance:

St. Andrew's Cathedral, Nov. 16, 1894.

Dear Father Eugene: I had a telegram last night from San Antonio, Texas, saying that Bishop Neraz had died that day. *R. I. P.* I cannot go to his funeral (Monday) as I have appointments here for Sunday and Wednesday next, but I shall be expected to go to the month's mind, which will be Dec. 16, the time set for you, Father Fürst, and Father McQuaid. It is customary for all the bishops to meet at the month's mind and make nominations for the vacant see; so I shall have to go. Could you not therefore have your appointment either earlier or later than agreed on? I could give you the second Sunday in Advent, and weekdays either before or after. Or I could give you the week between Christmas and New Year including Sunday, Dec. 30, and New Year's day.

Please arrange the time with the other priests and let me know what you can do. Yours truly, Edward Fitzgerald.

The same consideration is manifest in the following letter, which also shows the Bishop's anxiety to save his priests any avoidable expense.

Little Rock, Apr. 12, 1896.

Dear Father Eugene:

With regard to Confirmations you know my views. I will go anytime it is desired. But one can never calculate on the roads until the fall. At that time there is no danger of highwater, the farm work is either laid by or (picking cotton) can wait a few days; the children have time to go to instructions, and after the labors of the year, the people are better disposed. I therefore prefer going in the fall, say after Oct. 15, but am ready to go at any time that the priests wish me.

I wish to see you about several matters. Please let me know when I can meet you at Jonesboro next week or the week after. As I travel free, I can save you the expenses and loss of time of a visit to Little Rock.

I may have to go to Fort Smith next week, that is why I ask you to tell me when you will be at home the next and following weeks. Yours truly, Edward Fitzgerald.

August 8th, 1885, the Bishop sent a circular to the clergy prescribing the catechism of the Council of Baltimore for the diocese. The writer did not find the catechism equal to the old catechism, and as in the neighboring archdiocese the catechism of the Council was not obligatory, he asked Bishop Fitzgerald to dispense him and allow him the use of another catechism. The answer shows the Bishop's loyalty to the ecclesiastical authorities:

Little Rock, Nov. 17, 1885.

Dear Father Eugene:—With regard to the catechism, I opposed the adoption of it in Council and favored Butler with some changes and additions; but I was voted down almost unanimously (the misfortune of my life is to have been always in a minority). Now, though I could fall back on my reserved rights as a Bishop and take the ground that I am the sole judge of what catechism best suits the people of Arkansas, it appears to me that I ought loyally to support the action of the Council until it is repealed. Meanwhile it does not make much difference what catechism is taught. They are all much alike—I mean those of the same

grade—and whoever learns any one well, will be well instructed in his religion. Therefore: Keep the Catechism of the Council. Yours truly, Edward Fitzgerald.

Later, when many other priests had remonstrated with him about the Baltimore catechism, he again allowed the use of Butler or Deharbe, as is seen from the following letter, which also shows how anxious the Bishop was to help his priests:

Little Rock, Oct. 27th, 1887.

Dear Father Eugene:—I got home from confirmation in Perry and Conway Counties last night—Father Felix' old mission.

I will let you have some money to help you along about January 1. Remind me of it, for I have a very good memory for forgetting to keep promises of this kind. If money should be more flush with me, I will send you some before Jan. 1. . . .

I am glad you re-introduced Butler's Catechism. Some day or other we will enlarge it, by adding a few questions and answers, and perhaps a chapter or two, and then make it the Catechism of the Diocese.

I am going again to New Orleans next week and wish you to come along, but I see from your letter that you are very busy and have scarcely any time. When the new Archbishop will be "palliated" we will go down to assist. Remind me of this too when the time will come, which I hope for the good of the Archdiocese will not be long.

The Gallagher boys are at St. Benedict's since the 14th, so I hope your boy will not find it so lonesome. Yours truly, Edward Fitzgerald.

I had several hundred of similar letters, but these few suffice to show what a kind and helpful father the good Bishop was to his priests. They are inserted here as a token of love and gratitude, which all the priests of the diocese share with the writer.

It gives one an idea of the Bishop's activity and prompt business methods when one considers that he never had either a secretary or a chancellor and still was in the habit of answering all letters almost by return mail. All the older priests must be in possession of many letters from him, unless they destroyed them.

The beautiful Cathedral in Little Rock, built when the diocese had hardly 5,000 Catholics, St. Vincent's Hospital in Little Rock, and other monuments speak louder than words could do the praise of the zealous Bishop as a worker. I heard him say he did not know of a church, chapel or school in the diocese towards which he had not contributed at least \$100. He gave the high altar to St. Mary's church, Hot Springs, not to mention his many other acts of generosity to that church and to St. Joseph's Infirmary in the same city.

I have heard from several Hot Springs people that Father Geraghty told them how glad the good Bishop was whenever he sent him a large collection for Easter or Christmas, but that a few days later the collection would be sent back, rounded out with a little more by the Bishop, and given back to the pastor. To do this especially to the pastors of poor congregations seems to have been the pleasure of the Bishop. Besides this the priests in the small, poor missions used to receive from him regularly monthly allowances of from \$10 to \$50.

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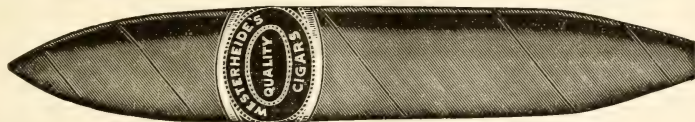
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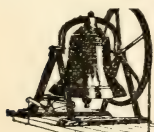
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BOOK REVIEWS

Discourses and Essays by John Ayscough

This volume contains twenty-six addresses and papers written at various times by Msgr. Bickerstaffe-Drew, on a variety of subjects, such as Progress and Perfection, Preaching and Practice, Majorities, Youth and Emotion, Sacraments and Spectacles, Taste and Tolerance, Psalms or Poorer Stuff, the Anglican question, especially the problem of continuity, etc., etc. Msgr. Drew is a close and shrewd observer, and his lambent humor plays delightfully about such serious subjects as the war and reunion. We like especially his railery at "a piety barely skin-deep, exotic and heat-forced, not much inured to sharp breeze or nipping frost, not of the outdoor, work-a-day sort, not over-masculine, nor vigorous, nor meant for rough usage"; a piety that "likes prettiness better than beauty, sentiment more than sense, rhetoric rather than resolve," and consequently does not love the Psalms nor any other prayer or devotion that is "real, virile, and genuine." Altogether a delightful volume. If the date and place of delivery had been mentioned in connection with each discourse, it would in the case of some of them have aided the understanding. (B. Herder Book Co.).

Cocchi's Commentary on the Code

What we said in reviewing the first volume of Cocchi's "Commentarium in Codicem Iuris Canonici" may be applied also to the three volumes which treat of "Ecclesiastical Persons." The arrangement is practical from the viewpoint of a teacher who proceeds *per modum institutionum*. Whether the reader will always agree with the commentator is another question. The many extensive diagrams might be shortened without harm. Taken as a whole, the Commentary reads well in its neat Latin dress, and the publisher has provided a clear and legible print, though not without mistakes. Vol. III, on Religious, seems to be too lean,—for instance, on can. 542 (page 129). Vermeersch is Cocchi's guide. A little more independent thought and a few more quotations from the juridical or canonical sources indicated by the notes of Cardinal Gasparri would improve, not only the outward appearance, but also the value of the book. (Turin: Pietro Marietti).—Fr. C. AUGUSTINE, O.S.B.

"Thomas Cornwaleys, Commissioner, etc."

Volume II of the "Studies in American Church History," published by Dr. Guilday's Church History Seminar at the Catholic University of America, is a biographical

sketch of Thomas Cornwaleys, one of the pioneers of the colony of Maryland, "the Land of Sanctuary," the tercentenary of which will occur a few years hence. He stands as one of the noblest of the little band that laid the foundations of religious liberty on March 25, 1634. As commissioner and later counsellor of Lord Baltimore, Cornwaleys was the trusted friend of the proprietary and an able adviser of the governor. The well written sketch, which gathers up strands of information from many sources, is a doctoral dissertation written by Fr. G. B. Stratemeyer, O.P. (Catholic University of America).

New Books Received

The Values Everlasting. Some Aids to Lift our Hearts on High. By Rev. Edw. F. Garesché, S. J. 188 pp. 12mo. Benziger Bros. \$1.25 net.

The Catholic Encyclopedia. Volume XVII (Supplement I). 786 pp. large 8vo. New York: The Encyclopedia Press, Inc.

Collapses in Adult Life. A Sequel to "The Formation of Character." By Ernest R. Hull, S. J. 114 pp. 12mo. Bombay, India: The Examiner Press.

Grundgedanken der Herz-Jesu-Predigt. Von Karl Richstätter, S. J. 50 pp. 12mo. Fr. Pustet & Co. 25 cts. (Wrapper).

A Jesuit at the English Court. The Life of the Venerable Claude de la Colombière, S. J. By Sister Mary Philip, of the Bar Convent, York. With a Preface by the Rev. G. Bliss, S. J. viii & 264 pp. 12mo. Benziger Brothers. \$1.25.

Kant und die katholische Wahrheit. Von August Deneffe, S. J. x & 200 pp. 12mo. B. Herder Book Co. \$1.35 net.

On the Run. By Francis J. Finn, S. J. 222 pp. 12mo. Benziger Bros. \$1 net.

Organ Accompaniment to the "Lauda Sion," or Gregorian Melodies for Liturgical and other functions by Rev. Thomas Rust, O.F.M. By Peter Griesbacher of Ratisbon. Chicago, Ill.: Franciscan Herald Press. \$3.

Life of Mother Mary of Saint Maurice, Second Superior-General of the Society of Marie Réparatrice. By a Religious of the Same Society. Translated from the French by Mary Caroline Watt. xv & 250 pp. 8vo. With a Frontispiece. Sands & Co. and B. Herder Book Co. \$2.75 net.

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VOL. XXIX, NO. 20

ST. LOUIS, MISSOURI

October 15, 1922

G. K. Chesterton on Psycho-Analysis and Confession

By the Rev. Albert Muntsch, S. J., St. Louis University

It was to be expected that the vagaries, absurdities, and false pretensions of psycho-analysis would not escape the withering attack of G. K. C. We have not been disappointed. If in "Orthodoxy" he rides roughshod over those who impugn Catholic dogma, if in "The Superstition of Divorce" he assails those who plead for license in breaking the marriage bond, he now hurls into the outer darkness a blatant critic who opines that the Catholic practice of "confession" is as bad as psycho-analysis. Mr. Chesterton expresses his views in his usually trenchant style in the *New Witness* (August 25, 1922).

The afore-mentioned critic compared Professor Freud to a great moralist of the Middle Ages. He evidently tried to make the point that if Freud is to be condemned for launching a system that may be abused, so, too, must the priest be censured who has the power of abusing the confessional. Mr. Chesterton makes short shrift of the silly comparison. He writes:

"Whether or no confession gives a dangerous and indelicate power to the priest, it is at least quite certain that psycho-analysis does give that precise power to the doctor. I should say that psycho-analysis was confession without absolution, because without repentance. But leaving on one side the question of whether it satisfies what people seek in confession, there is absolutely no doubt that it does exhibit all that people detest

and denounce in confession. The latest scientific experiment is modelled on the confession box; and there are at least all the same superficial reasons for labeling it as the wrong box. If such introspection is disease, the patients are doing it as much as the penitent. If such questions are degrading, the professors are asking them as much as the priest. There is not a page or a line written against confession in the whole world, atheist or anti-clerical or Protestant or Puritan, that is not of necessity a direct attack on the new psychology. It will be much wiser for the enemy to make another hasty alteration, drop the old anti-clericalism and go over to the new psychology, as a basis for the new attack. That is quite new, and may last for several months yet."

Of course, it is easy to go "muckraking" and to gather all sorts of anecdotes about perverse priests and the confessional. But this "is very much as if somebody had collected all the scandals about the Church, and then set them up as sacred things and a substitute for the Church." No sensible person would approve of such procedure. In confession there is a laying bare of the blemishes of the soul and a spontaneous declaration of evil tendencies with the assurance of receiving the help of grace. In psycho-analysis, as practiced by many professors, there is a brutal prying into motives of conduct, with little or no profit to the victim "analyzed" by Freudian methods. There is a grain of similarity and a world

of difference between the two institutions. Mr. Chesterton continues:

"So much for the similarity; and now for the difference. The little detail of difference is this; that the religious analysis works for freedom and the scientific analysis for slavery. The former results in the stimulation of the will and the latter in the paralysis of the will. Men may work with much the same tools for very different objects, as a spade may be used for growing cabbages or for burying corpses, a knife for cutting a loaf or for stabbing a man. A physician and a poisoner may work at the same bedside with bottles and chemical preparations; and arms and legs may be cut off..... for amusement or by Harley Street surgeons for utility. Now the two types of psychological enquiry are rather like two types of psychical manifestation."

Mr. Chesterton concludes his article by a splendid comparison of the effect the two institutions—confession and psycho-analysis—have on the person in need of help. "One of them [the latter] stuns like a club and the other [confession] rouses us like a trumpet."

Popular Beliefs Regarding Snakes

Horror of snakes is supposed to be instinctive in man, though some children and a few adults are free from it. All the higher monkeys show a specific dread of snakes, different from their general timidity with respect to strange objects. The great majority of mammals, including horses, rats, rabbits, show no more alarm at the presence of a snake than at that of any other unexpected object. Some types of birds, such as parrots, are quite definitely alarmed, but most birds are indifferent.

Mr. F. W. Fitzsimons, in his book, "The Snakes of South Africa" (Cape Town: T. Maskew Miller), confirms from his own observations a reversal of the common belief, which was first seriously disturbed by the experiments made in the London Zoological Gardens by Chalmers Mitchell and R. I. Pocock. He is also in agreement with these authors as to the absence of any power of fascination exercised by snakes. He supplies an interesting explanation of occurrences which may have deceived many observers. When a poisonous snake strikes, it at once lets go its prey. The venom is not instantly fatal and the frightened mammal or bird moves away, and stands quivering and trembling for a few seconds, until it suddenly drops down from the branch or ledge to which it has retreated.

Mr. Fitzsimons has also put to exact tests many other popular beliefs, especially the stories of alleged remedies. Of these the oldest is the "snake stone," the application of which to a bite is thought to cure by absorbing the venom. There are many forms of "snake stone," of which the most famous is a bean-shaped concretion of lime formed round a tape-worm cyst in the bladder of sheep. Mr. Fitzsimons says these stones, of which he has tested a number, have no absorbing power and no efficacy. He himself believes in permanganate of potash as a first-aid application, and gives a careful account of how to use it.

A man who has never had religion before, no more grows religious when he is sick than a man who has never learned figures can count when he has need of calculation.—Dr. Johnson.

The Best Short Stories

By the Rev. Edw. P. Graham, Canton, O.

"The Best Short Stories of 1921" is a selection made by E. J. O'Brien, who is not lacking in self-confidence, as his introduction reveals, but whose judgment is not improved by an experience of several years. He claims these stories may be fairly called "a criticism of life," but why, or wherefore, is not clear.

Many of these sketches—the name stories seems misapplied—are of that affected style which quickly wearies the reader, abounding as they do in short staccato sentences, eloquent omissions, implied profundities and sighs and eyebrow raisings fully significant only to the elect or the adept,—a style often found in short French tales and not bearing well the sea voyage.

Behold how one sketch, a peculiarly repulsive one, begins: "They were two figures under the grey of the Dome—two straight faint figures of black: they were a man and a woman with head bowed straight—under the surge of the Dome." That is the prelude. Its connection with what follows lies beyond my ken. Then trails a long, tiresome, minute, dull description of a one-man tailoring shop, where the tailor's wife sits sullenly all day long and the tailor's not over-clean little daughter plays on the floor. Finally, there comes some action, a customer enters, "a tall dark woman." Let the gifted author picture the scene: "Two women across the tailor shop, seeing each other." This is a whole paragraph! What does this "tall dark woman" want? You have guessed it. She

wants her husband's suit and she gets it! Perhaps that's the mystic meaning of the sketch;—the tailor kept his promise.

Time does not pass in this kind of literature in spite of Artemus Ward's assertion, "it is a way time has." No, here is what takes place—"The room moves up the dimension of time." Such is the jargon of a "best story" and one published in *The Dial*. Ye gods!

What happened to the straight black figures "under the surge of the Dome"? They, apparently the tailor and his wife, went home and in an entire paragraph away from the surge of the Dome. "She has cooked their breakfast."

Sherwood Anderson is guilty of "Brothers" in a style not quite so wretched as "Under the Dome." It opens with a *nice* paragraph and closes with the same. "The rain beats the leaves brutally down. They are denied a last golden flash across the sky. In October leaves should be carried away out over the plains in a wind, they should go dancing away." Pieces of poetry have at times and impressively enough the same opening and closing, but here it seems a mere straining after effect, and does not make any more palatable this "slice of life," not itself very choice, or clear, or strange.

An old man, a little cracked it seems, while talking nonsense, is squeezing a small dog so tightly in his arms that the little brute is almost strangled—and now for the author's own words: "The soul seemed striving to wrench itself out of the body, to fly away

through the fog, down across the plain to the city, to the singer, the politician, the millionaire, the murderer, to its brother, cousins, and sisters, down in the city." And all the reader can do is to ask, like the waiter in the custard pie story: "What was the matter with its aunts?" And this pantheistic drivel was published in *The Bookman*. Ye little fishes!

Mr. O'Brien in his introduction applies several times to both English and American literature the term, "chaos." Viewing his selections it seems appropriate.

The "Donation of Constantine"—A Famous Forgery

A monograph on what is perhaps the most famous forgery in European history, with the text and translation of the book which established its falsity after it had been almost universally accepted as genuine from the ninth to the fifteenth century, is about to be published in an edition of "The Treatise of Lorenzo Valla on the Donation of Constantine," announced by the Yale University Press. No satisfactory text of this treatise ("De Falso Credita et Ementita Constantini Donatione Declamatio") has hitherto been issued. The original printed edition (Mayence, 1518) is defective in parts, and the only English edition, by Thomas Godfray, printed in London about 1525, is also imperfect, as well as rare. The present text, which has been edited by Professor Christopher B. Coleman, who discussed the problem at some length in his book on "Constantine the Great and Christianity," published in the Columbia University Studies in History, in 1914, is based on the

only complete manuscript of the treatise that he has been able to trace, Codex Vaticanus 5314, dated December 7, 1451, collated with the best of the early reprints. Before Valla's treatise and its translation the editor reprints, also with a translation, the text of the Donation itself, which, as our readers need not be told, confers large privileges and possessions on the pope and the Roman Church. The document was fabricated probably between the years 750 and 850, we do not know by whom. It was recognized as a forgery (*dictamen apocryphum*) even before Valla by Cardinal Nicholas of Cusa ("De Concorantia Catholica," III, ii, in the Basle edition of his "Opera," 1565) and others. It is so clearly a fabrication that, as Prof. J. P. Kirsch says in the Catholic Encyclopedia (Vol. V, p. 119), "there is no reason to wonder that, with the revival of historical criticism in the fifteenth century, the true character of the document was at once recognized."

Interval

By CHARLES J. QUIRK, S.J.

She did not linger long: she went away
In her stately beauty, leaving here
Bright memories that bring the poignant
tear,
Bright yesterdays that might have been to-
day,
And lonely hearts that miss her gentle sway,
And wise brave words which only now
appear
Shrined in our night, star-wise and silvery
clear,
God's gift and hers to guide us lest we stray.

And all the thoughts of her with snowy hair,
The loveliness that mellowed with ripe age,
Lie shattered evermore; still towers of prayer
And glowing lands o' dreams are now my
wage.
For in Life's interval, again I see,
My dear sweet Mother young immortally!

Why Frequent Communion is Declining

Is frequent and daily communion on the wane? Father Joseph Kramp, S. J., believes that it is and attempts to ascertain one of the chief causes of the decline in an article in the *Stimmen der Zeit* for December, 1921. The reverend author believes that the frequent complaints of communicants regarding the exaggerated and unnatural devotions surrounding holy Communion are entirely justified. Is it possible to bring poor, weak human nature daily, or even frequently, to the heights of intense spiritual enthusiasm and at the same instant to a groveling sense of its unworthiness and complete degradation? Are communion devotions, as used by the faithful, suited as means to the end? Is it proper to use the Mass up to the Communion solely as a means for preparation, and after Communion as a means of thanksgiving, or is the Communion but part of a wonderful symmetrical whole, whose unity, purpose and spiritual beauty is marred if any one part is wrenched from its position and exaggerated in its importance?

Are the prevailing communion devotions of the faithful psychologically possible? Can the soul be depressed by a clear consciousness of its nothingness and at the same moment be elevated to the heights of intensest love and devotion? This *élan* of the spirit may be realized on occasional feast-days, but as a daily condition it can be accomplished only at the cost of a healthy spiritual mind. But if it does violence to human nature, it cannot be from God.

Two principal ideas run through

the prevailing Communion devotions. First, that Christ comes to the poor sinner as the Infinite God and King, as the loving and lovable Bridegroom to the poor loveless soul. Secondly, Communion appears as independent of all other liturgical forms, particularly as set apart from a unified and co-ordinated whole, which, however, is made to appear as functioning in a subordinate manner. One is bidden to communicate at any time, particularly before the Mass, which may then be used solely as a means for making an act of thanksgiving; if during Mass, then the Holy Sacrifice again assumes a subordinate part, *i. e.*, that of a means of preparation and thanksgiving.

What were Christ's own ideas concerning Communion? What are the ideas of the Church, His representative? What does History teach concerning Holy Communion, its institution and liturgical interdependence?

Christ lingers on the shores of the Sea of Tiberias. He had miraculously fed thousands and they had cried out: "He is truly the Prophet!" They were bent on making Him their King. To-day He asks them to believe in Him as God: Believe in me as the Bread of Life. He, who comes to me shall no longer hunger; he who believes in me, will no longer thirst. That is the will of Him who sent me, that all who believe in me shall have eternal life and that I shall awaken them on the last day. I am the Bread of Life. Your fathers ate manna in the desert and died. This is the Bread which has come down from Heaven, so that he who partakes

thereof shall not die. He who eats of this bread shall live in eternity. And the Bread which I shall give is my flesh for the life of the world. "Except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath life everlasting: and I will raise him up in the last day." (John VI, 54 sq.)

Throughout the whole of this remarkable chapter of St. John's Gospel, our Lord emphasizes one thought, namely, that He is the Bread of Life, which has been sent by God from Heaven, in order that those who eat thereof may live. His Flesh and Blood He would have us consider and partake of as food and drink. He would have us believe this; He would have us act in consequence of this faith. And such faith should and does beget reverence and devotion. But on this Christ, our Lord, does not, in this important Eucharistic prophecy, insist. Hence, Communion is not, according to our Lord Himself, an act of reverence for His divine Majesty, but rather a strengthening food for weak mankind.

At the Last Supper, when Christ took bread, blessed and broke it and, giving it to His disciples, said: "Take ye and eat. This is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto the remission of sins,"—we see the prophecy of the sixth chapter of St. John realized. Christ gives to His disciples sacrificial flesh and blood of a new testament,—not for reverence and

devotion, but rather as a food and a memorial.

History is reticent as to the early status of Communion. But two things she makes sufficiently clear: Communion was considered a sacrificial food and a self-evident part of the sacrificial Mass for all who attended.

St. Paul warns the Corinthians with the well-known words: "The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord? For we, being many, are one bread, one body, all that partake of one bread. . . . Are not they that eat of the sacrifices, partakers of the altar? . . . The things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils. You cannot drink the chalice of the Lord and the chalice

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of the devils; you cannot be partakers of the table of the Lord, and of the table of devils" (1 Cor. X, 16 sqq.). And further on (XI, 20) the Apostle asks: "When you come therefore together into one place, is it not to eat the Lord's supper?" And, finally, to make perfectly plain his words, St. Paul recalls the scene and the words of our Lord at the Last Supper.

Hence we see that Communion for the great Apostle to the Gentiles was not an independent liturgical form and act, but rather a heavenly food consequent upon a consummated sacrifice.

In the early days of Christianity, the holy Sacrifice of the Mass was never celebrated without those in attendance partaking of the sacrificial victim. They stood about the altar upon which the sacrifice was being consummated. As Jews and heathens they had never attended a sacrificial feast without partaking of the victim offered; now, as Christians, it was but natural that they should never attend a sacrifice of the New Law without participating in the Holy Feast.

These early faithful stood during the whole of the Mass, even at Communion. What corresponded to our communion railing formed the limits beyond which the laity stood in attendance upon the holy Sacrifice. Priest or deacon laid the Body of our Lord in their open hands, while the chalice of His Precious Blood was handed to them. Communion was brought to those who were unable to attend the Mass in person, either by deacons or lay-persons. The practice of allowing women to distribute holy Communion outside the church was common until the ninth century, when a synod of Paris forbade it.

In all probability the holy Sacrifice was not celebrated oftener than once a week, on Sundays. The desire to communicate more frequently than this probably led to the practice of distributing holy Communion during the Sunday Mass for communicating on weekdays for those who were properly disposed and who had fulfilled the requirements of fasting.

(To be concluded.)

Sunset Prayer

By MARGARET E. SANGSTER

Often, wenn in some far-off place,
Where tall pine trees sing to the sea;
It seems as if, for a little space,
Through the twilight mist and the branches'
lace,
I am able to glimpse His tender face,
As it smiles, from the sky, on me!

And always, then, in my heart there grows
A blossom of simple prayer,
That seems as gold as the sun that glows,
Turning the western sky to rose—
And it makes me sure that the Father knows,
That His love has put it there!

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Apropos of a Recent Philosophy Text Book

Canon Sheehan once remarked that Catholic philosophy and theology were like a great store of excellent wares, hidden from the eye and without display to make them attractive to an expectant world. This is particularly true of philosophy, as taught in our Catholic colleges and seminaries. There has been little if any attempt to write down to the average reader; and judging from the current run of textbooks, the idea seems to be that effectiveness among pupils is in inverse proportion to attractiveness.

However this may be, the fact is that Catholic philosophy, as currently taught among us, is burdened with an unusual amount of pedagogical dryrot. The syllogism will and undoubtedly should always represent the *modus operandi* of the time-honored and effective circle. For this purpose small handbooks of philosophy built up entirely of syllogisms are necessary. But it is more than ridiculous that such books should continue to haunt the student in after life.

Moreover, in spite of the Neoscholastic movement, philosophy text-books continue to be written as if the sciences of chemistry, physics, biology, and experimental psychology were non-existent, or at least in their 18th century stage of development. The newer discoveries on the constitution of matter and even relativity, should be reflected in our cosmological teachings; and the recent developments of the science of living organisms in our psychological teachings. This is but to point out a few instances. To fill the

need is no easy task, for it will require the work of a good scientist bred to the traditional methods of Catholic philosophy. To coordinate the whole field would, of course, require no less a mind than that of Aquinas himself.

For a time it seemed as if the Neoscholastic group around Cardinal Mercier would supply this need. But new methods and discoveries are, strangely enough, long in finding their way into pedagogical channels.

The reviewer was brought to these reflections upon examining two little volumes of philosophy, entitled "*Philosophia Scholastica ad Mentem Sancti Thomae*" by the R. P. Seb. Uccello, S. S. S. (Turin: P. Marietti). The first contains logic, ontology, and cosmology; the second, philosophy, theodicy, ethics, a short history of philosophy, as well as the encyclical "*Aeterni Patris*" of Leo XIII and some other pontifical documents, and, finally, Mellinius' lexicon of Scholastic terms and phrases. The whole field of philosophy is thus treated in the conventional dry-as-dust manner by one man, who is an evident stranger to modern science and its innumerable problems. The effect is just what might be expected under these conditions. These volumes can serve no useful purpose and will be relegated to an already long row of unliterary, uninteresting, out-of-date text-books on Catholic philosophy. H. A. F.

Cowardice

By CHARLES J. QUIRK, S.J.

We may be brave and raise ourselves
From mediocrity,
In some great crisis, but we fear
Each day ourselves to be.

Advertising Religion

There has been a good deal said and written regarding the advertising of religion in connection with the plan pursued in Pittsburgh, about which there has been some question as to whether or not it did any good.

There recently appeared in the leading Chattanooga daily an advertisement of two columns in width and about three inches in length, reading as follows:

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This has all the necessary characteristics of getting favorable attention, interesting the reader, and, as we know, there is nothing that talks like money.

The anonymous feature of the Pittsburgh advertisement was its great weakness, and in strong contrast notice in this Chattanooga advertisement not only the name in full, but the street address, as well as connecting with the incident the leading bank in the city.

The use of the secular and especially the daily papers in Pittsburgh and in Georgia, where the weekly country press was used by the Georgia Laymen's Association, is really the plan to pursue, for only in this way can we reach the people whom we desire to impress.

It is a great waste of time to use Catholic propaganda where it only reaches Catholic people, which, as our business men would say, is spending money to sell ourselves.

P. H. CALLAHAN

Louisville, Ky.

The Need of Reform

To the Editor:—

In No. 19 of the F. R. the Rev. F. A. Houck, of Toledo, has an interesting communication headed "The Journalist's Task." He knows that that task is not an easy one, and hence he concludes his letter with these words of encouragement: "Continue to give us the facts in order that we may reform our conduct according to the will of God. Let it be made clear that truth and justice must prevail in the end." Is there not something to be reformed in the lives of all of us? We ought to try to see ourselves as those outside see us. It is so easy to hide our imperfections. Are there not some unpleasant facts which we refuse to see, but which hinder the progress of God's Church? Are we not becoming worldly and taking more interest in the material than the spiritual side of the Church? Christ said: "My kingdom is not of this world."

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A Living Wage

The N. C. W. C.'s Department of Social Action declares that it was the failure of the Railroad Labor Board to make the cost of a decent living the basis of the lowest wage rates paid on the railroads that was largely responsible for the recent railroad strike. The Railroad Labor Board says that if there is fault in this regard, it is not its own. Congress should have included a living wage provision in the act which established the Board, so that it would be mandatory upon the Board to order the railroads to pay at least a decent living wage to all of their employees.

Both the Pastoral Letter of the American Hierarchy and the Bishops' Programme of Social Reconstruction affirm the right of a living wage.

The International Federation of Christian Labor Unions, an organization of Catholics in twelve European countries, in its recently adopted fundamental charter, affirms the right of workmen to at least a family wage and declares that wherever unions are not strong enough to secure it, government commissions should intervene and see to it that all the working people receive enough to live in decent comfort.

If the railroads pay a living wage to common labor, the effect will be felt by all the working people, because other employers will be forced by competition to meet the higher rates of pay on the railroads. For this reason it will probably be difficult to secure the passage of an amendment to the law which would result in higher wage rates for common labor. Such an amendment appears necessary, however, on

grounds of justice and as an alternative to strikes.

Postwar Militarism in Europe

An official statement to the League of Nations says the French army at present consists of 690,000 men, of which 92,000 are in Germany, 70,000 are carrying out treaty obligations in the Sarre, Syria, the Cameroons, and Togoland, 193,000 are preventing the native populations in the French colonies from rising against France, and 335,000 are stationed in France proper. Of the total of 690,000 now under arms (725,000 is the number authorized by the new French law) 375,000 are white conscripts, 205,000 colonial natives forced into military servitude, 10,000 are foreigners, and no less than 100,000 are professional soldiers.

This gives France about 240,000 more troops than Germany had at the outbreak of the war when it was supposed to be planning for the conquest of the world.

The French declare frankly in this report that fear of Germany compels them to maintain the 427,000 men under arms on the Continent, although a French general, Nollet, who is the head of the Disarmament Commission, reports that he has been into "every nook and corner in Germany in which arms could be concealed" and that he considers her completely disarmed.

"Naturally," comments *The Nation* (No. 2985), "it is not especially pleasant for Americans to read these figures and then recall that they went to war to end militarism on the Continent and that the French insist that they are too poor to pay us even the interest on the war debt."

To Christianize Industry

Under this title the editor of *The Month* (No. 699) writes *inter alia*:

Without giving *carte blanche* to the predatory financier, whom, if he can be caught, the law will do well to put under lock and key, we must seek a better way of remedying the injustice of our time. It can be done without waiting till the whole country becomes converted to the practice of the true religion, though that, of course, would solve the question *eminenter*: it can be done, if only we can restore to industry the medieval conception of the Just Price. The just price may be called a Catholic conception: at any rate, it ruled this country's commercial dealings when England was Catholic. But when the Church which protected the poor was made impotent, when the trader was emancipated from the traditional check of a common universally-accepted morality, when the cult of Mammon grew, and was declared by specious philosophies to be identical with the cult of God, then that doctrine was swept aside, and men set themselves to trade on their neighbor's needs and, for the benefit of commerce, to create and perpetuate needs to trade on. . . . The net result of the practical abolition of Catholicism, as an influence directing public opinion in this country, was the removal of the curb of conscience from the passion of avarice, and the consequent enslavement of the bulk of the population. Yet conscience can be awakened, and law invoked to supplement it—and this is the task to which the very possession of the faith, apart from the exhortations of their

spiritual rulers, calls the children of the Church.

The *Divus Thomas*, a Catholic year book for philosophy and speculative theology established by the late Msgr. Ernest Commer, has been taken over by the Dominican Order and will henceforth appear under the editorship of Fathers Manser and Häfeli of the University of Fribourg, Switzerland.

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The Historical Method in the Interpretation of Shakespeare

Last year Miss Lilian Winstanley, who is a lecturer in English at Aberystwyth, published a book called "Hamlet and the Scottish Succession," in which she tried to show that much of the material of Hamlet was in origin political and historical. The book aroused a good deal of controversy. Now she takes up her thesis again with regard to two other plays ("Macbeth, King Lear, and Contemporary History"; Cambridge University Press), and although her interpretation of them is very open to criticism (especially in her stressed application to contemporary history of the plot of Lear) her introduction ably defends her method of Shakespearian criticism, pleading that the psychological method of Schlegel, Coleridge, and Hazlitt has too exclusively occupied the field and the historical method should be allowed its chance. She advances many acute *a priori* reasons why a dramatist of the time should naturally savor his plays with the politics of the moment; and she finds that the theme of Macbeth was probably suggested by the Gunpowder Plot, which was supposed to be aimed (a) at the Protestant ruler of Britain, (b) at the Union of the Crowns of England and Scotland, and has a definite relation to the personal history of James I, Darnley, and the Massacre of St. Bartholomew (Macbeth himself closely resembling Bothwell). King Lear also refers to the same "complex of emotions," being largely derived from the story of the Darnley murder and also that of St. Bartholomew, the death of Coligny, and the Civil Wars in France.

Heredity

In a letter to the *British Medical Journal* (July 8) Dr. Whitwell, medical superintendent of St. Audrey's Hospital, Suffolk, points out how hopelessly we are at sea in regard to heredity. He quotes a carefully examined series of forty-four families by Lange of Denmark, which supplied seventy mental patients to the asylum. In the ascending family line with their collateral branches for a few generations, some four hundred showed mental symptoms varying from excessive nervousness to definite insanity. But the fact to be grasped was that these forty-four families had produced two cabinet ministers, one ambassador, three bishops, eight clergymen, three generals, several high military and naval officers, two headmasters, two directors of well-known institutions, eight hospital physicians, nine university professors, twenty-three holders of academic doctorates, and a large number of eminent business men, members of parliament, teachers, and governmental and municipal officials.

After such an array of facts the eugenists are hoist with their own petard. Mental deficiency is an elusive, undefinable thing, productive at times of such fine stuff that the use of the knife must be utterly condemned. The mentally defective person, too, if placed in suitable surroundings, may blossom into a perfect man.

The latest secret society to come to our notice is the Fraternal Order of Orioles, "a great broadminded, non-sectarian, fraternal, beneficial, social, and secret order." The membership is limited to whites. The headquarters are at 120 Liberty Str., New York.

The Redemptoristines

St. Alphonsus de' Liguori was not responsible for the actual beginnings of the first convent of Redemptoristines, but he gave the decisive impulse which led to adopt the life and rule which they practise, and there can be no possible doubt as to their right to call him their true founder. Indeed, they have ever since been closely identified with the Redemptorist Fathers.

A century of comparative obscurity (1731—1831) has been followed by a century of expansion, which has yet to reach its term; the congregation is to be found in Italy, Austria, Belgium, Holland, England, Ireland, Spain, France, Canada, and Brazil.

A little pamphlet by Fr. M. de Meulemeester, C.S.S.R. ("Les Rédemptoristines, leur Vie, leur Histoire, leur Opportunité"; Bruxelles: Van den Acker) tells something of its history and of its life, a hidden life of contemplation and prayer, in a peculiar way devoted to the remembrance of the life of Christ, and we should judge fairly severe, though less so, as we are told, than that of the Poor Clares or Carmelites. So far as we know, there are no Redemptoristines in the U. S.

"Trench Fever" in the World War

Volume I has just been issued in London of the official British medical history of the Great War.

A chapter to which many will turn with special interest is that devoted to "Trench Fever" by Lieut.-Col. Byam.

"Trench fever" is one of the "discoveries" of the war, and differs from any disease previously known to medical science. It is

an infectious disease characterized by periods of fever tending to recur at regular intervals, by persistent headache, by local pains most often in the legs or back, by a characteristic rash, and by enlargement of the spleen.

It is difficult to say anything positive about the rate of incidence of this very tiresome disorder; for its name was not sanctioned in the returns until 1917, and it was not notifiable till 1918, by which time it had become relatively rare. Those who saw most of the condition are, however, satisfied that the bulk of the cases diagnosed on the case-sheets as "Pyrexia of Uncertain Origin," were in fact trench fever, as were also a large proportion of the

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cases that came under the headings of "Rheumatism" and "Myalgia." It is roughly estimated on this basis that of the 106,000 admissions for all forms of sickness in France in the year ended July, 1918, some 15,000 to 20,000 were cases of trench fever.

We are still in ignorance of the actual cause of the disease. There is evidence, however, that it is caused by a very small or ultra-microscopic body, and the louse has in this case again been convicted as a carrier. A defence against trench fever, therefore, as against typhus, must first be directed towards the destruction of lice.

Christian Social Reform

"Very few, even though Catholics, appreciate the fiduciary character of riches," writes Fr. Keating in No. 699 of *The Month*. "Natural justice would suggest that, since the accumulation and retention of great wealth is only made possible by the co-operation and protection of society, society has a right to be considered in its administration. The State, by its graduated taxation and its death-duties, enforces this dictum of natural justice. But Christ's law goes far beyond the State in insisting on the worthy expenditure of superfluous riches: His teaching brands as offenders against fraternal charity all those who do not contribute out of their superfluities to the relief of the less fortunate, and, moreover, His teaching condemns not a few of those methods of acquiring wealth which the civil law and an evil human convention tolerate. One sees enterprises advertised as sound, yet offering dividends of

one hundred or two hundred per cent: such advertisements should be punished as common theft is punished. And a large proportion of the commercial world, in the guise of speculators, agents, unnecessary middlemen, is preying upon the rest: such men are purely parasitic: they work not, neither do they spin, except financial webs to entrap the unwary. The criminal law should deal with them.

Unfortunately law is largely inoperative unless supported by public opinion, and public opinion, here as in England, although perhaps on the mend, has not nearly recovered its Christian tone after the poisoning it received in the last two centuries from the godless individualist.

Correspondence

A Correction

To the Editor:—

It is unfair of Mr. Henry Schmitz, of Appleton, Wis., to infer that the writer accused the Staatsverband of Wisconsin, of which Mr. Schmitz is president, of having a grip, password, wicket, sign, etc. The writer referred to the ritual of the Staatsverband to emphasize the general trend towards mummery. The writer has before him a copy of the (German) Ritual of the Staatsverband, known as "Aufnahme-Modus." This ritual contains the pledge on pp. 2 and 3. On page 2 we read: "Ich verspreche, in bezug auf die Geschäfte und Verhandlungen des Vereins allen Nichtmitgliedern gegenüber strenges Stillschweigen zu beobachten . . ." (I promise to observe *strict secrecy* toward all non-members in regard to business and transactions of the society.)

On page 6 the Ritual contains the following: "If the parish priest is present, or a member of the D. R. K.

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Staatsverband of Wisconsin, the president shall request him to conduct the ceremonies at the installation of the new officers." (*Italics mine.*)

The Staatsverband of Wisconsin did great and noble work for many years, before some of the leading members conceived the idea of "We, too, must have a ritual."

Regarding the remark of Mr. Schmitz, that it (the Ritual of the Staatsverband) contains some wholesome Catholic thought "that should be carefully and thoroughly studied and digested by said writer," permit me to say, that *these selfsame wholesome Catholic thoughts* were impressed upon me long before they were incorporated in the Ritual of the Staatsverband.

A CATHOLIC EDITOR

Importing Church Goods

To the Editor:—

We hear so much nowadays of the free import of church goods. In August I received an antependium valued at \$125, to which was added \$13 for counsel fees at New York, etc. On top of this came a bill for \$99.02 for freight expenses, importer's fees, and duty. The duty amounted to \$79.40. After writing to my congressman, who in turn communicated with the Department, I at last released the goods, paid the duty, and the antependium, instead of costing \$125, cost \$237. There is a duty on all church goods made of silk and similar material which cannot be worn on the person or carried in hand. The duty on my goods was 60 per cent.

It might be well to enlighten the clergy in regard to this matter. Perhaps the situation will again be altered in consequence of the passage of the new tariff bill.

SACERDOS

Notes and Gleanings

The "British College of Psychic Science," so warmly recommended by Sir Arthur Conan Doyle, has had a rather bad time of it lately. A certain Mrs. Deane, through whose mediumship a number of spirit photographs had been obtained at that institution, has been caught in a palpable fraud by a committee of three experts. In the first test a sealed packet of plates, sent by request in advance, had been secretly opened—"the top plate had been removed, another plate had been substituted for it, and it was on this substituted plate that the 'extra' appeared." In the second case, the medium, having the slides in her hand, made an excuse to visit her handbag to procure hymn-books. In opening the bag one of the slides was deposited in the bag and a prepared slide taken in its place, on which an extra subsequently developed. The proceedings on both occasions were accompanied with prayer! (*Tablet*, No. 4290).

♦ ♦ ♦ ♦

Msgr. Barnes's new book, "Bishop Barlow and Anglican Orders," has given rise to a sharp controversy in England. This book is not an attack on the Anglican Church, but "a study of the original documents." Msgr. Barnes puts together a long chain of evidence which shows that Barlow (Parker's principal consecrator), from whom the Anglican hierarchy and clergy derive their orders, was never a consecrated bishop. There are extant some fifteen documents any of which would be sufficient proof of Barlow's consecration, but they are all silent on the subject. Msgr. Barnes concludes that Barlow was never consecrated and all the records which could throw any light on the question have been deliberately destroyed, probably by Elizabeth and her unscrupulous minister, William Cecil. Whether Barlow was a consecrated bishop or not, probably mattered little to Parker and the other new "bishops," but it matters a great deal to those who to-day uphold the validity

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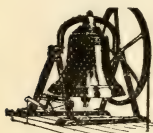
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of Anglican orders, though one should not think so in view of the fact that the Bull "Apostolicae Curae" based its adverse decision solely upon the theological argument and rejected the Anglican claim to valid orders entirely on the ground of insufficient rite and intention.

♦ ♦ ♦ ♦

It will be remembered that the late Prof. Simon Newcomb, after observations extending over a period of twenty years, declared that it could not be shown that the moon had any influence on the weather or plant life of the earth, as is so commonly believed. We notice from the *Naturaliste Canadien* (Quebec, Vol. 49, No. 1) that Capt. J. Rouch, writing in the Paris *Revue Scientifique*, confirms Newcomb's statement and says that popular belief in this matter has no foundation in fact. This is strange in view of the antiquity and persistency of this belief and the fact that the attraction of the moon twice a day causes the rise and fall in the ocean known as tides. Astronomically, there is an intrinsic probability that the moon, which is so much nearer to us than any other heavenly body, and so powerfully affects the fluid part of its surface, should have an effect on the weather, and we still believe that more careful observations will show that this is the case, even though perhaps not exactly in conformity with the ancient beliefs of mankind.

♦ ♦ ♦ ♦

Commenting on the change made by the Holy Father in the administration of the Society for the Propagation of the Faith, *Our Colored Missions*, the organ of the "Catholic Board for Mission Work among the Colored People," edited by Msgr. John E. Burke, calls attention to the fact that our Negro missions have so far received little or no aid from the Society and that the annual collection taken up for the Indian and Negro missions on the first Sunday in Lent, in accordance with decree No. 243 of the Third Plenary Council of Baltimore, in those dioceses in which the Society for the Propagation of the Faith is not yet established,

is divided into two equal parts, of which one goes to the Society. In other words, our Negro missions receive only one-fourth of the annual collection, which is small at that. "How will they fare," asks Msgr. Burke, "when in every parish of every diocese the Society for the Propagation of the Faith will demand all the alms of the faithful?" The executive council of the Board of Negro Missions consists of two archbishops and four bishops; surely they ought to be able to protect our home missions.

BOOK REVIEWS

"Holy Souls Book"

Under the above-quoted title Father F. X. Lasance, the author of numerous popular manuals of devotion, has just published another,—a complete prayer-book with a series of reflections and special prayers and devotions in behalf of the Poor Souls in Purgatory. Thus it serves the double purpose of aiding the sanctification of the living and affording means of helping the faithful departed. The book can be had in a variety of bindings. (Benziger Brothers).

The Hymns of the Breviary

There is no book that every priest uses so often as his Breviary, and there are few books, *horribile dictu*, that are read, at least at times, with as little zest as the "onus dei." There are many reasons for this lack of interest in the recitation of the Divine Office. One reason is the failure to perceive the profundity and the beauties latent in the psalms and hymns. Fr.H.Mengwasser ("Commentarii in Hymnos Breviarii. Opusculum Primum. Hymni ad Primam et Completorium") does his utmost to render the hymns of the Breviary intelligible and, therefore, not only interesting, but also lovable. The present brochure gives the hymns of prime and compline in the form found in the Roman and Monastic Breviaries, a short, lucid paraphrase of the same, two English translations, a copious exposition of their difficulties, and a lengthy summary of the hymns in the form of a prayer. It is in these prayers that P. Mengwasser reveals himself as a great ascetic, an ardent poet, and a lover of Holy Writ. These prayers recall some of the beautiful pages of the "Psallite Sapienter" by the famous Abbot Wolter of Beuron. We hope that this commentary will progress speedily. (Atchison, Kas.: Abbey Press).—L.

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A Story for Boys

"Adorable Jack" is not a well chosen title (such words as *divine* and *adorable* should be reserved for sacred uses), but M. De L. Kennedy's story under this title makes interesting reading for boys, for whom it is written. Girls—we have it on the authority of a sixteen-year old girl sophomore to whom we gave the book to read—will also find it very entertaining. (Columbus, O.: J. W. Winterich).

A Text Book of Hygiene

"Health and Happiness," by the Rev. Francis J. Dore, S.J., Ph.D., M.D., is described in the subtitle as "an elementary text book of personal hygiene and physiology based on Catholic principles." It is the Catholic point of view that gives the book its *raison d'être* and renders it fit for use in Catholic schools. The author writes clearly and with excellent moderation. Some of the illustrations are very appropriate, but others (*e. g.*, West Point Cadets, p. 134; Columbus Day at Fordham University, p. 159; Viewing a Fordham-Georgetown Football Game, p. 164; A Happy Group on May-Day, p. 177; A Striking Pose, p. 180, etc.) do not elucidate the text and therefore had better be omitted. The many "Fordham" views create the impression that the book is intended as an advertisement for that institution. (New York: Joseph F. Wagner, Inc.)

New Books Received

Catechism of the "Summa Theologica" of St. Thomas Aquinas. For the Use of the Faithful. By R. P. Thomas Pègues. O.P. Adapted from the French by Alfred Whitacre, O.P. xvi & 315 pp. 12mo. Benziger Bros. \$2 net.

The Wonderful Crucifix of Lompas. Remarkable Manifestations. By the Rev. Baron Von Kleist, S.T.D. Translated by E. F. Reeve. viii & 184 pp. 12mo. Benziger Bros. \$1.25 net.

Average Cabins. A Novel by Isabel C. Clarke. 402 pp. 8vo. Benziger Bros. \$2 net. Postage 15 cts.

The Wonder Story. The Birth and Childhood of the Infant Jesus in Word and Picture simply told for Children by Marion Ames Taggart. Benziger Brothers.

Work, Wealth, and Wages. By Rev. Joseph Husslein, S.J. 160 pp. 12mo. Paper Edition. Chicago: Matre & Co. 25 cts.; \$18 per 100.

Karl Trimborn. Nach seinen Briefen und Tagebüchern. Von Hermann Cardauns. 196 pp. 8vo. M.-Gladbach: Volksvereins-Vedlag. M. 75. (Wrapper).

Das gelbe Festspielbuch. Kleine Festspiele für Familie und Schule. Herausgegeben von Emil Ritter. 202 pp. 16mo. M.-Gladbach: Volksvereins-Verlag. M. 72.

Die Volksbildung auf dem Lande. Von Joseph Weigert, Pfarrer. 192 pp. 12mo. M.-Gladbach: Volksvereins-Verlag. M. 96. (Wrapper).

Unsre Hauswirtschaft und Volkswirtschaft in ihren wechselseitigen Beziehungen. Von Margarete Weinberg. 69 pp. 12mo. M.-Gladbach: Volksvereins-Verlag. M. 24. (Wrapper).

Handbook of Canon Law for Congregations of Women under Simple Vows. By D. I. Lanslots, O.S.B. 10th ed. Revised and Enlarged to Conform with the New Code of Canon Law. 303 pp. 12mo. Fr. Pustet & Co., Inc. \$1.75 net.

Regensburger Marienkalender. 58. Jahrgang. 1923. 72 pp. large 8vo. Illustrated. 20 cts. (Wrapper).

Graduate Studies in American Church History. Regulations for the Guidance of Students. (American Church History Seminar Publications, No. 4). By Rev. Peter Guiday, Ph.D., Professor of Church History. 24 pp. 8vo. Washington, D. C.: The Catholic University of America. (Privately printed).

Augustinian Sermons. By Rev. John A. Whelan, O.S.A., Professor of Homiletics and History, Villanova Scholasticate, Villanova, Pa. First Series. 314 pp. 12mo. N. Y.: Blase Benziger & Co., Inc. \$2.15 postpaid.

Pius XI. Ein Lebens- und Zeitbild von Dr. Max Bierbaum, Rom, Campo Santo Teutonico. Mit 20 Abbildungen. 180 pp. 8vo. Cologne: J. P. Bachem.

An Employer's View of the Church's Function in Industry. By P. H. Callahan, President, Louisville Varnish Co., Louisville, Ky. Reprint from the Annals of the American Academy of Political and Social Science. Philadelphia, Sept. 1922. Publication No. 1653. (Brochure).

STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., OF THE FORTNIGHTLY REVIEW

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The Fortnightly Review

VOL. XXIX, NO. 21

ST. LOUIS, MISSOURI

November 1, 1922

The Bollandists

Fr. Hippolyte Delehaye's book, "The Work of the Bollandists," has been translated into English, and it is a hopeful sign of the times that the English edition bears the imprint of the Princeton University Press.

The most interesting pages of Fr. Delehaye's narrative, in the opinion of Fr. Herbert Thurston, S. J., who, though he does not belong to the College of the Bollandists, is imbued with the spirit of its founders, are those which deal with the vehement opposition that the scholarly methods of these men encountered at the hands of those who conceived that their cherished traditions, and sometimes their pecuniary interests, were threatened by the fearless dissemination of the light of historical truth.

"There is something not a little pathetic," says Father Thurston (*Tablet*, No. 4274), "in the sketch of the career of Father Papebroch, as Fr. Delehaye has recounted it here with rare sympathy and discernment. Papebroch was a deeply religious man, in no sense self-opinionated, or a rash provoker of strife. He deprecated any iconoclastic attack on popular traditions, even though erroneous, under conditions in which such action could only cause scandal and distress of mind to the devout believer. But, writing for scholars, he had an intense love of truth, and he saw clearly that a more

critical spirit was then needed in all matters which had to do with the lives of the Saints, the cultus of their relics, and the popular devotions of the faithful. Papebroch had much to suffer from his plain speaking on such topics as the alleged descent of the Carmelite Order from the prophet Elias. Not only were the closing years of his great career clouded, but the continuance of his work was terribly hampered by the echoes of the controversies thus evoked. Still, the verdict of the best Catholic scholarship of later ages has in every instance justified his scepticism. Speaking generally, the Bollandists who succeeded him, but notably those of the last half century, have been conspicuously true to the spirit which he infused into their inherited task. Probably the example thus set of reverent but resolutely critical scrutiny of all hagiographical sources has not been the least important of the services which Father Papebroch and his successors have rendered to the Catholic cause. Writing a few years back, Dr. C. H. Turner, of Magdalen, one of the original editors of the *Journal of Theological Studies*, remarked that: 'Of all literary undertakings which the European world has known, the *Acta Sanctorum* must certainly have had the longest continuous history. . . . Hagiography had earned an ill notoriety as a department of his-

tory, but within the last fifty years so complete a revolution has been effected in the principles and methods of the *Acta Sanctorum* that an ordinary historian, paradoxical as it may sound, is likely to prove a more lenient judge of the historical value of the hagiographical material than the Bollandist Fathers. The keynote of the new development was struck by the Pères De Buck and De Smedt, and the quarterly publication of the *Analecta Bollandiana*, begun in 1882, carries out in detail the business of amplification and rectification. When one reflects on the gigantic nature of their task and on the fewness of their numbers—they are seldom more than four or five, and they have recently lost Père C. De Smedt and Père A. Poncelet—the net result can only be pronounced astonishing.”

Father Thurston adds a timely word of appeal to those who sympathize with the spirit of the great and scholarly work of the Bollandists, who, setting about their task again with courage unimpaired, ask no more than that their review, the *Analecta*, and their other publications of similar scope, may find adequate recognition and support from that educated Catholic public in whose interest it has been undertaken as the soundest form of apologetic against the rationalism now so prevalent.



A History of Indulgences

The publication by Msgr. Dr. N. Paulus of the first volume of a “Geschichte des Ablasses im Mittelalter vom Ursprunge bis zur Mitte des 14. Jahrhunderts” (Paderborn: Schöningh, 1922) is justly hailed by Fr. Herbert Thurston

in *The Month* (No. 699) as “a service of the very highest order rendered to the cause of Catholic scholarship.”

For more than twenty-five years Dr. Paulus has been discussing the different aspects of this subject with extraordinary thoroughness. But his articles have appeared in many different periodicals: the *Zeitschrift für katholische Theologie*, the *Katholik*, the *Historische Zeitschrift* of the Görres-Gesellschaft, the *Historisch-politische Blätter*, etc. It is a great gain, therefore, to have this immense mass of material condensed and brought to a focus within a single pair of covers. Dr. Paulus hopes to complete his work in two volumes. The second is ready for the press, and we hope that the reception of the first installment will be such that the publishers will set to work upon the other without delay. For the first time we have a History of Indulgences which is worthy of the name.

Dr. Paulus finds the first authentic traces of any concessions which deserve to be described as indulgences in the south of France or the north of Spain, and they are not more ancient than the first half of the eleventh century. He gives an extraordinarily minute and critical investigation of the evolution of the indulgence system and deals very fully not only with the crusading indulgences, which foreshadow the plenary indulgences of a later period, but also with early indulgences for the dead, and analyses with care the teaching on the whole question which we find in the Scholastics and canonists of the thirteenth century.

Why Frequent Communion is Declining

(Conclusion)

But a change set in during the fourth century. The practice of communicating at home was discontinued and people received only when they attended Mass. Abuses crept in. The Council of Saragossa (380) considered it necessary to excommunicate those who received the Eucharist into their hands, but did not consume it. The voice of St. Chrysostom was also heard in this connection. Some, he said, did not attend Mass, others who attended, did not communicate. Again others received only at Easter time. Frequent and daily Communion continued in the convents, while among the fervent laity, weekly Communion was in force until the beginning of the Middle Ages.

The growing infrequency of communicating continued. The councils of Agde (506) and Tours (813) ruled that the faithful must communicate at least on the feasts of Christmas, Easter, and Pentecost. But to no avail. The Council of the Lateran (1215) made Easter Communion obligatory upon all who would continue in the fold of the true Church. Attendance at Sunday Mass was also made obligatory. Some provinces attempted to uphold the practice of communicating on the three above-named feasts, but the effort was bootless.

Considering these historical facts, it is but natural that we ask ourselves for a reasonable explanation. The decline of the first fervor is a natural starting-point in the marshalling of our conclusions. But we may not stop here. For even the fervent lay-folk communicated but once a year after the beginning of the Middle Ages.

Weekly communion was no longer obligatory in the convents; and as a matter of fact, but few communicated weekly. There are other grounds to search. Let us look to the battles that arose around the heresies of the first centuries, particularly the fourth century, which, it will be noted, corresponds to the time of the beginning of infrequent communion. The conflicts that arose over the natures of Christ were destined to draw attention to the infinite majesty and adorableness of His person. This in turn was bound to arouse a greater reverence—may it not be called a false reverence?—which in time could not but affect the relationship of the laity to their Eucharistic God. At the same time, perhaps for a similar reason, the bishops began to warn their flocks concerning the proper attitude for the reception of holy Communion and the imposition of certain standards of Christian perfection for those who would communicate daily.

It is obvious that these things hindered the laity from communicating.

The theologizing of the various schools was bound to result in more detailed and definite knowledge of the Son of God and His infinite and adorable attributes, and this in turn could not but help to increase popular reverence towards the Eucharistic Christ. Even conventual life began to feel the effects of this strange evolution. In the reformed convents of Cluny, in the 10th and 11th centuries, weekly Communion was no longer obligatory. Dominican lay-brothers of the 13th century communicated but four times in a

year, while another order allowed but five communions in the same time. The pious St. Louis of France received but six times in one year, St. Elizabeth of Portugal but three times. In the sixteenth century the proposal was considered of restricting the laity to one communion annually! And the reason? Because of a false reverence for the hidden Eucharistic Lord.

Not that the effect of centuries of prayerful thought was misdirected when it resulted in a greater reverence for the Author of Life and Death. But it would seem that the greater reverence, which was but natural, should have been applied in a different manner. While the reception of Christ in Holy Communion should be reverently done, this reverence should never serve as a barrier between Christ and His children.

When we examine the prevailing devotions which surround holy Communion, we find much that may be justly criticized. Is it not an aberration to "offer up" holy Communion for this and that intention, when Communion itself is the fruit of a sacrifice, namely, the holy Sacrifice of the Mass, and not in itself a sacrificial offering, apart from that sacrifice?

Moreover, to make of communion a devotion is rather less than a reverencing of the Eucharistic Christ; for the Eucharist, as an essential part of the Mass, is the very essence and center of Christian worship.

It cannot be denied that many would make of the Mass *coram Sanctissimo* a frequent occurrence, did the Church allow it. This is also an indication of the tendency to make of the Eucharist some-

thing over and above the Holy Sacrifice itself.

And is it not true that an ordinary devotion of one half hour means for many much more than a Holy Mass? The very center and essence of our holy religion is considered and made secondary to devotions which should, rather, be inspired by it. Are there not, also, stricken consciences, when certain set devotions have not been made before and after communion? And yet Christ willed that communion should be an integral part of the Holy Sacrifice, and the Church has carried out the idea in the formulation of a number of most beautiful prayers!

It would seem, then, that there has been a mal-relationship of the Communion and the Mass, which should be as inseparable parts of an intentional unit, the former but a consummation, a fruition, as it were, of the latter; that this has been a deviation from the mind of Christ and of the Church; that, finally, the participation in this Sacrament was not meant to be a reverencing of the divine Personality in the Sacrament, but rather a food for the soul of the communicant.

We must come again to know and value the Mass as the Sacrifice of the New Testament; must learn again the art of attending Holy Mass and making of the communion a part, a dependent part, of the divine Sacrifice. All difficulties will then vanish. Devotions of all kinds, the Rosary, to the Sacred Heart, to the Blessed Virgin, etc., should make way for the prayers of the Church during Mass. Better that they should not be held at all, than that they should displace the most fitting of

all prayers, the Mass, according to the intention of Christ and His Church.

In doing this we shall be disappointed if we look for the conventional "preparation" for Communion. If it be thoroughly understood that the Communion is an essential part of the Mass, then it will be realized that we cannot logically look for so-called "preparatory" prayers and devotions. The Church, who knows the mind of Christ in the institution of the Mass, has ordered and arranged otherwise. The prevailing practice is but a perversion introduced by human agencies.

The difficulties that arise in frequently communicating will entirely disappear if Communion is made an integral part of the Mass; if it is looked upon as a nourishing of our spiritual lives, rather than as a reverencing of the Eucharistic Christ; if the mind of the Church is followed as regards the "devotions" of the Mass and Communion, rather than those of men, which only too frequently lead the soul into psychological and spiritual difficulties.

Defending a Notorious Liar

Lately Father W. H. Kent (*Tablet*, No. 4293) and Mr. Hilaire Belloc (Introd. to "Essays in Literature" in Everyman's Library) have undertaken to defend James Anthony Froude, the English historian, against the charge of inaccuracy and deliberate lying. We are sorry to see this defense. No critic, however eminent, can afford to forget the accusation against the Catholic Church made by Froude in his "English in Ireland" (I, 417-427) or the refutation of Froude's charge given by

Lecky in his "History of Ireland in the Eighteenth Century" (I, 373-385). Lecky begins thus: "We have here then a very definite charge, and a graver or more horrible one was probably never brought against a Christian Church."

Froude may have been "hasty," and may have "put down things upon insufficient evidence"; but whenever he wrote about Catholicism his chief failing was malevolent stupidity.

The late Father Bridgett, C.S.S. R., in his life of Blessed John Fisher (p. 188), speaks of Froude as "perhaps the greatest liar of a lying age"; and so recent and careful a writer as Dom Bede Camm writes ("Lives of the English Martyrs," 1st Series, Vol. II, p. 97, Note 1):—"Froude's transcripts from Simancas are now in the British Museum (add. 26056 and 158), and there can be seen how he has made his extracts from this preposterous pamphlet, which then he has the audacity to give as the testimony of the Spanish Ambassador. His methods of dealing with history are, however, too notorious to allow even such an instance as this to cause much surprise."

Religious Christmas Cards

Among Christmas Cards, generally, there seems a curious lack of the religious element. We do not want to forget the meaning of Our Blessed Mother, the Manger, the Star of Bethlehem, or the Three Wise Men of the East. The Salve Regina Society realizes the importance of keeping the true Christmas spirit alive, has published twelve (12) beautifully STEEL ENGRAVED RELIGIOUS CHRISTMAS GREETING CARDS (no two alike) with envelopes to match. These Cards have been designed with extreme care, are copyrighted and cannot be obtained elsewhere. Most of the designs are reproductions from masterpieces of religious art. The assortment is specially priced at \$1 per box plus 5c for postage and packing. All profits from the sale of these Cards go to the Building Fund of the National Shrine of the Immaculate Conception.

Address: Rev. Bernard A. M. McKenna, D.D.
Catholic University of America, Washington, D. C.

Progress vs. Superstition in Medical Science

In the September number of the *Abolitionist*, the organ of the British Union for the Abolition of Vivisection, Dr. Walter Hadwen, its president, examines the figures of the Health Office during the first two decades of this century. With a decline in the general death-rate from 18.2 in 1900 to 12.4 in 1920 (the lowest death-rate recorded), one might reasonably suppose that some of the more familiar diseases would show a corresponding decline in fatality. But there seems to be a disturbing factor; and in most of the instances given by Dr. Hadwen, the factor seems to be the "cure." Dr. Hadwen has given the average annual death-rate of the four quinquennial periods of the first twenty years of this century, and the results are disquieting.

Anthrax is one of the diseases for which a serum is used in practically every case. Before the serum was introduced, in 1899, the average number of deaths per annum was eight. In the first and second quinquennia of this century, after Selavo's serum was used, the average number of deaths per annum was seventeen; in the third quinquennium, 1911—1915, it dropped to fourteen, and rose to nineteen in the fourth quinquennium. The average number of deaths per annum is therefore more than double what it was before the "cure" was invented.

Our old friend smallpox continues to show its relation to vaccination, its supposed prophylactic. At the beginning of the century practically the whole population of England was vaccinated, and in 1902-4 there was an epidemic of smallpox which yielded

an annual average number of deaths for the first quinquennium of 840. John Burns' amendment of 1907 made it easy to obtain exemption from vaccination, and the average annual number of deaths of the next quinquennium was 16. In the next quinquennium the number fell to 12, and rose again to 16 during the last period, which included the war. In 1920 there were 30 deaths from smallpox, 13 vaccinated and 15 unvaccinated, and 2 "doubtful."

"Vaccination," writes the *New Age* (No. 1566), "certainly does *not* protect, and the less we have of it, the less smallpox we have; further, the less vaccination we have, the fewer deaths from 'cowpox and other effects of vaccination.' The average figures under this head for the four quinquennia are 24, 14, 10, 9, and the Registrar-General mentions: 'Nine deaths, all of infants under one year of age, have been classed to this cause in 1920, as against one only in 1919. In addition to these, eight deaths were ascribed to septicaemia, one to cellulitis, and one to erysipelas, resulting from contamination of vaccination wounds. Summarising the facts for 1920, of 49 deaths resulting from smallpox and vaccination only 15 related to unvaccinated people.'"

In connection with this report we note that Dr. Hadwen, who is now lecturing in this country, said at Chicago, as reported in the *Christian Science Monitor* of September 27:

"Where there is a great deal of vaccination and no smallpox sanitation, there is a great deal of smallpox, and where there is little vaccination and good sanitation,

there is very little smallpox. A healthy environment is needed. Smallpox is a filth disease. You get rid of the filth and you get rid of the disease."

Remarking that Edward Jenner had lived near Gloucester, and that he (Hadwen) knew as much of his history and works as anybody, Dr. Hadwen declared Jenner had foisted on the general public a local superstition. Jenner, he said, made only one experiment and this had been a failure. The cowpox given the human through vaccination to protect him against smallpox had no analogy whatever with smallpox, he said. "It cannot protect at all," Dr. Hadwen declared. "Every epidemic in England has started with a vaccinated person and the majority of the sufferers have been those who were vaccinated."

Again: "Last year in England we had a bigger epidemic of diphtheria than for many years and at present the fatality rate is far greater than 40 or 50 years ago when diphtheria anti-toxin was unknown. Honest statistics show that the more anti-toxin is used, the more people die from diphtheria. I exhort all men to have nothing to do with this horrible rubbish and superstitious fraud. Just before I left home a large meeting of officers of health in Bristol came to the unanimous conclusion that the Schick test was not worth bothering about.

"Nobody yet has ever proved scientifically that there is such a thing in existence as a germ of disease and I challenge any medical man in this city to prove that there is any disease germ or any basis for the germ theory of disease.

"Pasteur made his mistake in confounding germs of fermentation with germs of disease. They all have their place in creation, not to do evil, but to do good. Instead of being regarded as a curse germs will be seen as a blessing."

The Mothers

By CHARLES J. QUIRK, S.J.
 Dear Mother, how forget you!
 How can your love depart!
 Since daily earth's sweet mothers
 Act once again your part!

Under a Vine-Encircled Pergola

By the Rev. F. A. HOUCK, Toledo, O.
 Here, 'mid the lacery of this vine
 So finely spun by Hand divine,
 How soothing light of distant star
 So far away, so very far!
 More soothing still the heavenly light
 Which frees our soul from sin's dread
 blight,
 And shows us Thee, O God, most dear,
 So near, so very, very near!

The Parables of the Gospels

An exegetical and practical explanation. By Leopold Fonck, S.J., President and Lecturer of the Biblical Institute, Consultor of the Biblical Commission in Rome. Translated from the third German edition by E. Leahy. Edited by George O'Neill, S.J., M.A., Professor of the English Language in the National University of Ireland. Lexicon 8°. 829 pages. 3rd Edition. Bound in cloth. net \$4.00.

"The Parables of the Gospels" should be given a prominent and honored place in the library of every priest. No one certainly can hereafter pretend to have made a thorough study of the parables who has not made its acquaintance. Indeed, it is not too much to say that it has become a classic on the subject.—*America*, New York.

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The Classics and a Liberal Education

Benedetto Croce's synthesis of scientific or documentary history on the one hand with philosophic history, as he calls it, on the other (see his "*Storia della Storiografia Italiana nel Secolo 19mo*"; Bari: Laterza) is a true one. He wants philosophy to be wedded to research. But for that purpose there must be artists who can paint their vision of the wood and draughtsmen who can make intelligible drawings of the trees.

History is no less closely connected with literature, in the broad sense of the word, than it is with philosophy in Croce's broad sense. Literature, philosophy, and history together constitute humane letters. History can only be interpreted by processes of thought; it is therefore connected with philosophy. But it deals with all the passions and humors, the joys and agonies of mankind in the past, with all that was noble, terrible, or comic in man's history; and the expression of these things must always be a part of literature. To lock up history, philosophy, and literature in three separate laboratories, on the ground that they are "separate sciences," is to doom all three to a lingering death. United they may stand; divided they cannot make head in the educational and intellectual world against the attractions which physical science exerts over the best intellects in our day, and the obvious appeal of "utilitarian" education to the masses.

The counter-attraction of the humane studies can only lie in presenting the more spacious aspects of a liberal education, not by copying the narrower part of the spirit of physical science without either

its utility or its broader view. The old classical education at its best had, and, so far as it survives, still has, this great advantage that it taught literature, philosophy, and history together. That is what "classics," in their higher aspect, meant. That was why they satisfied so many of the most brilliant minds of Western civilization for several centuries. For, in spite of much formalism and pedantry, the "classics" offered, within certain limits of space and time, a conspectus of all the humanities in a most delightful harmony. Herodotus, Thucydides, Tacitus were history and literature combined; Plato, Aristotle, Cicero were literature and philosophy combined, with not a little history thrown in; Aristophanes was not a mere book of old plays, but was read as a living part of the wonderful history of Athens. That was how "classics" at their best gave what was distinctively known as "a liberal education."

Our difficult task—so difficult that some refuse to attempt it—is to transfer the best of that spirit to wider fields of learning. And at this critical juncture the future of the humanities is further endangered by the too successful rivalry of physical science. The survival of the humanities, which are in a fair way to die out in some countries, depends not a little on the maintenance of the connexion between philosophy, history, and literature.

Beware of envy, and you will have avoided a great pitfall which engulfs too many good people. For a secret envy in its thousand disguises is too apt to be the vice of the good.

The "Goligher Circle" Exposed

Among the well-authenticated narratives of "supernormal phenomena," the Great Goligher Case, described by Dr. W. J. Crawford in a series of books, deservedly ranked high. In fact, in the opinion of initiates, only the Parisian performances of "Eva C." appeared to excel those of the Belfast medium. Here was a scientific man of considerable academic standing, a mechanical engineer skilled in the manipulation of apparatus, who had convinced himself by a multitude of ingenious and delicate experiences not merely that the phenomena were genuine, but that they could be explained by the formation of "psychic cantilevers" out of "ectoplasm" drawn from the medium's body by discarnate "operators," and moreover had actually succeeded in photographing these quasi-mechanical "psychic structures."

The experiments were narrated with so little detail about the conditions that one had practically to take Dr. Crawford's word for it that there was no fraud, just as one would have done with ordinary laboratory tests. Dr. Crawford had conducted them in the midst of the Goligher family circle, in which he and his wife had always been greatly outnumbered, had neglected to fortify himself by the aid of other scientific psychological researchers, and then finally he had broken down and left his work unfinished. Still he had made out a strong *prima facie* case; and it was no wonder that on his premature death in the summer of 1920 an effort should be made to continue his investigation.

Thanks to the liberality of a

gentleman who had not himself taken any part in the experiments, it was possible to appoint a highly qualified successor to Dr. Crawford—Dr. E. E. Fournier d'Albe, an Irishman, a well-known physicist, a believer in the supernormal, who had sat with "Eva C.," and had translated Dr. von Schrenck-Notzing's monumental work on her: the only possible exception to be taken to him, had he reported in favor of Kate Goligher, would have been that his bias was too favorable. Yet the conclusion to which his experiments unmistakably point is unfavorable to her claims, and as nearly conclusive as such an investigation can well be. (The Goligher Circle. May to August, 1921. Experiences of E. E. Fournier d'Albe, with an

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Appendix containing Extracts from the Correspondence of the late W. J. Crawford. London: J. M. Watkins). Dr. Fournier d'Albe had twenty sittings with the Goligher family in the summer of last year, and obtained nothing that was truly evidential, all his crucial tests being evaded or refused. He caught the medium levitating a table with the foot (p. 34). He took (and reproduces) photographs which show the "ectoplasm" to have a manifestly textile structure. And when the conditions were made really stringent, nothing happened. Perhaps even more damaging to the claims of the Goligher Circle are his revelations concerning the laxity of the conditions to which Dr. Crawford had submitted, and "the atmosphere of complete confidence" in which he worked. When we learn that the medium's hands were invariably held by a relative or close friend, that the unseen "operators" who really controlled the experiments required everything to be explained to them and sanctioned, that the lighting—though sometimes sufficient to dazzle the observers—always left the space beneath the table in the dark, and that the taking of every photograph was preceded and followed by several minutes of total darkness, we begin to understand how Dr. Crawford could have been deceived.

The effect of Dr. Fournier d'Albe's narrative is enhanced by an appendix quoting from Dr. Crawford's unpublished notes and letters and the testimony of other sitters, by the studious moderation of his statement, and by his profession of continued faith in "Eva C." (p. 56). There appear,

moreover, to be some other cases which have not yet been exposed; but the candid reader will hardly escape the conviction that the Goligher Circle, at any rate, has been pretty completely exposed.

♦♦♦♦♦

"Caseys" and "Shriners;" or, Love's Labor Lost

The efforts at fraternizing with the Freemasons made here and there by Knights of Columbus councils, do not always meet with a favorable response. Thus we read in the *Crescent*, a monthly magazine published at St. Paul, Minn., "in the Interest of the Ancient Arabic Order of the Mystic Shrine, and Endorsed by the Imperial Council," edition of August, 1922 (Vol. XIII, No. 6, p. 20):

"Since the Knights of Columbus have grown active it has become one of their favorite stunts to rush to the Shrine Entertainment Committee to proffer their club houses for the entertainment of those attending sessions of the Imperial Council. As soon as the proffer is made the Caseys rush even more rapidly to the newspapers with a story of their 'loyalty to the city,' and their willingness to do their 'civic duty' even toward the Masons. They capitalize it for all it is worth. Their clubs are never occupied by Shrine visitors as headquarters, but the fact that the offer has been made places the Caseys in a position to take a 'dig' at Masonry. In the future the Shriners in charge of entertaining any session of the Imperial Council should guard against this sort of thing."

In taking this stand, it seems to us, the "Shriners" are quite consistent. Maybe their attitude will teach the "Caseys" a lesson.

Emerson's Anti-Catholic Bias

The F. R. has repeatedly had occasion to comment on the peculiarly virulent anti-Catholic bias in the writings of Ralph Waldo Emerson, "the Sage of Concord," still so widely read and admired. Father James J. Daly, S. J., writing in *America* (Vol. XXVII, No. 23), states the case concisely as follows:

"There is in Emerson's inherited and more or less natural hatred of the Church a peculiarly provincial venom and fixture which one never grows quite used to. . . . We cannot recall a really great writer, since the Protestant tradition began to dominate English literature, who had not lucid intervals in his mad obsession against the Church. . . . It is possible to weave a garland of tributes to the beauty of Catholic sanctity and the high moral mission of the Church out of the writings of non-Catholic poets and prose-writers of eminence who enjoyed no larger opportunities of enlightenment than Emerson. But no contribution for that garland can be found in him. The hard set and iron compress of New England Puritanism kept him from looking about. From first to last Emerson remained unchanged in his views of the Church.

"One is at a loss to know how to convey some notion of the peculiar virulence of Emerson's fanatical detestation of the Catholic Church. It was not shared in the same degree, as far as I am aware, by any contemporary American of first-rate intelligence. . . . In order to make comparisons here, we should have to search the Masonic lodges of country districts or the isolated hamlets of the Western wilderness. A settled invincibility of ignorance about Catholic mat-

ters, distorting vision, warping judgment, and dealing in crude invective, is a point of resemblance which makes Emerson and Albert Pike curiously alike. . . .

"There is something feminine and spiteful in the inveteracy of Emerson's pique at all things Catholic. It is not the quality of a great man. It belongs more properly to sewing-circles of malicious tendencies. It invalidates his claims to be taken for a man of supreme genius. As a village wonder he will always be remarkable. On the large stage of the world he will look more and more diminutive as the passionate quarrels of the sixteenth century subside and the thick dust of its controversies are laid. It is the fate of all mad writers against the Catholic Church to become curiosities rather than classics."

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ARTHUR PREUSS

Editor The Fortnightly Review

In preparing my adaption of Koch's Moral Theology, the
fifth volume of which is in press, I consulted practically all
the text-books on ethics in Latin, English, German, French,
etc., that have been published during the last quarter of a
century, and I must say that by all odds the best in the En-
glish language, and one of the best in any language, is
"Christian Ethics" by Father J. Elliot Ross, C.S.P. It not
only states the principles of right living—they all do that—
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we are living it in America to-day. Again and again Father
Ross's book was the only one among the many available that
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Bishop Von Keppler and His Writings

Since the demise of the late Archbishop J. L. Spalding, the U. S. no longer has a Catholic bishop who is at the same time a great writer. Germany is luckier: it has several bishops who are famous for their literary attainments. To one of them Fr. W. H. Kent devotes the following sympathetic notice in the London *Tablet* (No. 4298):

"The German diocese of Rottenburg, which, fifty years ago, was ruled by Bishop Hefe, the learned historian of the Councils of the Church, is still the see of a Bishop no less illustrious in the realms of literature, the venerable Dr. Paul Wilhelm von Keppler, who celebrated his seventieth birthday on September 28th. Bishop Keppler has shepherded his immediate flock since November 11, 1898. And for many years past his widely read and voluminous writings have carried the influence of his teaching beyond the bounds of his own diocese—'*so weit die deutsche Zunge klingt, und Gott im Himmel Lieder singt.*' Largely of a more popular character than the great historical work of his predecessor, the writings comprise pictures of travels such as '*Im Morgenland,*' in its fifteenth thousand; his '*Wanderfahrten und Wallfahrten im Orient,*' in its twenty-fourth thousand; many volumes of sermons and homilies; and such favorite spiritual works as '*Mehr Freude,*' in its 175th thousand, and its companion volume, '*Leidenschule,*' in its 60th thousand. Bishop Keppler's publishers, Messrs. Herder & Co., are appropriately bringing out a volume of selections from his work '*Aus Kunst und Leben.*' Many of

his readers will join in wishing the venerable Bishop, in the title words of his most popular work, '*Mehr Freude.*' "

Fr. Kent should have mentioned that a very excellent English translation of Bishop von Keppler's "*Mehr Freude*" exists from the pen of Fr. Joseph McSorley, C.S.P. It appeared here in St. Louis (Herder) in 1914, but, perhaps in consequence of the anti-German prejudice engendered by the war, has not found the wide sale to which it is entitled. We would advise all those who have not yet read this beautiful and inspiring volume, to get a copy and use it for spiritual reading. We are sure no one who follows this advice will regret it.

Of Von Keppler's "*Die Armen-seelen-Predigt*" Father Stephen Landolt, of Ottawa, O., has prepared an English translation, which we hope to see in print soon. Such writings as those of the learned and genial Bishop of Rottenburg should be widely spread and read. They are among the Catholic treasures of our age.



American realism consists chiefly in seeing life as it really isn't. We have confounded realism and brutality. We see things in parts, not as a whole. To us realism is synonymous with the ugly, the trivial, the unpleasant.

In the book of Proverbs it is written, "He that walketh with the wise shall be wise," but "a friend of fools shall become like to them." This is true both of companionships and books; our opinions and our morals are true or false, elevated or degraded according to our associations. Few men are a fortress in their own counsel or walk a path undiverted by the influence of others.

Senator Walsh on Group Representation

Senator Walsh, in an article written for the N. C. W. C. News Service, declares that he is not greatly impressed with the suggestion advanced by certain French Catholics, that the French senate be replaced by a sort of professional senate representing various economic groups.

"The Senator's article," comments the Buffalo *Echo* (Vol. 8, No. 35), "discloses his unfamiliarity with the issues at stake and the underlying philosophy of the proposed change. His outlook is that of the progressive parliamentarian, who still has hopes in our political system. The point at issue is the transformation of our parliamentary system—of our political machinery of government—and the introduction of social and economic representation. Our present system of political representation has been weighed and found wanting in all countries. In its place is advocated representation by economic groups, that is, the various professional and occupational groups in the population—farmers, merchants, manufacturers, men in salaried positions, workers, etc. As Arthur Travers-Bergstraem, an English writer, says, the political dreams of 1789 are dissipated and professional-occupational suffrage is not a visionary scheme. The new representation which 'will be taken from the world of production, will be men of action—execution, not elocation—thoroughly knowing their trade or profession, and not . . . the lawyers accustomed to defend all causes, the professors versed in expounding all theories and the journalists trained to treat

all subjects, who are the present rulers of the Republic [*i. e.*, France].'"

The idea of professional-occupational representation, our contemporary adds, is a modern adaptation of the medieval guild principle.

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Freemasonry in Washington

The F. R. has repeatedly pointed to the strong and growing influence of Freemasonry in Washington, the seat of our federal government. That we have not been mistaken may be seen from a report made by Senator Pearce, who recently paid an official visit to Washington in behalf of the West Australian government, and after his return, at a Masonic lodge meeting in his home country, said, *inter alia* (we quote from the *Christian Science Monitor*, Boston, Mass., Vol. 14, No. 265):

"My friends have been good enough to say that I achieved some success at Washington. I feel I ought to say this, that if I have achieved some success, some of that success is due to Freemasonry. It may be a fact of interest to you as a gathering of Freemasonry to know that the President of the United States is a Freemason and that of his Cabinet all but two are Freemasons, and when I tell you that the Secretary of State, Charles Hughes, is a Freemason, and that it was he who presided over the gatherings at the conference, you should know what Freemasonry is to those who really practice its tenets. I had the honor and privilege of presenting that letter at the time when the Columbia Grand Lodge was about to install its new Grand Lodge officers and, to my surprise, I was invited by the Grand Lodge to be present at the installation. It was a very interesting ceremony and I met there the representatives of many lodges round Washington."

Senator Pearce also confirms the opinion,—which we have held for some time, but never publicly

expressed, because the evidence was rather intangible,—that American Freemasonry is strongly pro-British and aims at drawing the U. S. within the circle of England's world empire. He said:

"You have heard that there is in America and has been in America anti-British propaganda; but I venture to say from what I learned in America that the strongest friends that Britain has in America are the Freemasons. That Freemasonry constitutes a bond of the Empire of which we are all so proud and of that great Republic of which every American is so proud, and that being so, it is no idle boast to say that the bond which united all Freemasons has played no little part in drawing together in the cause of peace and humanity that great harvest which we were enabled to reap in Washington."

These declarations should be filed for future reference.

Free Parochial Schools

There was a time—*Crede Roberto experto!*—when to plead for free parochial schools exposed one to suspicion. Now, some of our most enlightened and energetic bishops bend all their energies in that direction. Thus Bishop Schrembs, of Cleveland, says in a recent pastoral letter:

"As I am speaking of our schools I feel urged to state right emphatically that they will not fulfill their purpose to the fullest extent until every school in the diocese is a free school, supported and maintained from the general revenues of the Church. School tuition for the individual child, or 'school money,' as it is commonly called, is a hard burden upon families at the very

time of their lives when they are least able to bear this burden. The expense of rearing a large family, with all its incidentals, such as food, clothing, doctor bills, etc., is surely enough without adding the extra burden of such a tax for the Catholic education of the child. The Catholic parochial school is an essential part of every parish, and just as the entire parish is interested in the building of the school, so also should the entire parish be interested in supporting and maintaining the school. Thousands of children are being deprived of their birthright of a Catholic education by reason of this special school tax. School money has been a fruitful source of misery to all concerned—the pastor, the teacher, the parents and the child. Let us put the burden of maintaining and supporting the school where it rightfully belongs, namely, upon the entire parish as such, and thus bring its blessings upon every Catholic child."

If "school money" is depriving thousands of Catholic children of a Catholic education in one diocese alone, how many are losing their "birthright" through it in the whole United States? Verily, the question is a burning one, and unless it is solved promptly, and in the right way, as indicated by the Bishop of Cleveland, our schools may vanish even before the fanatical haters of the Catholic Church succeed in passing dangerous laws against them.

Dr. Scharf Redivivus

The redoubtable Dr. Scharf is at his old tricks again, it seems. We read in the *True Voice*, of Omaha, Neb. (Vol. 31, No. 40): "We received, the other day, a

printed pamphlet edited by Dr. E. L. Scharf, Ph.D., 2603 Mozart Pl., Washington, D. C. We are at a loss to explain the purpose of the publication; but we surmise that Dr. Scharf is again in the pay of the Republican National Committee, and must make some showing to draw his salary. He was fully exposed by Congressman Ben Johnson, of Kentucky, some years ago, and at that time he was repudiated by Cardinal Gibbons and the officials of the Catholic University, whose name he was using without authorization."

Dr. Scharf and his news agency bob up in the Catholic press every three or four years. What amuses us most is that the average Catholic weekly, in protesting against his political activities, does not do so because of the way he drags the Church into politics, which is unworthy and fraught with danger to the Catholic cause; but for the sole reason that Scharf is in the employ of the Republican party. If he were paid by the Democrats, we presume, these papers would find his conduct perfectly legitimate and proper. "*Duo si faciunt idem, non est idem.*"

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The Neglected Negro

To the Editor:—

The F. R. of Oct. 15 quotes Msgr. J. E. Burke as saying that very little is done for the Negro missons. Is that Apostolic man, who has devoted many years to the uplift of the most despised race, exaggerating? Will his well-founded complaint fall on deaf ears? *A propos*,—the October issue of the N. C. W. C. *Bulletin* does not even mention the Negro. Are these 12,000,000 of American citizens not worthy of our notice because their skin is black? The Negro is our brother; no one can deny that and claim to be a true Catholic. Because the Negro is patient is no reason why he should be neglected.

(Rev.) RAYMOND VERNIMONT

Denton, Tex.

Notes and Gleanings

The *Milwaukee Catholic Citizen*, whose editor is a prominent K. C., says (Vol. LII, No. 46), that the Board of Directors [of the K. of C.] with a cussed fatalism, invested \$1,262,844 in German marks and \$366,000 in French *rentes*, and by this speculation lost to the Order the enormous sum of \$1,423,000. Our contemporary refers for a full statement to the October number of the official *Columbia*, page 15.

A pendant to the "Order of De Molay" for the sons of Freemasons has been started at McAlester, Okla. The new society is called "Order of Rainbow for Girls" and is intended for the daughters of Masons and of members of the Eastern Star.

Col. P. H. Callahan calls attention to a class of make-believe labor papers that are "used as meal tickets by their publishers," and asks: "Is there not some way of disposing of these parasites who are doing the cause of labor a great deal of damage, as they collect money from gullible advertisers, some

of whom feel it is a contribution to organized labor?" There can be no doubt that these spurious labor organs are a serious hindrance to the cause of honest labor, but it is not easy to devise effective means for exterminating them.

◆ ◆ ◆ ◆ ◆
The *Christian Science Monitor*, the organ of the Eddyites, to-day the best all-around daily newspaper in America, publishes in each issue just one little propaganda article that betrays the real object of its existence. On two days in the week, of late, these articles, appear also in French and German—in French on Tuesday, and in German on Friday. It is not quite clear what the purpose of this innovation is, but if our daily press continues to deteriorate as it has been for the last twenty years or more, those of us who wish to read a daily paper that is worth reading and does not offend one's intellectual convictions and moral sensibilities, will probably have to take the *Christian Science Monitor* in spite of its slight sectarian bias, unless some one should provide a really first-class and worth-while Catholic daily, of which, unfortunately, there seems no prospect at present.

◆ ◆ ◆ ◆ ◆
A communication from Dr. Guilday announces that an effort is being made to form a co-operative union of all the Benedictine colleges and houses of study in America for the purpose of inaugurating "a Benedictine historical revival," which is long since overdue. A part of the programme is the publication of a historical quarterly and a Benedictine year book and the compilation of a card catalogue, to be duplicated for each house, containing references to all valuable historical material in the various Benedictine monasteries throughout the country. The Fathers in charge of this movement are: Fr. Edmund Pusch, of Atchison, Kas.; Fr. Benedict Seidel, of Peru, Ill.; Fr. Felix Fellner, of Beatty, Pa., and, last but not least, our venerable old friend, Fr. Bede Maler, of Evansville, Ind., who has labored long and valiantly in the field of Church history and has helped

Quincy College

QUINCY, ILLINOIS

TO OUR ALUMNI

Dear Friend and Alumnus:

KINDLY permit us to inform you that we purpose to hold a re-union of all the alumni of Quincy College on Thanksgiving Day. You are aware that, owing to the war and other untoward circumstances, no such gathering has been held within recent years.

For that reason it has been impossible for us to remain in touch with all the members: and there are many whom, on account of change of address, we are unable to reach at the present time. Yet, we should not like to miss any of the old students when issuing invitations for the homecoming celebration.

Won't you be so good, therefore, as to assist us in completing our mailing list? You can do so by sending us the names and addresses of the Quincy College alumni living in your immediate neighborhood. May we not ask you kindly to comply with our request at your earliest possible convenience?

You as well as the other "old boys" will be interested to know that we intend to celebrate in conjunction with the homecoming of the alumni the golden religious jubilee of one who has devoted the best years of his life to the service of Quincy College in the three-fold capacity of professor, vice-president and president, and as such has been instrumental in shaping the career of many sons of Quincy College. It is no other than our beloved Father Samuel Macke.

Won't you please enhance by your presence the solemnity of the occasion and kindly lend us your aid in swelling the number of invited guests?

The President and faculty of Quincy College will be greatly beholden to you.

With every good wish,

Yours very sincerely,

QUINCY COLLEGE

FR. FERDINAND, O.F.M.,

President

to make a good deal of it himself in the course of his long and toilsome career as a missionary, a professor, an editor, and a librarian, and through his connection with the Priests' Eucharistic League. We hope to see at least the beginnings of the predicted Benedictine historical revival before we die.

♦ ♦ ♦ ♦

One of the last secret corners of the earth seems about to be laid bare by scientific investigators. Having crossed the Himalayas at a height of 14,500 feet, with baggage that includes gifts for the Dalai Lhama and a kinema apparatus, the British Buddhist Mission stands on the threshold of Tibet. If its reception is favorable, it will move by a river route never before travelled by Europeans to Lhasa, and will winter in the country, studying its geologic, anthropologic, and archaeologic problems. Dr. Sven Hedin, the great Swedish explorer, has already announced his intention of penetrating Tibet from the north-east and tracing the sources of the Chinese river system. Thus the advance guards of civilization are closing on the legendary cradle of humanity from two points.

♦ ♦ ♦ ♦

President Hopkins, of Dartmouth, remarked the other day that "too many men are going to college." Rather, we think, too many are allowed to continue in college who have no fitness for a learned profession, while a great many others are unable to attend because of untoward economic conditions for which they are not to blame. Catholic colleges and universities are not the least offenders in this regard. The necessity to eke out an existence under a ridiculous financial arrangement, has in a great many instances led to the lowering of the bars of a reasonable standard. All who enter a college or university are not fitted by nature to continue the work. The unfit should be helped to find some vocation suitable to their abilities. We have not too many men in our colleges, but too many who are unfit to profit by the courses there offered.

While Freemasonry, as a rule, excludes the fair sex, there is "a joint Masonic Order" in Denmark which receives both men and women. According to a Copenhagen correspondence in the *Chr. Sc. Monitor* (Sept. 11), the men and the women in this lodge "have different ceremonies, the latter having the so-called Scottish rite, conferring 33 degrees, whereas the former, the men's order, is based on the so-called Swedish system and has only 11 degrees." The movement is growing. Ten years ago the first large joint lodge was opened in Christiania; now there are four. There are also three in Sweden and one in Iceland. Women of all classes are admitted to this order, including those who do manual labor as well as women of noble birth.

♦ ♦ ♦ ♦

Our Missions (Techny, Ill., Vol. II, No. 9), makes an urgent appeal for the introduction of "mission science" into the school and college curricula. By "mission science" our esteemed contemporary means what the Germans call "Missionswissenschaft," *i. e.*, the scientific treatment of everything pertaining to Catholic missions in pagan lands. It is a comparatively new science, and we doubt the assertion that it represents the only, or even the chief, means whereby Christians may hope to fulfil the desire of Our Lord that all nations be made to believe in him; for, "*Vixere fortes ante Agamemnona*,"—there were great missionaries and successful missions long before the world even dreamed of "missionary science." Besides, into what schools is this to be introduced and how is it to be conducted? As yet, we have practically no English literature on the subject. A beginning has been made in some of our seminaries, where the students can, as a rule, read one or more foreign languages. Through the alumni of these institutions, *i. e.*, the clergy, interest in the mission cause will, we hope, be widely spread among the laity, who have always done their share in this important work when duly instructed and encouraged by their pastors.

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BOOK REVIEWS

Society for the Propagation of the Faith

In the centenary year of the foundation of the Society for the Propagation of the Faith (not to be confounded with the S. Congregation de Propaganda Fide) and in view of the steps taken by Pius XI to center the Society's offices at Rome and make it thoroughly universal in character, scope, and methods, Fr. Edward J. Hickey's doctoral dissertation, "The Society for the Propagation of the Faith: Its Foundation, Organization, and Success (1822-1922)," which forms Vol. III of the "Studies in American Church History," edited by Dr. P. Guilday, comes as a welcome gift. Dr. Hickey, as his "Critical Essay on the Sources" (pp. 163-182) shows, spared no effort to get at the facts, and his presentation of them is orderly, clear, and readable. This book for the first time makes us realize how without the aid of the S. P. F. the Holy See would have been hampered during the past hundred years in the work of directing, supervising, and assisting the missionaries in those lands where heresy and infidelity prevailed, and especially also the extent to which the Society for the Propagation of the Faith "has interwoven its own history into the story of Catholicism's advance in the New World" (p. 183). We Americans owe it a huge debt, which we can pay off at least in part by liberally aiding the Society in its present and future work for the missions in other lands. Under its new constitution prescribed by Pius XI no one can beg to be excused from doing his share on the plea that the Society is "too French" or unfair in its treatment of this or that country or mission. We hope the Church History Seminar of the Catholic University of America will present us with similar monographs on the Ludwig-Missionsverein (see F. R., XXIX, 15, 281) and the Leopoldinen-Stiftung. May we add that an alphabetical index of the contents would greatly enhance the value of this book? (Catholic University of America).

"The Imitation of Christ" in German

The Volksvereinsverlag of M.-Gladbach sends us a new German translation by Dr. H. Clementz, of that great spiritual classic, "The Imitation of Christ." It is based on the holographic text found in the Royal Library of Brussels and edited by Karl Hirsche. Hirsche has paid special attention to the punctuation marks and by meticulous observation of the signs employed by Thomas à Kempis himself, has been led to rearrange

the text into short and long lines, which give it the appearance of free verse. Dr. Clementz's translation is well nigh literal and impresses us as the best that has yet been made into any modern tongue. As we peruse it, with the Latin text in hand, we feel how inadequate all our English versions of the Imitation are and how desirable it would be to make an entirely new translation, based on Hirsche's edition, and equal in fidelity and literary grace to this German one of Dr. Clementz, which is issued in a format adapted to the coat-pocket and printed in large, bold-faced characters on good and not too highly calendered paper.

A New Novel by John Ayscough

In "Mariquita" John Ayscough (Msgr. Bickerstaffe-Drew) describes how a simple solitary girl, half Puritan, half Spaniard, with a dash of Indian blood, on a ranch in Western America develops a vocation for the contemplative life and finally becomes a Carmelite nun. The incidents and characters are few, but the heroine is winningly portrayed with her irresistible urge towards the Divine. The story inculcates the lesson that lives are primarily important and influential by what they *are*. John Ayscough's shrewdness and charity find happy scope in the sketch of Mariquita's father, Don Joaquin, a queer but not unlovable blend of skinflint and Hidalgo. There is a fine eulogy of the contemplative life in this novel, which is a book with a delicate savor for quiet tastes. (Benziger Brothers).

The "Summa Theologica" in English

We have received another volume of the literal translation of the "Summa Theologica" (2a 2ae, qu. 101-140) of St. Thomas by the Fathers of the English Dominican Province. It completes the treatise on justice and includes the whole treatise on fortitude with its opposing vices. The treatise on covetousness (*avaritia*) is so eminently wise both from the ethical and the economical point of view that Prior Vincent McNabb, in No. 28 of *Blackfriars*, suggests that the Catholic Truth Society issue it as a reprint "to provide English economic thinkers with an opportunity of discarding the second-best." Students of the Latin classics will note how cleverly all the wisdom and none of the cynicism of Seneca has found its way into the treatise on ingratitude. We are glad to see this fine translation nearing completion. It will aid greatly in making the twentieth century familiar with the ever vital thoughts of the greatest of the Schoolmen.

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While this book is of great value to any preacher, it will be especially serviceable in connection with the PAROCHIAL COURSE OF DOCTRINAL INSTRUCTIONS, since the "Outlines" are the same as those incorporated in this work. The explanatory matter of the "Parochial Course" will be readily brought to the mind of the preacher by having the chief points before him in the book from which he reads the Epistle and Gospel.

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Literary Briefs

— In writing "The Anti-Christian Motive," Dominic Francis has done a good service to the Catholic cause. The majority of American Catholics seem to think that persecution is impossible in this country. This pamphlet will help them to see that they are mistaken. The reverend author elaborates seven motives which inspire attacks against our holy religion. Literature racks in all churches should be supplied with this pamphlet. (Our Sunday Visitor Press, Huntington, Ind.)

— "Kompass für die Frau im Handwerk" is a little publication of the indefatigable Volksvereinsverlag (M.-Gladbach), designed to present apprentice instruction to young women entering upon the various trades in which women workers become economic producers. How closely the book follows the facts as they actually exist in Germany is impossible for us to say. One cannot help marveling, however, at the industry of our German brethren in spite of the unfavorable conditions existing. Such zeal is sure to be rewarded.

— Mr. Horace A. Frommelt, who has at different times contributed to the F. R., has adapted into English Father Antony Huonder's, S.J., fine book, "Zu Füssen des Meisters," which went through a number of editions in the original German. The English version, which is to bear the title, "At the Feet of the Divine Master," will be published soon by the B. Herder Book Co. It has been edited by Mr. Arthur Preuss.

— Count T. Gallarati-Scotti's life of Antonio Fogazzaro, author of "Il Santo," of which the F. R. gave some account in its Vol. XXVII, No. 17, has recently appeared in an English translation (London: Hodder & Stoughton).

— Professor Fr. Schulze, D.D., of St. Francis Seminary, Milwaukee, is preparing a new (the third) edition of his "Manual of Pastoral Theology." The book is being thoroughly revised and enriched with appendices containing specimen instructions for bridal couples, catechetical instructions, instructions for converts, and a collection of legal formularies frequently needed by pastors in matrimonial cases. Advance orders are solicited by the B. Herder Book Company, St. Louis, Mo.

— Part 1 of Vol. XLII of the *Journal of Hellenistic Studies* begins with an article on "The End of the Odyssey," by Prof. J. B. Bury. He agrees that the end of the great epic, from XXIII, 296 onwards must be condemned, but thinks that the case against it is essentially literary. He does not accept Allen's theory of a diasceust, who worked partly on the "Thesprotis" of Musaeus, but concludes that, though the ending of the Odyssey was not composed by Homer, its contents partly represent what he must have designed: the inference is, therefore, that

Homer died before finishing his work, and that a disciple finished it for him, having been supplied by him with a plot of the final section.

— Fr. Henri du Passage, S.J., has published a new (the sixth) edition of the Jesuit Father Ch. Antoine's famous "Cours de d'Économie Sociale," comprising 748 pages and carefully brought up to date (Paris: Felix Alcan). This book first appeared in 1896. It is a Catholic economic classic, which deserves to be adapted into English.

— In the London *Tablet* for September 23 the V. Rev. Canon Burton gives a good account of the origins of the American hierarchy from Dr. Guilday's Life of Archbishop John Carroll. He recommends Dr. Guilday's work as "from every point of view a valuable contribution to Church history and an honor both to the author and to the Catholic University of America." In conclusion he makes a suggestion which we cordially endorse, namely, that an abridged edition of the book be prepared for the general reader, who is more concerned with the main events, their causes and effects, than with the detail, often purely local or sectional, which Dr. Guilday had to insert for the sake of historical accuracy and completeness.

New Books Received

The Fairest Flower of Paradise. Considerations on the Litany of the Blessed Virgin, Enriched with Examples Drawn from the Lives of the Saints. By V. Rev. Alexis M. Lepicier, O.S.M. 321 pp. 12mo. Benziger Bros. \$1.25 net.

Der Wanderer-Kalender für das Jahr 1923. 96 pp. large 8vo. Illustrated. St. Paul, Minn.: Wanderer Printing Co.

The "Summa Theologica" of St. Thomas Aquinas. Literally translated by Fathers of the English Dominican Province. Third Part (Supplement), QQ. XXXIX-LXVIII. Benziger Bros. \$3 net.

A Commentary on the New Code of Canon Law. By the Rev. P. Chas. Augustine, O.S.B., D.D., Professor of Canon Law. Volume VIII. Book V: Penal Code (can. 2195-2414). With Complete Index. viii & 563 pp. 12mo. B. Herder Book Co. \$3 net.

Matrimony minus Maternity. By M. H. Sexton. x & 271 pp. 12mo. New York: The Devin-Adair Co. \$2.10 postpaid.

Spiritual Pastels. Heart Talks and Meditations by J. S. E. Illustrated. xii & 140 pp. 12mo. The Devin-Adair Co. \$1.60 postpaid.

St. Joseph's Almanac for 1923. Illustrated. Published by the Benedictine Fathers, St. Benedict, Ore.

Mount Angel St. Josephs-Kalender für 1923. 12. Jahrgang. Herausgegeben von der St. Benedikt's-Abtei, Mt. Angel, Ore.

The Fortnightly Review

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ST. LOUIS, MISSOURI

November 15, 1922

The Strange Story of Cornelia Connelly

"The Life of Cornelia Connelly, 1809—1870, Foundress of the Society of the Holy Child Jesus," by a member of the Society (Longmans), to which we referred briefly in the F. R., XXIX, No. 8, pp. 150 sq., tells the story of a charming lady, who, in the words of Cardinal Gasquet (Preface), was "a wonderful woman and a true saint."

Cornelia Augusta Peacock was a captivating, talented, and cultured Protestant girl. She had been born in Philadelphia, of mingled Yorkshire and Spanish extraction. She met, loved, and married a young Episcopalian minister and became a happy wife and mother. But before motherhood came Mrs. Connelly had moved to Natchez, Mississippi, her husband being appointed a rector in that town. A visit to New Orleans saw Mrs. Connelly housed within sight of a Catholic convent. The building had a haunting fascination for her. What went on behind the walls of that convent building? So Mrs. Connelly would stand and question. A spirit of enquiry was born. Information was sought in Catholic books, and soon Cornelia Connelly was convinced that the Catholic faith was true. So was her husband. There was this difference, however, between them: the wife was eager to respond at once to the grace of conversion; the husband wished to be

received in Rome. He announced his intention to become a Catholic and resigned his living. But there were details he would like to settle at the headquarters of the Church. So it came about that Mrs. Connelly was received into the Church before she and her husband left America, Mr. Connelly being subsequently received in Rome.

So far the story does not differ from that of many another convert. The remarkable features of this life-story had still to come. Back in America, the Connellys suffered material loss of fortune, but a professorship of English obtained by Mr. Connelly at the Jesuit college in Grand Couteau, La., and lessons in music given by Mrs. Connelly, enabled the days in Grand Couteau to be at least comfortable and happy: so happy that Mrs. Connelly, whose religious life was steadily deepening, felt constrained at a moment of intense gladness by some strange interior impulse to say: "O my God! If all this happiness is not to Thy greater glory and the good of my soul, take it from me. I make the sacrifice." Twenty-four hours later her dearly beloved son, John Henry, a winsome boy of two and a half years, was taken from her. The bereaved mother accepted her loss with resignation, but it was not the sacrifice.

The chalice of suffering and of

sacrifice to the full was presented to her when her husband announced to her that he had a vocation to the priesthood and that it would be necessary, as he wished to become a priest, for them to part and for her to become a nun. This at the very time that Mrs. Connelly was about to become a mother once more! Of the two Mrs. Connelly had by far the more real vocation to the religious life, but she had been happy that the question of vocation had been settled by Divine Providence in making her a happy wife and loving and devoted mother. But in the husband's spirituality there seemed something of personal whim and self-determination instead of the sweet humility which belonged to his wife. So, on the Feast of St. Edward, 18th October, 1840, Pierce Connelly told his thirty-one-years-old wife of his wishes and of what it would be necessary for her to do to ensure their fulfilment. Mrs. Connelly, in her spirit of resignation, pleaded for the greatest deliberation on his part, but added: "Great as is the sacrifice, if God asks it of me I am ready to make it to Him, and with all my heart." What she felt can hardly be imagined, for what it all meant to her is indicated by her remark years later to the effect that the Feast of St. Edward marked the beginning of the Society of the Holy Child Jesus, and that the Society was founded on a breaking heart.

The conduct of Mr. Connelly must seem to the ordinary non-Catholic entirely inhuman and beyond excuse. Even to the Catholic it must appear bewilderingly strange and cruel: Why did the

man not feel, as his wife had done, that marriage had settled definitely the question of vocation? And surely a time when his paternal responsibility was about to be increased was hardly the right one to announce his strange decision and to impose on another an exceptionally poignant sacrifice. But there was something of personal desire about Mr. Connelly's spirituality. He had not lightly come to his decision, but even as in his conversion he allowed something of egotism to delay his reception—it must be in Rome, of all places—so now one can only believe that the same streak of egotism was operative.

This strange and exceptional case was not settled quickly by Rome. Mr. Connelly was told bluntly enough by the Earl of Shrewsbury, who had stood sponsor for the American convert on his reception: "What do you want? To break the laws human and divine! To give up your lovely wife and children! No such sacrifice is demanded of you! You are mad! By ambition the angels fell! Stop at once, and be a good Catholic husband and father!" But Pierce Connelly was bent upon being a Jesuit. Husband and wife formally agreed to separate, and in 1845 Mrs. Connelly made a vow of perpetual chastity in anticipation of her husband's ordination. Connelly himself gave up the idea of being a Jesuit and was ordained as a secular priest on the 22nd June, 1845.

So far the story is strange enough, but a tragic and poignantly-moving sequel remained. Mrs. Connelly more than a year earlier had become a postulant in Trinità

Convent of the Sacred Heart, a community to which she was greatly drawn. There she remained for some time enwrapped in the maternal fondness and care of Blessed Mother Barat, the foundress of the Society of the Sacred Heart, although Mrs. Connelly was not to find any permanent home in that community. She was not called to join any existing society, but to found a new one. It was considered that she would be of usefulness in advancing the cause of Catholic education, and England rather than America was selected as the field of her labors. Hence she went to that country to set up the first house of the Society of the Holy Child of Jesus in Derby.

Very soon after the beginning of the work in Derby Connelly began to reveal his character in a strange and sinister light. Great hopes had dangled before him. Even a cardinal's hat had dazzled his egotistical vision. But the hopes had faded. He remained a secular priest of somewhat vague standing. He began to imagine that, as the husband of Mrs. Connelly, he had a right to control the new society, to formulate its constitution, to interfere personally in its conduct. Opposed, he manifested virulence. Despite the heart-breaking sacrifice which he had imposed upon his wife, despite her solemn vow and his own, he ultimately proceeded to the length of suing her for restitution of conjugal rights in a court of the English Protestant Church; he apostatized, became a slanderer of the Church, and remained an apostate until death. He swept their children into apostasy with him—

only the daughter came back ultimately to the Church—and the anguish which he inflicted upon his noble wife is beyond imagining.

She at least was heroically true to her second vocation, and for more than thirty years labored in the work of extending her society's usefulness and in setting a high example of capacity, sweetness, and sanctity before not only her spiritual daughters, but before all who knew her. Something of those labors and of that high example may now be known to all readers of this exceptional book—exceptional not only because it deals with an exceptional woman, but also for the dignity and candor, the tenderness and affection, and the literary skill and distinction with which it is written. Only the strange human element in the story has been considered here, but the greater part of the volume is occupied in telling of thirty years of religious and educational work. The book has therefore a fine spiritual value, and it is deeply interesting as carrying us back to days of great beginnings and of unusual difficulties. But the human story is something unique; unique too is the contrast between two vocations, one of which came to utter shipwreck and the other to true heroism of sacrifice, constancy and splendor of achievement, with only divine consolations for its surpassing great reward.

To be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name than Herodias with one; and who would not rather be the good thief than Pilate?

The Church and the State

By the Rev. E. P. Graham, Canton, Ohio

Mr. Norman Thomas writing in *The Nation* a review of "The Church and the State," by John A. Ryan and Moorhouse I. X. Millar, S. J., remarks with satisfaction how scrupulous the authors are in buttressing their position by quotations from the highest authorities and that they make a good showing for the political liberalism to be derived from Aquinas, Suarez, etc., and quite successfully demolish the notion that Catholicism would make the Pope a world emperor, or that it is necessarily opposed to political democracy. Then he makes some objections which seem curiously lacking in force and betray a lack of appreciation of the Christian position on the nature of the State.

It displeases him, for instance, that in Catholic theory the State is not one form of human association among others, but one with a peculiar validity. As the State, unlike others, arises of necessity from the need of men dwelling together under their God-given social impulses, it is perfectly right to regard it as having a peculiar validity, the more so, as the Church repeats with St. Paul that all authority comes from God, which may be phrased in our case, authority comes from God through the people. As the bond of matrimony is to the family so is the political bond to society.

As long as man's inalienable rights are untouched, "The state as we know it," which Mr. Thomas considers "as a convenient creature of a dominant economic class," is not so entrenched by any sanction as to impede its growth into the State as we may desire it.

Another objection is that the Church's nature and history prevent our accepting the possibility of her being a leader in the van of democracy. As far as her history is concerned, the objection may have some apparent weight, as she did not favor revolution, except when abuses were unbearable and resistance practically sure of success. He who sees the ravages wrought by war will not readily blame her for this attitude. On the other hand, under her influence and without bloodshed, the advance of Christendom toward democracy was certain and rapid until the sixteenth century revolt upset the steady march of progress and gave to revived absolutism a new lease of life.

As to her nature, it is accepted of course by her children as God-designed in its broad lines, yet one of its worldly charms is its democracy which springs from the order of Melchisedech, without father or mother, *i. e.*, no hereditary caste determines who shall be its rulers.

The indirect authority which she might exert by her successful moral influence is also mentioned as an objection, but surely this is straining a point to the extreme and fighting against the very nature of man. To try to justify it, Mr. Thomas asks, "What if the Church went back to the position of the first two centuries and would say war is wrong?" To which we may reply that the reviewer would be hard put to prove that the Church ever taught such a doctrine. The Thundering Legion still awakens echoes; and, anyhow, we fear no Utopian civilization will ever prevail which will make

war wrong under all circumstances.

Apparently Mr. Thomas is very much impressed by the book of Fr. Millar and Dr. Ryan. Of the latter he says some nice things, but old time feeling compels him to try to weaken the force of the impression and hinders him, perhaps unconsciously, from giving his heart's adherence to his mind's conclusions. One good of his review may be to inform some among us, who need outside encouragement, that the work is well worth buying and reading.



The Vulgate Text of the Apocalypse

The Rev. H. J. Vogels, D.D., professor of New Testament literature in the University of Bonn, probably the most eminent living Catholic authority on the text of the New Testament and its history, has lately published "Untersuchungen der lateinischen Apokalypse - Uebersetzung" (Düsseldorf: Schwann).

It is well known that the Vulgate text of the New Testament is not an independent translation by St. Jerome, but merely an emendation of older Latin versions, made on the basis of Greek manuscripts. Dr. Vogels shows that the different N. T. books were not treated equally in the process, but that the Apocalypse was one of those books of which St. Jerome adopted the *Vetus Latina* text with but few corrections.

Besides the Vulgate version we have two other complete Latin translations of the Apocalypse, that of Primasius and that from the *Gigas Librorum*. A third, that of Tyconius, is incomplete.

By a careful process of collation and sifting Dr. Vogels finds that

at least two older translations are combined in our Vulgate version. The Primasius-text has also passed through a lengthy process of development. In the *Gigas*-text an ancient Latin substratum has been modified by the influence of the Vulgate. The text of Tyconius, so highly regarded by St. Augustine, is more faithful to the Greek original, but it, too, derives from several sources.

Many a problem still remains unsolved, but it is astonishing how much Dr. Vogels has been able to read out of the fragments of the extant translations of the Apocalypse. He shows that the Apocalypse has been translated from Greek into Latin at least three times, and possibly oftener,—which conclusion renders the customary distinction between the "African" and the "European type" inadequate and obsolete.

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The Church and Interest-Taking

The essence of the problem of interest-taking, which has been repeatedly discussed in the F. R. (see, *e. g.*, Father J. E. Rothensteiner's articles in Vol. XXVIII) is: Why is the taking of interest, which was formerly forbidden, now permitted? There is undeniably a difference between the former and the present practice of the Church. In what precisely does this difference consist? Has the Church given up the ethical principles underlying her ancient prohibition, or is the taking of interest rendered licit by changed external conditions?

Dr. A. Ott surveys the teaching of modern theologians on this subject in a paper on "Neuere katholische Literatur über das kanonische Zinsverbot" in No. 34 of the *Theologische Revue*. He divides them into three main groups.

1. The first group holds that the Scholastic teaching on interest, as embodied in the ancient canon law, is founded on the law of nature and the Bible, and therefore is unchangeable, and that interest-taking to-day is permitted only on the strength of certain external considerations, or "titles," as they are called, which have become so common nowadays as to justify a contrary practice. The difference between past and present practice, according to this theory, is based entirely on the existence of these external titles. Fr. Albert M. Weiss, O.P., is the principal representative of this group of theologians. To justify their position they must prove that the external titles permitting the taking of interest have changed their na-

ture completely and are no longer individual, but general.

2. This consideration led the second group of theologians to explain the difference between the former and the present practice of the Church by the change in economic conditions. Its principal defender is Fr. Victor Cathrein, S. J., who maintains that, in consequence of a radical change in economic conditions, money, which used to be sterile, has now become fruitful. This theory rests on the assumption that he who loans money to another is entitled to a portion of the gain made by the borrower if the money is invested for productive purposes. But it was precisely this proposition that Benedict XIV emphatically denied in his famous encyclical, "Vix pervenit" (1745).

It may be noted that Dr. F. X. Funk, who advocated this theory in his book "Zins und Wucher", published in 1868, did not maintain the distinction between purely consumptive and productive loans in his later writings, but in his "Geschichte des kirchlichen Zinsverbotes" (1876, p. 45), speaks of "the false economic notions in which the Scholastics became involved in consequence of their all too slavish dependence on Aristotle."

3. The third group, which is represented by the late Bishop Linsenmann, thinks it necessary to admit that a change has taken place in our understanding of the teaching of the Bible and of the natural law and that the principles underlying the ancient practice of the Church were based, not so

much on a dictate of the moral law of nature, as on certain legal fictions devised for a definite set of conditions which no longer exist. As a matter of fact Luke VI, 35 ("mutuum date nihil inde sperantes"), which was believed to contain a positive prohibition of interest, is now interpreted differently by the majority of Catholic exegetes (cfr. Schanz, Commentary on St. Luke, p. 226; S. Weber, "Evangelium und Arbeit," 2nd ed., p. 201; A. Vermeersch, S. J., "Quaestiones de Iustitia," page 443).

That the Scholastic notion of "usury" (interest-taking) was defined as an article of faith by the fifth Lateran Council (1515), has long been asserted, but can now be denied with good reason. The definition of usury in the bull "Inter multiplices" (May 4, 1515), which was issued for the purpose of putting an end to the controversy waged over the so-called *montes pietatis*, was not a dogmatic definition of the Council, as Fr. Holzappel has shown. Fr. Bannwart has consequently omitted this document from his recent editions of Denzinger's "Enchiridion," where it appeared as lately as 1888. Holzappel says the bull simply quotes the definition of usury held by the enemies of the *montes pietatis*, while Dr. Ott inclines to the opinion that the bull, and the council which adopted it, simply accepted this definition as generally received, without intending to promulgate it as authoritative or, still less, making it an article of faith.

So much is certain: Catholic theologians have attacked the philosophical and biblical foundations of the ancient teaching on

interest-taking, and their right to do so has not been contested. Cardinal D'Annibale even goes so far as to declare (Summula Theol. Mor., Vol. II, 4th ed., p. 448) that it cannot be shown by any manifest natural or divine law, that interest-taking is *per se* illicit or otherwise forbidden ("nullo igitur manifesto seu naturali seu divino iure constat, usuras per se illicitas aut alias vetitas esse").

It were vain to assert, however, that any of the attempts so far made to explain the apparent contradiction is perfectly satisfactory. Dr. Ott thinks the question needs further elucidation in the light of history, with due regard to the undeniable change in economic conditions that has set in since the time of Benedict XIV. That we shall not have to be ashamed of the Church's age-long

The Parables of the Gospels

An exegetical and practical explanation. By Leopold Fonck, S.J., President and Lecturer of the Biblical Institute, Consulor of the Biblical Commission in Rome. Translated from the third German edition by E. Leahy. Edited by George O'Neill, S.J., M.A., Professor of the English Language in the National University of Ireland. Lexicon 8°. 829 pages. 3rd Edition. Bound in cloth. net \$4.00.

"The Parables of the Gospels" should be given a prominent and honored place in the library of every priest. No one certainly can hereafter pretend to have made a thorough study of the parables who has not made its acquaintance. Indeed, it is not too much to say that it has become a classic on the subject.—America, New York.

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struggle against usury, he says, may be concluded from the attitude taken by such eminent non-Catholic authorities as Knies and Schmoller. The latter says: "It is decidedly wrong to represent the teaching of the Church as based upon an egregious error concerning the nature of capital and credit and as a fruitless battling against the alleged laws of political economy. Though the Church may have committed theoretical and practical mistakes in matters of detail, it remains true, as Knies says, that the war against usury is one of the things for which the medieval Church deserves the highest praise." ("Grundriss der allgemeinen Volkswirtschaftslehre," Vol. II, 1904, p. 200).

Fr. Cathrein says in his "Moralphilosophie" (Vol. II, 5th ed., p. 361), that few subjects have given rise to so many books and treatises as interest. It seems safe to predict that many more will be written before this problem is satisfactorily cleared up in all its aspects.

What Ails the Protestant Churches

The Methodist Conference of the State of Nebraska recently placed on the retired list the Rev. J. D. M. Buckner over his protest and that of his congregation, for the sole reason that Bishop Stuntz and the other members of the Conference objected to Mr. Buckner's "new school" views, especially his rejection of the verbal inspiration of the Bible.

In his defense Mr. Buckner asserts that he was given no trial and that "intolerance inside of the Christian churches is the worst enemy of Christianity to-day." The *New Republic* (No. 413) does

not agree with him. "The worst enemy of Protestant Christianity at the present time," says our contemporary, "is not lack of toleration: it is lack of vital conviction. Bishop Stuntz and his associates are not honest fanatics. If they had been they would have rejoiced in the opportunity of declaring by competent authority that a minister who rejected the verbal inspiration of the Scriptures was not a Methodist and of discharging him from any participation in their special brand of salvation. They are cowardly ecclesiastical politicians who are thinking primarily of the unity of the Methodist church and who are perfectly willing to preserve its unity at the expense of its integrity. They have humiliated and deprived of his chosen work a worthy man and a most useful Christian minister, not because he cherished possibly un-Methodistical opinions, but because he conspicuously published them. They are afraid of the frank and thorough-going discussion of the fundamental truths of Protestant Christianity or of Methodism. In this respect they do not stand alone. Their responsibility for the humiliation of the Rev. Mr. Buckner is personal, but their cowardice is not. All the more powerful Protestant Christian sects shirk in one way or another the same issue. They are all, that is, sacrificing the positive assertion of religious conviction to the perpetuation of their churches as organizations; and their churches tend consequently to become political rather than religious societies."

High ideals are sometimes almost as unmanageable as aeroplanes.

Hallowe'en

The example set by the city of Independence, Kan., to prevent destructive activities on Hallowe'en night by youngsters, might be followed to advantage by other cities. Four years ago the plan was initiated and in four years there has never been a gate missing, a chair misplaced, or a cow found in the barn loft. The town gives a big party for the children, the agreement being that they shall run the town to their hearts' content on that day, and that when they are tired out with the day's activities, which end with a big bonfire, they shall go home and stay home. There are parades and bands, and the youngsters dress up and carry pumpkins and jack-o'-lanterns and have a "good time," their parents either staying at home or standing on the sidelines. The merchants and business men of the city foot the bill. The schools are dismissed early in the afternoon and the rest of the day is given over to the festivities.

The God of Freemasonry

D. A. Embury, evidently a prominent Mason, writes in the *Masonic Builder* (Anomosa, Ia., Vol. VIII, No. 10) on the question: "Does Masonry Exclude the Agnostic?" Many Freemasons pretend that it does. Mr. Embury is of a different opinion. He says that "whereas no man may be made a Mason without expressing a belief in a Deity, there is nothing in Masonry to exclude the agnostic," and adds: "Indeed, to my personal knowledge, many members of the Craft are agnostics."

Mr. Embury's definition of an agnostic is rather vague, but he

explains in the course of his paper: "The agnostic, . . . while he may believe in a personal deity or in several gods, or merely in the pantheistic doctrine of the one Reality of which all earthly expressions are but integral phenomena, he at the same time recognizes the fact that his belief is nothing more than a personal conviction and a guess . . ." In other words one may hold what one pleases about the existence and nature of God and yet be a good Mason.

How true this is the reader may see from the chapter, "The God of Freemasonry," in "A Study in American Freemasonry," edited by Arthur Preuss, pp. 141—169, 4th ed., St. Louis, Mo.: B. Herder Book Co., 1920.

The man with a few words doesn't have to take so many of them back.

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Atrocity-Mongering in the World War

In a paper "In Catholic Germany" in the October *Month*, Fr. J. Keating, S. J., who recently visited Germany, says *inter alia*:

"It did not of course require a visit to Germany to persuade one that, however it was with their several leaders, the populations of the States engaged in the late war were not to blame for its inception. The ordinary citizen, wherever found, does not want war: he wants security and peace and the chances of prosperity which they provide. If his rulers can persuade him that his welfare is in danger because his security and peace are threatened, then he is prepared, however reluctantly, to fight. If he is further convinced that his enemies are the incarnation of all that is wicked, that they intend to plunder and enslave him, and that the iniquity of their purpose is only equalled by the barbarity of their methods, then his zeal for his material interests becomes sublimated into moral fervor, and he goes to battle as to a sacred duty, prepared to die for a holy cause. Thus did innumerable young men belonging to the Allied nations: thus also—and this is my point—did the youth of Germany and Austria.

"So much was evident from the first to anyone who strove to keep his mental system free from the war-fever and to react judiciously against the poisonous press-propaganda which those who begin war know to be essential if war is to be continued. Civilized man cannot slay his fellow unless he regards him as worthy of death; an 'unjust aggressor' who must pay the penalty of his aggression. And so on all sides truth was sacrificed or 'economized' in order to

provoke the hatred necessary to keep the soldiers from fraternizing in the very trenches, and to induce others to join their ranks. This was called keeping up the *morale* of the forces. The inevitable atrocities, wrought by 'a brutal and licentious soldiery,' were on all sides exaggerated, multiplied and elevated into a system. The Belgians gouged out the eyes of the German wounded, the Germans cut off the hands of Belgian babies. The press of every nation lent itself eagerly to the work of atrocity-mongering, for the press lives on sensation, and to hint doubt was to endanger *morale*. And the result of some four years of this work is that it is now practically impossible to convince either of the belligerent sides that the balance of badness rests against it, and even the neutral historian of some far-off day, confronted with the conflicting testimonies, will have to give up the task of determining the truth as hopeless.

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Post-Industrialism

In spite of Mr. Chesterton's enthusiastic preface and the high hopes raised by "A Guildsman's Interpretation of History," Mr. A. J. Penty's latest book, "Post-Industrialism" (London: Allen & Unwin), is a disappointment. *Catholic Book Notes* (No. 266) says of it:

"The main contention that the present system of production is simply worn out is more frequently stated than proved. The constant arraignment of machinery as the villain of the piece is rather beside the point, since machinery has come to stay. Nor is it anywhere indicated with precision, how the machine is to be employed for the advantage of the individual. At all events, the author demands: 'Any new machine introduced shall be made the subject of a public inquiry, which shall take evidence as to its effect upon the conditions of labor.' (p. 56.) We agree that the worker should be rescued from the deadly monotony of mere manipulation, but from cardinal pints our author allows himself to be too frequently deflected to movements of attack and defence. . . .

"It may be that our industrial unrest is truly 'industrial collapse,' as Mr. Chesterton smartly names it; but the suggestions of Mr. Penty are not very illuminating. He warns us at various junctures that the future is in the making, and that for the present the one thing left to do is 'to concentrate our attack upon the subdivision of labor and the unrestricted use of machinery, which are carrying our civilization to its destruction.' (p. 157.)

"The book raises more questions than it solves; and after

years of discussion one might have hoped for a greater precision in the results obtained, and a fuller and more inviting suggestion of the features of the new order, with some clear indication of the practical methods by which the great transformation is to be effected."



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who indulge in the practises so unceremoniously con-
demned it must be felt as the lash of a whip. Killing
may sometimes contain elements of courage and dar-
ing; medical murder has no redeeming features,
requiring neither skill nor bravery. It is right that
these practises should be shown up in all their hide-
ousness and their stupidity; for we expect of the
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that were we to give only an outline of its contents
this would carry us far beyond the limits of a review.”

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"Miracles" at Lourdes

In our No. 15, pp. 284 sq., we quoted the opinion a fair-minded Protestant critic had formed of Dr. Le Bec's book on Lourdes, lately translated into English under the title, "Medical Proof of the Miraculous." His verdict was that Dr. Le Bec has *not* proved his case. We added that "there are not a few Catholics who feel the full weight of these objections and who consequently wish that something more convincing were advanced by the champions of Lourdes."

Since then an eminent *Catholic* physician, in a letter to the London *Tablet* (No. 4294), has pointed out a number of serious defects in Le Bec's book. He says:

"For example, in the case of M. X—— (p. 113), Dr. Le Bec gives no description of the ulcers which, from the context, we infer were cured at Lourdes. This omission is serious. M. X—— was examined a few days before his visit to the shrine, yet there is omitted a description of an implied pre-cure condition! Again, there is no *evidence* that Mlle. Durand ever suffered from organic hip disease or that the Potts disease was still active at the time of her visit. Apparently she did have Potts disease in 1917, but the abscess mentioned, and which presumably arose from this condition, was aspirated in 1917, and there is nothing to indicate that the cure of the Potts disease was not then initiated or did otherwise than proceed to cure in the normal manner. It is very possible that the 'symptoms of hip disease' which are stated to have existed had their origin either in the muscular spasm frequently excited by a tu-

bercular lesion situated anatomically, as was that of Mlle. Durand's Potts disease or, otherwise, were hysterical simply. Moreover, the meningitis stated to have occurred was, as far as the published evidence shows, recovered from several months before the Lourdes visit. Finally, in the case of Mlle. Verzier, the extent and nature of abnormal mobility on July 7 is not noted and does not exclude fibrous union on this date. True, Dr. Tournaire declares the condition of the fracture on the 7th to have been as it was on the day of its occurrence. This, by implication, excludes fibrous union. Yet, in another place, mention is made of a false joint—which must indicate fibrous union. And, certainly, if there was fibrous union in an overlapping fracture on July 7, the wonder is not that Mlle. Verzier was able partially to bear her weight and walk with assistance on this limb on July 9, but rather that examination of the limb should have been painful for some weeks preceding. The evidence of consolidation, stated to be established on July 9, inadequate and meagre as it is, is further rendered valueless for our purpose by the phrase, 'as far as I was *permitted* to verify' it (*italics mine*)."



To trust a friend is not to believe that he can do no wrong; we must trust no man like that; for all fall at times.
—R. H. Benson.

Because I have shifted a few grains of sand upon the shore, am I in a position to understand the abysmal depths of the ocean? Life has unfathomable secrets. Human knowledge will be erased from the world's archives before we know the last word concerning a gnat.—Henri Fabre.

Correspondence

Importing Church Goods

To the Editor:—

The letter on this subject by "Sacerdos" in No. 20 of the F. R. reminds me of an experience of my own. I ordered a very plain vellum, but the manufacturers charged me, not the regular price, but a stiff sum in American dollars. On top of that the "spediteur" sent a stiff bill for his trouble—also in America dollars. I have come to the conclusion that we priests do better to buy our church goods at home. We have a good selection and, in the end, can buy just as cheaply here as we could abroad, and obtain the goods with far less inconvenience. (Rev.) W. PIETSCH

Liberty, Ill.

Secret Societies in War

To the Editor:—

Not long ago, at the railroad station of a mid-western city, I met an officer of Camp Dodge, who told me the following story: "A good friend of mine came very near being shot in Germany when he was arrested as a spy. His partner, a Catholic, was shot; but on discovering that my friend was a Freemason, the officer in charge, himself a Mason, first delayed the execution and finally got him pardoned."

To which I remarked: "Another proof that army men should not belong to secret societies, for they are not trustworthy if their society is dearer to them than their country."

To defend himself the officer retorted: "But would not the Knights of Columbus do the same?" To which I answered: "I trust not; but if they would, I should have no use for them."

SACERDOS

A Plea for Justice and Charity

To the Editor:—

I have just finished reading Dr. Joseph Eberle's book, "De Profundis," and feel with him the indignation expressed in the last chapter over the fact that Catholics generally neglect their plain duty of demanding a revision

of the peace treaties in their platforms and press. If a Jew is wronged in some distant corner of the globe, the whole world is mobilized in his defense. How many of our public men and papers have demanded a revision of the treaties in order to prevent the starvation of millions of Catholic men, women, and children?! What has become of Christian brotherhood in view of the flagrant injustice inflicted on the people of Austria? If "might is right,"

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—J. G. H. IN AMERICA

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then woe to all of us! It seems that the masses have well learned the lesson taught by the war lords and would-be peace-makers. The Ku Klux Klan and the framers of anti-Catholic school laws are merely doing on a small scale what the League of Nations is doing in a wholesale manner. Perhaps our negligent fellow-religionists will come to their senses when they are themselves tarred and feathered and their schools forcibly closed as nests of disloyalty!

Clearly, there can be no peace as long as the eternal laws of justice and charity are violated. M. S. J.

The Pelletier-Flaherty Case—A Denial *To the Editor:—*

It was stated in the September 15th issue of the F. R. (p. 342), on the authority of a delegate to the recent supreme convention of the K. of C., that while the Pelletier-Flaherty resolution was under consideration, "Deputy Supreme Knight Carmody was in the chair, who would only recognize friends of the administration, and entirely ignored Coyle, Dunn, O'Brien and others who were leading the 'Progressives.'" That statement is absolutely false. Throughout the entire discussion on the resolution to which the article refers, the presiding officer recognized alternately those brothers known to be for or against the resolution. To appreciate the situation, it must be known that after each speaker, there would be from ten to twenty delegates on the floor asking recognition, and the chair, knowing the members on both side of the proposition, was careful to recognize first one side and then the other. As to Brothers Coyle, Dunn, and O'Brien being ignored in the discussion of the resolution, the facts are that Dr. Coyle was recognized, O'Brien never asked for recognition, and Dunn sought to obtain the floor but once, at which time another brother had already been recognized. A full and fair discussion was given, the chair refusing to close the debate long after the "previous question" had been called, and not until a vote was taken on the "pre-

vious question," which was carried almost unanimously.

As to the further statement that "the convention, as usual, was crowded with lay-members, mostly all of whom participated in the aye-and-nay voting,"—that is also false. There were many visiting brothers present, but before the vote was taken, the chair carefully cautioned them that they must not participate in any manner in the vote. I then carefully watched to see if any did take part and can say positively to the best of my knowledge that no person not a delegate voted. From the volume of the vote, coming solely from the delegates, and from the demonstration by the delegates during the discussion and before the voting, I can say positively that the resolution was lost by a vote of approximately two to one. One of the delegates, in reporting the proceedings to his Council, stated "that the resolution was lost by nine to one, only a few disgruntled members voting for it."

The further statement that the presiding officer "had previously declined to make it a roll call and afterwards ignored the formal and regular request for a 'division,'" is also false. Before the vote was taken a motion was made for a roll call, which motion was voted on and defeated by a vote of more than three to one. This action of the body determined its own form of procedure, and left the chair without any discretion in the matter. No "division" was asked for on the vote. After a *viva voce* vote had been taken, the results showed so clearly that the resolution was lost that the Convention broke forth into spontaneous cheers. The Chairman then secured perfect order and announced the result of the vote, and at no time did any delegate ask for a "division" on the vote. No other business followed the vote on the resolution, but the presiding officer, before the adjournment, expressed to the Convention his appreciation of the courtesy and consideration shown to him throughout, and the Convention adjourned in due form.

Thanking you for the courtesy of being permitted to answer this false statement, I am

Very respectfully yours,

MARTIN H. CARMODY,

Deputy Supreme Knight

Grand Rapids, Mich.

Notes and Gleanings

The *Freeman* (No. 138) characterizes Mr. Lloyd George as "next to Mr. Wilson to be the worst and most unprincipled of all those engaged in manipulating the war and the peace." Nevertheless, our contemporary thinks that "like Mr. Wilson, the world owes him something, for he did more than anyone to undermine public confidence in politics and parliamentary institutions His lack of integrity, his self-seeking, his incapacity for truth or loyalty in any form, are conspicuous chiefly because of the unusual opportunities which he had for the exercise of these qualities, and the unusual vulpine cleverness and dexterity with which he managed both his qualities and his opportunities. The lesson to be had from his career is that any politician as clever as Mr. George and with the opportunities that Mr. George has had at his disposal, would be another Mr. George." He was and is the "practical politician" *par excellence*.

The London *Universe* (No. 3216) agrees with us that Fr. Coppens' book, "Moral Principles and Medical Practice," in its new edition should have been brought up to date. "It is true that fundamental principles have not changed, but medical practice has developed very considerably and it is changing daily, in a direction which brings it more into line with the teaching of the Church. A quite recent contribution to the *Lancet*, for example, on the thorny question of *hyperemesis gravidarum*, suggests a line of treatment by which the life of the mother may be saved without the evacuation of the uterus, which is usually pre-

scribed in extreme cases. This is only one example of many recent contributions to gynecological science which the Catholic doctor may well ponder upon in the defence of his own immutable position." Again, "the chapter on insanity . . . offered an opportunity for the exposition and discussion of the huge amount of work that has been done in psychotherapy in recent years."

Several correspondents of the London *Times*, apparently thinking the contents of the couplet appropriate to the present crisis, have been discussing the legendary lines:

Conturbabantur Constantinopolitani,
Innumerabilibus sollicitudinibus.

One correspondent ascribed their composition to a schoolboy; another told how he had heard in his schooldays that the lines were the joint production of the Universities of Oxford and Cambridge. A third pointed out that the hexameter contains two false quantities. Another ingenious writer suggested that these errors might be obviated by transposing the first two words. Yet another correspondent noted that the lines in the original order, and beginning "Conturbabantur" are to be found in "The Comic Latin Grammar," by Percival Leigh, published in 1840. In this connection Fr. Kent notes in the *Tablet* (No. 4,300), that not only two-word verses, but one-word verses, are to be found in Sans-

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krit poetry. Thus, in "The Story of Nala," an episode in the Maha-bharata, is found the following line (Book XII, sloka 39):

Simhasardulamatangavaraharkshamrgayutam.

This line of sixteen syllables—three syllables longer than the Constantinopolitan hexameter—is formed by a single compound adjective, and merely means "Lion-tiger-elephant-boar-bear-deer-frequented."

◆ ◆ ◆ ◆

According to a recently published U. S. Treasury statement, interest amounting to about \$83,000,000, belonging to the owners of the various Liberty Bond issues, has not been claimed. More than 7,500,000 separate temporary bonds of the different denominations are still in the hands of owners who have not exchanged them for permanent bonds with the interest coupons attached. The total amount of such unexchanged bonds is given at more than \$1,000,000,000. This state of affairs shows extraordinary ignorance or carelessness on the part of a great many Americans. The Treasury Department has requested the Investment Bankers' Association to call attention to the fact that many citizens, especially workingmen, are overlooking the collection of funds due to them.

◆ ◆ ◆ ◆

Referring to the new federal bond issue of half a billion dollars or more, the *Freeman* (No. 137) says: "Nominally, this money is to be used to redeem maturing Liberty Bonds, as the Wilson administration, in a spirit of pleasantry, called its financial war-brides. This phrase, as we recall, was distributed on a fifty-fifty basis; the politicians made off with our liberty, and, in the subsequent period of deflation, the bankers gathered in the bonds. Nominally, . . . the current issue is to serve for the retirement of Liberty Bonds, but it is admitted that 'some of the money,' no inconsiderable portion, it is fair to assume, is to be used to meet current expenses," which, during the present fiscal year, will exceed the revenues by at least \$700,000,000. "This is interesting indeed. One would think

that taxes were in all conscience sufficiently high to satisfy the spending instincts of the most ambitiously extravagant of governments, but it seems that Mr. Harding and his colleagues must pile still more debts on our backs in order—in a double sense—to make both ends meet." As long as we permit professional politicians to govern us, we shall be exploited to the limit.

◆ ◆ ◆ ◆

During the war Samuel Gompers united with the patrioteers and profiteers, outdoing them in denunciation of Germany and Russia, and rivalling them in piling up profits for labor out of the general loot of the country. The American Federation of Labor to-day is just where we should expect to find it under such leadership. In despair, people are inquiring what possible hope there is for the future. There is only one—in the education of labor to greater knowledge of its functions, greater responsibility for their fulfillment, and greater control of the processes involved. To this end, the *New Republic* thinks, Wm. Z. Foster and the Trade Union Educational League are making a valuable contribution. What are we Catholics doing?!

◆ ◆ ◆ ◆

Pius XI, in his Apostolic Letter on Seminaries, emphasizes the importance of Latin for the clergy, and Fr. J. E. Rothensteiner, in an article in the *Amerika*, extends the proposition to the Catholic laity. He says that a knowledge of Latin would give our educated laymen a better appreciation of their mother tongue, serve as a course in logic, and a protection against shallowness and the ragtime of language which we call slang. "Let our educators," he says in conclusion, "take occasion in the words of Pius XI to renew their allegiance to the noble language of imperial Rome. Under the present circumstances there is no branch of secondary study of equal importance with Latin." The most discouraging symptom of intellectual decay among us is the growing neglect of classical scholarship in our colleges, seminaries, and universities. How alarming this has become

Quincy College

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TO OUR ALUMNI

Dear Friend and Alumnus:

KINDLY permit us to inform you that we purpose to hold a re-union of all the alumni of Quincy College on Thanksgiving Day. You are aware that, owing to the war and other untoward circumstances, no such gathering has been held within recent years.

For that reason it has been impossible for us to remain in touch with all the members: and there are many whom, on account of change of address, we are unable to reach at the present time. Yet, we should not like to miss any of the old students when issuing invitations for the homecoming celebration.

Won't you be so good, therefore, as to assist us in completing our mailing list? You can do so by sending us the names and addresses of the Quincy College alumni living in your immediate neighborhood. May we not as you kindly to comply with our request at your earliest possible convenience?

You as well as the other "old boys" will be interested to know that we intend to celebrate in conjunction with the homecoming of the alumni the golden religious jubilee of one who has devoted the best years of his life to the service of Quincy College in the threefold capacity of professor, vice-president and president, and as such has been instrumental in shaping the career of many sons of Quincy College. It is no other than our beloved Father Samuel Macke.

Won't you please enhance by your presence the solemnity of the occasion and kindly lend us your aid in swelling the number of invited guests?

FR. FERDINAND, O.F.M.,

President

PROGRAMME

Wednesday, November 29, Jubilee Day

- 8:30 a.m.: Golden Jubilee Mass "coram episcopo."
- 1:00 p.m.: Jubilee dinner and speeches.
- 8:30 p.m.: Congratulatory programme.
- 9:30 p.m.: Informal meeting of the alumni.

Thanksgiving Day, Nov. 30, Alumni Day

- 8:30 a.m.: Alumni Mass, Pontifical Highmass by the Mt. Rev. A. Daeger, Archbishop of Santa Fe.
- 10:30 a.m.: Business meeting of the alumni.
- 1:00 p.m.: Lunch.
- 2:30 p.m.: Football game, Quincy College vs. Macomb Normal; burlesque game between halves.
- 6:30 p.m.: Alumni banquet.

appears from the well authenticated fact that candidates for admission to the Catholic University of America have been found to be unable to construct a simple sentence in Latin and as much as simply read the New Testament in the original Greek! Let us hope that the late Apostolic Letter will inaugurate a revival of classical learning in our institutions.

Commenting on Cardinal O'Connell's protest against the un-American practice of discriminating against the Jews at Harvard and his assertion that "Holy Mother Church, so wise with all human wisdom gained by experience in all her problems through the ages, bars the doors to none," a Southern priest writes to us: "But why are there not more Negro students in our Catholic colleges? Negroes are under the impression that they are not wanted. Why not tell them that the doors of our Catholic colleges are wide open to them—that they can become priests and sisters just as well as white men and women? God wants the doors wide open. The Negro is His child, and woe to the man who treats him as a castaway! The last will be the first. May it not be that on judgment day the Blacks will be on the right and their white persecutors on the left?"

Henrik Van Loon's "Story of Mankind," says a critic in the *London Universe* (No. 3222), is bad history. The author "is dogmatic in his theorizing, and not reliable in his statement of facts. To avoid the error that overtook Wells in his treatment of the Atonement, he speaks of Our Lord in the most vague terms, thinking probably that he will satisfy Christian and neo-pagan, with the result that he becomes the spokesman of Rationalism. The causes, influence and effects of the Reformation are sadly mishandled. Indeed, a number of glaring inaccuracies make it an impossible book for child reading—the purpose of the author—and a source of irritation to the student of history." While "The History of Mankind," therefore, is not

a fit book for children, teachers may learn something useful from Dr. Van Loon's style of writing as well as his illustrations, which with all their crudity not only illustrate events, but convey ideas.

A contributor to the *Freeman* (No. 136) bitterly denounces the arrogance of the average motorist. "There is in all of us," he says, "a streak of the Widow Douglas, who would not let poor Huck Finn smoke, but as to taking snuff, 'that was all right, because she done it herself.' As Mr. Bedott used to remark in contemplation of the human race, 'We're all poor critters.' That being the case, I shall make the most of my weakness; and I therefore register here and now the solemn and irrevocable wish that all motorists were swept at once from the face of the earth, to be interned with their motor-cars in some inferno, there to stay until they have hooted themselves into lunacy with their horns, and stunk themselves to death with their gasoline-fumes. Amen and Amen."

A discussion on the fewness of converts has lately been going on in *America*. E. A. D. (XXVII, 20) is probably right when he says that the principal reason why we have so few converts is the lack of interest in their religion shown by the great body of Catholics. "They neither want to think about it, read about it, nor talk about it, they want to believe in it, and immediately forget it, take an occasional dose of it with a grimace, and then relapse into the universal disgust for religion which they experience to the full." Quite naturally thoughtful outsiders ask themselves: "If this be the estimation in which the pearl without price is held by its possessors, why should we estimate it more highly?" Outsiders will first have to notice that we Catholics take an interest in our religion before they can be expected to make such a revolution in their own affairs as is involved in a change of religion.

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BOOK REVIEWS

Tourscher's Christian Classics

Simultaneously with Teubner's "Eclogae Graeco-Latinae," which aims at "widening the reading courses in our higher institutions of learning and together with them the mental range of the student, by showing him how especially the Latin language, not only in ancient times, but also in the Middle Ages, and in the so-called Renaissance period, has been a principal vessel of human thought and feeling," and which begins with a volume of selections from St. Augustine's "Confessiones," Father F. E. Tourscher, O.S.A., of Villanova College, Pa., has undertaken the publication of a series of what his publisher announces as "Christian Classics." Four installments have so far appeared, all containing short treatises by St. Augustine: "De Beata Vita," showing that the Stoic attitude towards the essential aim of life is untenable; "Soliloquiorum Libri Duo," informal meditations on questions of the soul; "De Immortalitate Animae," an outline of the leading arguments to prove the nature and substantial character of the human soul; and "De Magistro," which traces the relations between language and the inner energy of the mind. There is a brief introduction on the life and writings of St. Augustine, and there are explanatory notes (all too few) scattered here and there under the text. The plan of supplementing the pagan classical writers with selections from the Fathers is a happy one and deserves every encouragement; only we wish that the explanatory notes were more numerous and more comprehensive. A. Kurfess' "Auswahl aus den Confessiones," in the "Eclogae Graeco-Latinae" series (Leipzig: B. G. Teubner) might serve as a model in this respect. (Philadelphia: Peter Reilly).

A Life of Pius XI

"Papst Pius XI., ein Lebens- und Zeitbild von Dr. Max Bierbaum," one of the chaplains attached to the Campo Santo Teutonico, next door to the Vatican, is an altogether delightful book. The author begins with an account of the last days of Benedict XV and the vacancy of the papal see following his lamented demise, and then sketches the life and career of Achille Ratti up to a month or so after his election and enthronization as supreme shepherd of Christendom. The picture he draws of our Holy Father is a most engaging one and after reading this well-documented account of his career, one cannot but entertain high hopes for a blessed

and successful pontificate. The volume, from which we intend to quote later, is embellished with twenty fine illustrations, is beautifully printed and tastefully bound. We could not conceive of a more attractive and appropriate Christmas present for any Catholic, cleric or layman, who is able to read the German language, which, by the way, Pius XI learned in early youth and speaks and writes with remarkable correctness and fluency. He told Cardinal Schulte of Cologne a few days after his election that his predilection for German caused him to be known as "il tedesco" already as a student and that, as a seminary professor, he was for years a regular and attentive reader of the *Kölnische Volkszeitung*, at that time the leading daily organ of the Catholics of Germany. It was fit, therefore, that the first real biography of the new Pope should appear in German. Dr. Bierbaum is to be heartily congratulated on his successful effort. (Cologne: J. B. Bachem).

The Parable Book

The Extension Press, Chicago, has published "The Parable Book, Our Divine Lord's Own Stories Retold for you by Little Children," to which we give a hearty welcome. It is gratifying to behold artistic workmanship and costly materials entering into the production of a book of this kind. We trust that this is an indication that the publication of Catholic books has passed out of the brick and mortar stage. The interweaving of the story-teller's art with that of the divine parables has been admirably done. The reproductions from the paintings of great masters are apt and beautiful. It is said that the author is a religious of the well-known teaching order of the Sisters of Notre Dame de Namur. This book deserves to be found on the table of every Christian home.

The "Summa Theologica" in English

The final installments of the literal English translation of the "Summa Theologica" of St. Thomas Aquinas are now following one another rapidly. The latest one to hand comprises questions 36 to 68 of the Supplement to the Pars Tertia, dealing with the Sacraments of Holy Orders and Matrimony and the marriage impediments. We may not approve such renditions as "pay the debt" for *reddere debitum*, yet must admit that the translation, on the whole, is both accurate and idiomatic, and the completion of the work, now no longer far off, will mark an epoch in the history of Neo-Scholasticism. (Benziger Brothers).

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Literary Briefs

—Like "St. Michael's Almanac," of Tech-ny, Ill., "St. Joseph's Almanac," of Mt. Angel, Ore., comes in two editions, one English, the other German. Both are interesting and neatly illustrated. (Published by St. Benedict's Abbey, Mt. Angel, Ore.)

—The "Regensburger Marien-Kalender" for 1923 is of unusual excellence. The idea of interlarding the calendarium with appropriate extracts from the writings of mystics, ancient and modern, is a happy one indeed. This almanac is in its 58th year and is perhaps the best known of its kind. (Fr. Pustet Co., Inc.)

—Messrs. Matre & Co., of Chicago, have published a cheap paper edition of Father Joseph Husslein's "Work, Wealth, and Wages," which was reviewed some time ago in the F. R. We are glad the little book is finding such favor, for—whatever may be said in criticism of it—its perusal is apt to prepare the reader for something more solid along social reform lines.

—For those who still love the homely virtues, Father Francis X. Doyle, S. J., has prepared a delectable volume in "The Home World." "Cherishing the Home," "Building the Home," "Sorrow and Death in the Home," and "Work," are a few of the chapters which give us a new love for the home. The little book should be a good stimulant to the jaded nerves of many moderns; but it deserves a better cover. (Benziger Bros.)

—*Der Wanderer-Kalender* for 1923 is up to its usual standard, both textually and pictorially, and that standard is the highest attained by any similar publication in the U. S. For twenty-one years this admirable annual has kept the light of faith aglow in the hearts of German-speaking Catholics in this country: may it never cease to perform its noble task as long as there are a thousand Catholic families speaking the German tongue left among us! (St. Paul, Minn.: The Wanderer Printing Co.)

—The present year marks the 150th anniversary of Goethe's "Wetzlar Zeit," those months, namely, which the poet spent at Wetzlar and during which he fell in love with Charlotte Buff, an episode on which was founded "Die Leiden des jungen Werthers," published two years later. As one part of the celebration the Goethe Society has acquired Charlotte's house, and now Erich Lichtenstein, of Weimar, gives us another memento in an excellently produced facsimile edition of the "Ur-Werther." A long critical essay by Dr. von Branca is given in conclusion.

—"Draw Me After Thee, O Lord" is "a manual for the adoration of the Bl. Sacrament, adapted especially for persons who wish to lead an interior life," by a Poor Clare. The fact that a second edition of

15,000 copies has been printed shows that the booklet has found much favor. Besides the meditations and devotions to the Bl. Sacrament, which constitute its *fond*, there are prayers for daily use in sufficient abundance to make the book to serve as a general prayer book. The meditations are mostly cast into the form of a dialogue between Jesus and the Soul. (Chicago: D. B. Hansen & Sons; 27 N. Franklin St.)

—We have received from the Catholic Extension Society, Chicago, Ill., a copy of "The Catholic Art Calendar for 1923." It is prettily gotten up, contains information about holidays, days of fasting and abstinence, etc., and, on the back, "Facts about Rites, Rituals and Practices of the Church," including a table of movable feasts, instructions concerning the administration of Baptism by lay persons in cases of necessity, and a brief "Summary of Christian Faith and Practice." Copies of this Calendar, which is an ornament for the Catholic home, can be had from the Extension Press, 25 E. Lake St., Chicago, Ill.

New Books Received

San Juan Capistrano Mission. By Father Zephyrin Engelhardt, O.F.M. (The Missions and Missionaries of California. New Series. Local History. No. III). xiii & 259 pp. 8vo. Los Angeles, Cal.: Printed for the Author by the Standard Printing Co.

"*Draw Me After Thee, O Lord.*" A Manual for the Adoration of the Blessed Sacrament, for Confession and Communion. Adapted Especially for Persons who Wish to Lead an Interior Life. By a Poor Clare. Second Edition. 256 pp. 32mo. Chicago: D. B. Hansen & Sons, 27 N. Franklin St.

The Gospels and Epistles of the Sundays and Feasts. With Outlines for Sermons. Prepared and Arranged by Charles J. Callan and John A. McHugh, of the Order of Preachers. ix & 420 pp. 8vo. New York: Joseph Wagner, Inc. Flexible imitation morocco, red edges, with ribbon marker. \$3 net.

The Epistles of St. Paul. With Introduction and Commentary, for Priests and Students. By the Rev. Charles J. Callan, O.P. Vol. I: Romans, First and Second Corinthians, Galatians. liv & 670 pp. 8vo. Joseph F. Wagner, Inc. \$6 net.

Congregational Prayers for the Children's Mass. With Hymns. iv & 106 pp. 12mo. Jos. F. Wagner, Inc. Flexible cloth, 35 cts. net. Organ accompaniment, heavy paper covers, \$1 net.

Saranac. A Story of Lake Champlain. By John Talbot Smith. New Edition. ii & 280 pp. New York: Blase Benziger & Co., Inc. \$1.90, postpaid.

The Fortnightly Review

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December 1, 1922

Mental Dietetics

By Kevin Guinagh, A. M.

Of readers there are two classes : those who believe a small part of what they read, and those who swallow all printed matter without the slightest thought as to its food value. The latter soon develop indigestion, which becomes acute when they do not exercise their minds sufficiently to throw off the poisons resulting from an ungarded indulgence in reading.

The gullible reader may profit by some of the considerations which follow. First of all, he must know that there is a numerous class of writers who engage in this occupation, not because they have any passion to propagate the good, the true, and the beautiful, but because they find that it affords them a good livelihood, perhaps even an *otium cum dignitate*. A glance at some of the more practical writers' periodicals will reveal the fact that money is the sole motive which impels many a writer to write. To-day he may find a market for a salacious story, to-morrow he will compose a pious uplift tale about Master William's return to Sabbath School. These authors have not enlisted their sympathies in any great undertaking. They have no definite code of ethics. Their articles may be a statement of their conviction, and again they may not be.

To illustrate the point we need only inspect the demands of some editors, as found in W. B. Me-

Courtie's work, entitled, "Where and How to Sell Manuscripts." One magazine lays down these requirements: "We use short stories . . . very radical or unconventional. These stories may deal without gloves with religious, political, race and color, or sex questions, and be iconoclastic in tone." The demands of another periodical are that "all material must have a strong sex interest or else be of a very unusual or striking kind." What a grand opportunity these magazines offer to unprincipled writers! It is much easier to be an iconoclast than a sculptor. A mental imbecile may advance objections, or inveigh against existing institutions, but it requires earnest thought to do constructive work. Yet the masses always crown the objector and regard him as a profound thinker who has the courage of worthy convictions.

Another magazine says that it "aims not to reflect or supplement public opinion, but to create it," and that most of its articles are written "after consultation with those who are competent by reason of their knowledge and experience to formulate and express noteworthy views." A recent issue carried an article on birth control, in which Archbishop Hayes' utterances on the subject were held up to ridicule. In another article the Archbishop of Boston is placed at the head of a parade of "financial

satrap. . . and that criminal demimonde which lives by the corrupt administration of the law."

This magazine is typical of a class of publications in which the writer is merely the one who elaborates the ideas given him and words them becomingly. The conclusions at which he will arrive are placed before him, and it is his duty to construct the needed premises. Such is the labor of many an editor, the mental slave of some dominant faction or owner. He is compelled to propagate, not what he believes, but what he is paid to make others believe. Just as in the days of less diffused education a local celebrity might be employed to write an amatory epistle for an illiterate youth, so there are at the elbows of many influential men quill-drivers who will construct a philosophical basis for any desirable tenet or movement.

Cheap journalism delights in exploiting the sensational and the bizarre. The most noteworthy example is Darwin's theory of the descent of man. Doubtless the "science" page editors are anxiously awaiting the advent of another theorist like him. When will there come such another? Some time ago we were informed by a full page article in a Washington paper that the world is nervously awaiting the verdict of science relative to the examinations made on the brain of the late Daniel, a famous monkey owned by Ringling Bros. Real scientists have thrown Darwin overboard, but the popular writer knows that whatever attempts to be scientific and is at the same time intelligible to the average reader, will be ap-

plauded by the many. As Goethe puts it in his "Faust":

Gaudy colors, outlines blurred,
A spark of truth, the rest absurd;
Such the brew that takes the masses,
All the world hold out their glasses.

The reader will doubtless recall Miss Crawley in Thackeray's "Vanity Fair." Wealthy, unmarried, and considerably advanced on the journey of life, she was caajoled and flattered by the ambitious Becky Sharp and her *dear* husband. Readers are in a position similar to Miss Crawley's, and not a few authors and editors are playing the role of Becky Sharp and her military spouse. When they dip their pen in ink, they keep one eye on the purse-strings of the reader. They side with his prejudices, feed his curiosity by exploiting the bizarre, and flatter his intelligence with quasi-scientific articles.

The persuasion that whatever appears in print must be true is still with us. "I saw it in the newspapers," is by many regarded as the final and crushing argument in a discussion. Readers should remember that many journals are endeavoring to promote vicious propaganda, while others are trying to please their subscribers and are not particularly interested whether or not the matter they print is true. The reader should realize that in many cases he is the victim of a conspiracy. He should, therefore, substitute many question marks for periods. In a word, he must think more. Independent thinking will create a need for more substantial mental nutrition. If readers thought more, careless and dishonest journalism would soon become an

unprofitable occupation, and the children of many opulent publishers and authors would drift into paper hanging, plastering, and kindred occupations better suited to their talents.

A Lay Pope

The new Code of Canon Law says (can. 154): "Offices which involve the care of souls either in the internal or external forum, cannot be validly conferred on clerics who have not yet received the priesthood." And again (can. 1474): "If the holding of any benefice requires the reception of orders, such orders ought to be received before the benefice is conferred." From these two canons a correspondent of the *Examiner* argues that "the faculty of electing a simple cleric or subdeacon or deacon as bishop or *parochus*, and *a fortiori*, as Roman pontiff, is abrogated." But, as Fr. Hull points out (*ibid.*, No. 40) canon 160 says: "The election of the Roman Pontiff is regulated solely (*unice*) by the constitution of Pius X, '*Vacante Sede*'—; other elections are regulated by the following canons."

The "*Vacante Sede*" is given in the appendix to the Code. It makes clear that the cardinals are the sole electors, but says nothing as to what persons are eligible. And yet the actual formula of election runs: "Eligo in Summum Pontificem Rev^m. Dominum meum D. Cardinalem . . ." This looks as if only cardinals were eligible. Now cardinals can be either bishops, priests or deacons; and it is provided that if any cardinal has not yet received the diaconate, he shall not be allowed to vote, unless he has an undoubted pontifical privilege.

Still there is no provision saying that such an unordained cardinal could not be elected pope. So it looks as if a "lay cardinal" could after all be elected; that is, a cardinal who has not yet received holy orders.

Of course, the question is purely academical and of no practical importance whatever.

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I know your storied Keltic morn;
Romances of your youthful brow,
The saints and heroes you have borne,
And crown of olives you wear now,
O Little Land of Luxemburg!

O Little Land of Luxemburg,
I sing of Siegfried's fairy wife,
The fabled tragic Melusin;
Of Irmasinde's golden life,
And John the Blind, your paladin,
O Little Land of Luxemburg!

O Little Land of Luxemburg,
You draw my exiled heart to you:
When shall your castled heights I see,
And valleys which my father knew,
And at your shrines, when bend my knee,
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Towards the Great Peace

Mr. Ralph Adams Cram calls his new book "Towards the Great Peace" (Boston: Marshall Jones Co.). A more descriptive title would have been "Towards a Christian Sociology," for this is what the book is really about. He faces the fact that modern civilization is doomed. We are in the last years of a closing epoch, on the decline that precedes the opening of a new era. Yet we must not give ourselves up to pessimism, because the old order is coming to an end; for what the new epoch will be depends entirely upon the use we make of these declining years. The present is seed-time. The embryo of the new social order is developing within the womb of the old system.

"In the harlequinade of fabulous material success the nations of modern civilization suffered a moral deterioration, in themselves and in their individual members; by a moral regeneration they may be saved. How is this to be accomplished? How, humanly speaking, is the redemption of society to be achieved? Not alone by a change of heart in each individual, though if this could be it would be enough. Humanly speaking, there is not time and we dare not hope for the divine miracle whereby 'in the twinkling of an eye we shall be changed.' Still less by sole reliance on some series of new political, social, economic and educational devices; there is no plan, however wise and profound, that can work effectively under the dead weight of a society that is made up of individuals whose moral sense is defective. Either of these two methods put into

operation by itself will fail. Acting together they may succeed." In other words the solution of the problem of modern civilization is to come from the interaction of material and spiritual forces.

Though the material and spiritual forces co-operate and re-act upon each other they must not be considered separately. "The peril of all philosophies outside that of Christianity as it was developed under the Catholic dispensation," insists Mr. Cram, "is dualism." The modern world has fallen into the grave error of divorcing spirit from matter. Mr. Cram, though a Protestant, sees the remedy in a revival of the sacramental philosophy of the Middle Ages. Sacramentalism is the antithesis of dualism, inasmuch as, according to the sacramental system, every material thing is proclaimed as possessing in varying degree sacramental potentiality. It is therefore to sacramentalism that we must return, not only in religion and its practice, but in philosophy, if we are to establish a firm foundation for the society of the future, for it alone is consonant with the revealed will of God.

Coming to the concrete problem of society Mr. Cram sees that the great obstacle to the realization of the Kingdom of God upon earth is the quantitative standard of industrialism. "Industrialism is not only the Nemesis of culture but of civilization itself. Out of its gross scale of things come many other evils; great states subsisting on the subjugation and exploitation of small and alien peoples; great cities which when they exceed more than 100,000 in population

are a menace, when they exceed 1,000,000 are a crime; subdivision of labor and specialization which degrade men to the level of machines; concentration and segregation of industries, the factory system, high finance and international finance, capitalism, trade unionism and the International, standardized education, metropolitan newspapers, pragmatic philosophy and churches 'run on business methods,' and recruited by advertising and publicity agents. Greater than all, however, is the social poison that affects society with pernicious anæmia through cutting man off from his natural social group and making of him an undistinguishable particle in a sliding stream of grain."

Viewing the problem in this light Mr. Cram sees two possible roads that society may travel. "Either these institutions will continue, growing greater and more unwieldy with increasing speed until they burst in anarchy or chaos," or mankind will take time by the forelock and renounce materialism and industrialism—the whole system of specialization, segregation and unification of industries and the subdivision of labor—before it is too late, and after the fashion of monasticism build small communities of the right shape and scale, in the very midst of the imperial states themselves, which will gradually leaven the lump. He insists, moreover, on the fundamental importance of the restoration, first of all, of the holiness and joy of work to any solution of the industrial and economic problem that now confronts the entire world.

In the new society of the future

which he visualizes, industry will be organized under guilds of the mediæval type. National guilds he considers a contradiction in terms; "they take on the same element of error that inheres in the idea of one big union." He is of opinion that "the guild cannot function under intensive methods of production or where production is primarily for profit, or where the factory system prevails, or where Capitalism is the established system, or under combinations, trusts or other devices for the establishment and maintenance of great aggregates tending always towards monopoly." "However much we admire the guild system," he says, "we may as well recognize this fact at once. The imperial scale must go and the humane scale be restored before

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the guild can come back in any general sense."

He applies the same general principles to the political problems of the United States, to education and to art, with a real comprehension of the problems to be faced and with a fine grasp of detail. Mr. A. J. Penty, also a non-Catholic, reviewing Mr. Cram's book in the *New Witness* (No. 516), says: "His thesis is an important one. The subject of a Christian sociology is one that is to-day engaging the attention of many minds; for as it becomes increasingly evident that Socialism is no remedy, that labor politics are moribund and bankrupt, the need of separating the ideas of brotherhood, fellowship, and mutual aid from the materialist philosophy and relating them to the principles of Christianity is being widely felt."

Lay Catechists

The new Code of Canon Law provides for lay catechists. Led by the Cardinal Archbishop of Westminster, most bishops in England now have them in their dioceses. Why are they not found elsewhere? At present the bulk, even of the intellectual laity, here as in Europe, learn their religion in childhood, and leave it at that. They will go to Mass, receive the Sacraments, say their prayers, and often generously support Catholic parishes and institutions with money; but a further study of their faith, a study worthy of their adult manhood or womanhood, is almost unknown. They read every conceivable thing under the sun, but to read the glories of theology would seem presumption to them. They are clever doctors,

lawyers, merchants. In every branch of knowledge they would be ashamed not to have made progress since the days of their childhood, but in the scientific defence and exposition of their faith they have remained children.

Why? For many reasons, no doubt, but surely also for this reason, that there would have been no outlet for their energies even if they had acquired a knowledge of theology. Many fear almost to be intruders, and usurp the prerogative of the priests if they speak or write about the glories of the faith. If the institution of lay catechists were developed, the layman would readily come forward and assist the priest in his work. The divine commission to teach rests, of course, with the priesthood,—there is absolutely no danger of Catholics forgetting that now, after the appalling fiasco of the Reformation. But the Catholic Church would be immeasurably enriched by tens of thousands of lay apostles, comparable to the military orders of the Middle Ages, but of far greater importance, because entrusted with a more responsible office.

Catholics insist upon religion in the school, because God is the Creator and Sovereign Lord of all men. To teach without mentioning His name gives a distorted view of the universe and a false outlook on life.

Epigrams are worth little for guidance to the perplexed, and less for comfort to the wounded. But the plain, homely sayings which come from a soul that has learned the lesson of patient courage in the school of real experience fall upon the wound like drops of balsam, and, like a soothing lotion upon the eyes smarting and blinded with passion.

The Founding of New England

"The Founding of New England," by James Truslow Adams, (The Atlantic Monthly Press), is the best work upon the early history of New England that we have yet seen. Mr. Adams has adopted a line of his own. He has revalued former judgments and, in the shaping of his narrative, has chiefly borne in mind the fact that the American colonies, in the colonial period, were dependencies and merely formed part "of a larger and more comprehensive imperial and economic organization." "The English colonies were by-products of her [England's] commercial history," "pawns in the game of European policy" with Spain and the French. The sole value to England of her colonies throughout the sixteenth, seventeenth, and eighteenth centuries was the value of their trade. In this respect and because they supplied her with the materials she lacked at home, England's West Indian colonies were more important to her than those of the mainland of America. "The American colonies in their inception were largely business ventures of groups of individuals or joint stock companies, and as such were but episodes in the expansion of English commerce." Eight American charters were granted between 1606 and 1629. This imperial background has been maintained by Mr. Adams throughout his book; and, in his own words, he has discarded "the old conception of New England history, according to which that section [of America] was considered to have been settled by persecuted refugees, devoted to liberty of conscience, who, in the dis-

putes with the mother country, formed a united mass of liberty-loving patriots unanimously opposed to an unmitigated tyranny." Under the light of historical research this view has been passing for years. Economic rather than religious factors played the greatest part in the emigration of 65,000 Englishmen to the New World, and of this number only about 4,000 can be marked down as religious refugees.

Mr. Adams vividly portrays the Mayflower and the religious refugees—who soon became an oligarchy, attempting to enforce rigid conformity to their ideas of religion and morals, with, in the latter case, rather disastrous results and a large amount of accompanying hypocrisy. If they

The Parables of the Gospels

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"The Parables of the Gospels" should be given a prominent and honored place in the library of every priest. No one certainly can hereafter pretend to have made a thorough study of the parables who has not made its acquaintance. Indeed, it is not too much to say that it has become a classic on the subject.—America, New York.

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must rebel, Bradford told the hall players of Plymouth, let them do it out of sight, "since which time nothing hath been attempted that way, at least openly." Twenty years later on he was compelled to reflect that the immense amount of unnameable crime in New England had developed "as in no place more, or so much, that I have known or heard of." Time after time did the New England preachers raise their voice in favor of religious persecution. Their vote was always cast for death; and since all questions were referred by the ruling oligarchy to the clergy, the results were thoroughly illiberal. Samuel Gorton, a heretic from the gospel of New England, with nine of his followers, was captured and taken to Boston in 1641. The clergy delivered their written opinion that all deserved death "by the law of God." The magistrates concurred, and only the people's representatives prevented the carrying out of the death penalty. The natives, even before they knew what the Christian religion was, as Massachusetts understood it, were required to observe the "Sabbath"; and the theory was formulated that a native could be punished for a breach of the Englishman's laws, and that the fine or mullet inflicted might take the form of a cession of land. And, since the Indian theory of ownership of land was something vastly different from that of the whites, while the English, for the most part observed the legal forms of their race, the resulting "parchments which the savage signed with his mark were ethically as invalid as a child's sale of his inheritance for a stick of candy."

When the inevitable rebellion took place, the Massachusetts General Court, after examining the question of why God had thus afflicted them, came to the conclusion that He was then engaged in burning towns and murdering women and children along the frontier because Massachusetts had been somewhat lax in persecuting the Quakers, and because her men had begun to wear periwigs and their women to indulge in "cutting, curling and immodest laying out their haire." The results of all this—the contribution to American life of what the author terms the "New England conscience, with its pathological questionings and elaborate system of taboos"—is neatly rounded off by a contrast between the diaries of Evelyn and Pepys and that kept by the Massachusetts official Sewall, who could amuse himself on Christmas Day by arranging the coffins in the family vault and pronounce the occupation to have been "an awful yet pleasing Treat." Men of this kind were the people who advised the hunting down of the Indians with mastiffs. Perhaps the most horrible instance of this is Colonel Moseley's treatment of an unfortunate squaw, taken prisoner by him in his expedition to Hatfield. She "was ordered to be torn in pieces by Doggs, and she was soe dealt withall."

Age is not all decay—it is the ripening, the swelling of the fresh life within, that withers and bursts the husk.

Public opinion is a weak tyrant compared with our own private opinion. What a man thinks of himself, that it is which determines, or rather indicates, his fate.—Thoreau.

New Light on the Life of St. Catherine of Siena

For practically the first time, so far as the public is aware, all the sources for the history of St. Catherine have been subjected to a searching investigation by Dr. Robert Fawtier in his recently published work, "Sainte Catherine de Sienne: Essai de Critique des Sources" (Paris: Boccard). The author has examined every available manuscript and document that can throw any light upon the subject.

The result of his researches, if not quite conclusive, has at least shaken our confidence at many points as to the historicity of the tradition; though it leaves (and we feel sure that the author himself would agree with us) our conception of the beauty and nobility of her character unaltered. Even the "Leggenda maggiore," he shows, must be regarded as a tendentious work; Fra Raimondo was writing to procure the canonization of Catherine and the recognition of the third order; he was attempting to show that the discredited Urbanist party had the support of a personage of heroic sanctity and supernatural insight. Consciously or unconsciously, his treatment is colored by the desire of suggesting a parallel between her life and that of Christ, even as Bartolommeo da Pisa was simultaneously doing in the case of Francis of Assisi, thereby to give the Dominicans a great popular saint of the same kind. Hence the modifications of chronology (including, perhaps, the post-dating of her birth by at least ten years), and the exaggeration of the political activity and influence; the latter feature appearing particularly

at the end of the "Leggenda," where Caffarini had a hand in the composition. Caffarini himself carried the work farther. More systematically and (if Dr. Fawtier is right) quite unscrupulously, he suppressed inconvenient details and variants, and organized and superintended the "Processus," which, together with the "Supplementum" and the "Leggenda minore," crystallizes Raimondo's presentation.

An earlier stage in the formation of the legend, in which the writers recorded Catherine's deeds for information and edification, but with no ulterior purpose, is represented by the "Miracula" of Tommaso della Fonte and Bartolommeo di Domenico, who knew her before Raimondo took over

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the charge; this was in part utilized and then suppressed. Sources from this stage have been preserved in the vernacular "Miracoli" of an anonymous Florentine and the letter describing her death written by one of the saint's secretaries, Barduccio Canigiani, to Caterina Petriboni. The former is given in full in an appendix, and is particularly important as showing—a fact suppressed elsewhere—that Catherine was at one time held in grave suspicion by the authorities of the Order.

There is one important consideration that prevents us from unreservedly accepting Dr. Fawtier's conclusions. The purpose of his work has made it necessary for him to abstain from treating Catherine's letters as historical documents. He proposes to deal with them in a subsequent volume, but it is clear that judgment upon various questions affecting the credibility of Raimondo and Caffarini must depend upon the view taken of the historical value of the letters. Here we are not in agreement with the author's preliminary remarks. It is indisputable that only six originals have been preserved, and that the rest have come to us in manuscript transcriptions, the larger collections having been made—and expurgated or, at least, shorn of many personal details—by her associates with a view to her canonization. But we cannot accept Dr. Fawtier's theory that, in the case of letters to potentates and governments, where the originals presumably could not be recovered, they were reconstructed by the compilers and are necessarily of doubtful authenticity. He regards it as out of the question that her

secretaries should have kept a register of copies. Yet if we remember how, before her public career began, Tommaso della Fonte recorded day by day her actions, it seems incredible that at a later stage, when Catherine was surrounded by followers who prized her every word, copies of her epistles should not have been kept and treasured. Nor do we think it impossible that the Casanatense manuscript, differing in arrangement and selection and presenting a fuller text, may represent such a series of direct copies as we assuredly have in the Florentine manuscript of the letters to Francesco di Pippino. The fact that a political letter of the first importance, Catherine's farewell to the government of Florence after the tumult of the Ciompi, should have been found in an isolated codex and in none of the larger collections, shows that such letters circulated without reference to the canonization process. Even if Raimondo and Caffarini be discredited, it may yet be possible to construct from the letters the real Catherine — immeasurably more "virile" (her own favorite epithet) and spiritually significant than the traditional figure of the legend.

Two letters addressed to Raimondo, referring to episodes not mentioned by him but recorded by Caffarini, Dr. Fawtier dismisses as spurious. With respect to one, announcing the miraculous acquisition of the gift of writing, he has succeeded in proving that it is at least not wholly authentic. He fails to convince us about the other. If there is one episode in Catherine's traditional life which everyone knows, it is the story of

how she converted and strengthened the young man doomed to death, stood by the scaffold and received his severed head in her hands. The episode does not find place in the "Leggenda maggiore"; it is told in full by Catherine herself; it is recorded by Caffarini—who claims to have been present—in the "Leggenda minore" and the "Supplementum." No name is mentioned in the letter; it is Caffarini who identifies the condemned man with Niccolò di Toldo. Now Dr. Fawtier produces documents which show that this man was arrested at a time when Catherine was not at Siena, and that the Legate of Perugia intervened on his behalf in a way that makes it questionable whether he was executed. Fawtier leaps to the conclusion that Caffarini, having himself forged the letter, deliberately lied

in support of his own invention. To us it appears quite possible that Caffarini confused the name of the victim with that of another prisoner, or that Niccolò di Toldo may even have been beheaded after the rupture between Siena and the Church. No argument can safely be drawn from the silence of Raimondo, who confesses his lack of memory. To us the internal evidence of the letter itself is conclusive against the theory of a fabrication. It is incredible that a friar could have forged this unique mystical document of blood and fire, of which the "terrible dolcezza" is colored throughout by the sex of the writer.

It must not be thought that Dr. Fawtier is purely destructive. His minute researches have rectified many points in the life of Catherine, and at times even confirm tradition.

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“Maria Chapdelaine”

Oddly enough, there are two English translations of Louis Hémon's French-Canadian novel, “Maria Chapdelaine,” which appeared in Paris in 1921 and has been sold since in editions comprising nearly half a million copies. Why two translations were made is related thus in the Literary Supplement of the London *Times*:

Mr. W. H. Blake and Sir Andrew Macphail together began to make a translation of the book, but, differing amicably as to method, they decided to dissolve the partnership and each to produce his own version. Sir Andrew Macphail reproduces some of Suzor-Coté's drawings, rather blurred impressions but still delightful. Apart from this attraction, Mr. Blake's is the better book, obviously undertaken with the keenest pleasure and interest by a man who knows and loves the country and the people of French Canada. Nevertheless, the story of Maria Chapdelaine in English is frankly dull. Neither translator has quite enough literary charm to make it effective, and with the color of the words washed off, it is surprising how little remains. Mr. Blake says in his preface, “This English version strives rather to capture the spirit Louis Hémon has imprisoned on his page than invite its escape in a too-literal rendering”; — but he might very well have departed farther from the original in many instances than he has done, with advantage to his own book. Mr. Blake is hampered by his literary conscience, which keeps dragging him back to Hémon's sentences

just when he has determined to follow the spirit and not the letter.

Hémon has been criticized for giving a one-sided picture of the life in Northern Quebec; for dwelling on the joylessness and toil of the pioneer's lot, rather than the freedom from certain other hardships of the city dweller, and for making him solemn and dull when he is essentially cheerful and light-hearted. This is the judgment of one who stands completely outside the conditions depicted and who from the point of view of the easier life of civilization bestows a pity which would not be accepted nor understood upon those who live by their hands. The pioneer is not a man who wants to be somewhere else. To him life is good as he lives it. Maria, conscious in her grief of the cruelty of the country, of isolation and rebellion, is the figure of youth anywhere, rebelling against grief itself.

Hémon is an artist and he keeps austere to the task he has set himself, which is to give the history of a year in the life of a *habitant* family struggling against the forces of nature in the wilderness. He speaks of the unquenchable gaiety of the French race, and it is apparent in the opening scene where the people are coming out of church, and in the philosophic serenity that pervades the book. But the life is a life of solitude, and except for that first scene the stage is never again crowded. There are two children in the book, and perhaps the happiness and resource of the little “Cannuck,” who is as jolly and ingenious in

finding fun for himself as any child in the world, are not very apparent. It is not a comfortable book of course. You get the full depression of the life and little of the compensating exhilaration which as certainly exists. You are tormented by black flies and mosquitoes, which surround Maria and François in a cloud even when they are exchanging their vows. There are too many blueberries, a dull fruit which produces a "purple-stained mouth," but no accompanying rapture. But these faithful details do not obscure the beauty of the picture,—the most complete and intimate study of Canadian life that has yet appeared.

The Real Paul Revere

Dr. S. E. Morrison, who has recently taken up his work as professor of American history at Oxford, has written for the "Old South Leaflets," issued by the Old South Association, Boston, Mass., "Paul Revere's Own Account of His Midnight Ride—April 17-19, 1775," with a short sketch of his life.

The author begins by assuring us that Paul Revere was a real person, far more versatile and prominent than the reader of Longfellow's famous poem would imagine. For he was "patriot, politician and soldier, goldsmith and silversmith, artist and engraver, mechanic and inventor, bell founder, industrial pioneer, and contributor to the efficiency of the American navy and merchant marine." Resources being few, Revere, it is explained, was accustomed himself to ride on horseback to deliver his finished work to his customers; and so, when the Bos-

ton patriots needed an expert rider to act as messenger, this man was chosen. He carried important news to New York and Philadelphia, making the latter journey from Boston in six days; so it is easily seen why he was chosen for the sensational "midnight ride." The account of the ride, based upon letters and documents written by Paul Revere himself, is quite as interesting reading as, and more authentic than, that found in Longfellow's poem.

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A Pre-Columbian "League of Nations"

By the Rev. Albert Muntsch, S. J., St. Louis University

"Nothing under the sun is new," said the Preacher, and he spoke truly. Even the League of Nations has been anticipated in ancient times. Who would have believed that the Iroquois, "most warlike of men," should have drafted the plan of such an institution, in what Dr. J. N. B. Hewitt of the Bureau of American Ethnology calls "the stone age of America"?

In the Annual Report of the Smithsonian Institution for 1918 (pp. 527—545) Dr. Hewitt writes interestingly of this attempt on the part of the five tribes—the Mohawk, Onondaga, Oneida, Cayuga and Seneca. Dr. Hewitt is the foremost authority in the country on these Iroquoian tribes.

"Of more than passing interest," he says, "is the fact that in the sixteenth century, on the North American Continent, there was formed a permanent league of five tribes of Indians for the purpose of stopping for all time the shedding of human blood by violence and of establishing lasting peace among all known men by means of a constitutional form of government based on peace, justice, righteousness, and power, or authority. Its founders did not limit the scope of this confederation to the five Iroquoian tribes mentioned above, but they proposed for themselves and their posterity the greater task of gradually bringing under this form of government all the known tribes of men, not as subject peoples but as confederates."

To-day many seem to believe that a League of Nations has first

been proposed by Allied statesmen, and that they deserve all the glory of such an invention. The glory should go to a "savage" people which has received practically no recognition for this exalted notion.

"The proposal," continues Dr. Hewitt, "to include all the tribes of men in such a league of comity and peace is the more remarkable in view of the fact that that was an age of fierce tribalism, whose creed was that no person had any rights of life or property outside of the tribe to whose jurisdiction he or she belonged, and that every person who went beyond the limits of his or her tribe's protection was an outlaw, and common game for the few who still indulged in the horrid appetite of cannibalism."

Our surprise will not be lessened when we learn that the five Iroquois tribes, who once dwelt in the central and eastern regions of what is to-day the State of New York, not only established a league, based on peace, righteousness, justice and authority, but also possessed knowledge of three very modern political institutions.

For the women of marriageable age and the "clan mothers" held councils, at which they had the right to formulate some proposition for discussion by the tribe. This, says Dr. Hewitt, is "in embryo at least, the modern so-called right of initiative."

Again, it was the practice to "submit to the suffrages of all the people, including infants (the mothers casting their votes), any question which might be occupying the attention of the council."

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This borders somewhat on the modern so-called right of referendum. Finally, if a chief would not conform to the expressed wish of his people, "he is at once deposed."... "This is, in brief, the recall of modern times."

The origins of the League of Peace among the five associated tribes have been interwoven in a medley of history, tribal myth and folklore. Four leading "actors in the events leading up to the institution of the league" are mentioned: Deganawida, Hiawatha, Djigonsasen and Atotarho. Dr. Hewitt gives a brief sketch of these four "league-makers."

The efforts of the five associated tribes deserve the honors of "first steps towards a league of nations," because it was the intention to extend the advantages of such a union to all people. "The dominant motive for the establishment of the League of the Five Iroquois Tribes was the impelling necessity to stop the shedding of human blood by violence through the making and ratifying of a universal peace by all the known tribes of men, to safeguard human life and health and welfare. Moreover, it was intended to be a type or model of government for all tribes alien to the Iroquois. To meet this pressing need for a durable universal peace these reformers proposed and advocated a constitutional form of government as the most effective in the attainment of so desirable an end."

A scheme so vast and beneficial proves that the "mental grasp and outlook of these prophet statesmen and stateswomen of the Iroquois looked out beyond the limits of tribal boundaries to a

vast sisterhood and brotherhood of all the tribes of men, dwelling in harmony and happiness. This indeed was a notable vision for the Stone Age of America."

But how were the high demands enforced? "Some of the practical measures that were put in force were the checking of murder and bloodshed in the ferocious blood-feud by the legal tender of the prescribed price of the life of a man or a woman—the tender by the homicide and his clan for accidentally killing such a person was 20 strings of wampum, 10 for the dead man and 10 for the forfeited life of the homicide; but if the dead person were a woman, the legal tender was 30 strings of wampum, because the value of a woman's life to the community was regarded as double that of a man. And cannibalism, or the eating of human flesh, was legally prohibited."

The science of ethnology has given us a deeper insight into the mind of the lower races. We have not yet fully realized what we owe to the culture of our American aborigines. Not all that they brought forth was evil. Certain features in their social, political, and aesthetic life might easily be made to enrich our own institutions. At least we are taught a wholesome lesson in humility when we compare this aboriginal attempt to form a universal brotherhood with our own abortive scheme of a "League of Nations."



We need not be afraid that we shall go too far in serving others. There is no likelihood that any of us will become too bountiful, too kind, too helpful to his neighbor.

A Catholic Lecture Guild

"The Lecture Guild" presents its programme for 1923. The Guild furnishes speakers for "Catholic schools and colleges, social and religious societies, banquets, conventions, commencements, etc." Its list of speakers comprises, among others, the following: Rev. Dr. Charles Bruehl, of Overbrook Seminary; Tom. A. Daly; Father Michael Earls, S. J.; the Rev. Dr. Peter Guilday, Ph.D.; Fr. C. M. de Heredia, S. J. (with his unique exposure of Spiritism); Mr. F. J. Kinsman, formerly a bishop of the Episcopal Church; Mr. Denis A. McCarthy, well known to our readers by his occasional contributions to the F. R.; Prof. A. F. J. Remy, of Columbia University; the Rev. John A. Ryan, D.D., of the Catholic University of America, easily our foremost Catholic sociologist; Father John Talbot Smith, whose novels are enjoying a well-merited revival; Msgr. John Slattery, D.D., whose book on Dante, published last year, has given him a wide circle of admirers; Sir Bertram Windle, one of our best known Catholic scientists, whose books deserve a far larger circulation than they have yet received in this country; also a few ladies, foremost among them Miss Katherine Bregy, whom Paul Elmer Moore classes among our finest literary critics, Miss Blanche Mary Kelly, editor of the *Signet*, the national organ of the Sacred Heart Alumnae, and Mrs. Aline Kilmer, the widow of Joyce Kilmer, and herself a distinguished poetess.

The Lecture Guild has its headquarters at 7 East 42nd Street, New York City. It is now in its fourth year and constantly grow-

ing under the executive management of our former fellow-St. Louisan, Miss Blanche Mary Dillon, advised by a board to which belong Fr. Tierney, S. J., editor of *America*, Fr. Schwertner, O. P., editor of the *Rosary Magazine*, and others. We recommend the Guild to our readers and trust they will make use of its services when they have need of a lecturer.

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Need of a Catholic Press

To the Editor:—

"What ails the Protestant Churches"? (F. R. No. 22, p. 428). It seems that the Methodist Conference which recently took place in Nebraska, was not all one heart and soul. The tragedy which occurred at the Tower of Babel was repeated. At the present moment the Baptists in Texas are passing through a crisis caused by the teaching of Darwinism in their Sunday schools. Who will restore peace amid such confusion? God is good; He loves all His children, and in a mild way tries to bring them all into His sheepfold. When confusion among the misguided brethren is at its zenith, the wiser ones will begin to say: "Where can truth be found? Where is unity of minds and hearts still existing?" Then they will see God's Church planted on the hill.

As Catholics we should consider it our duty to enlighten our erring brethren who are seeking the truth. We can do this most effectively through the Catholic press. The burning question to-day is the propagation of the Catholic press.

(Rev.) RAYMOND VERNIMONT

Denton, Texas

A Correction

To the Editor:—

In your November 15th issue, Martin H. Carmody, Deputy Supreme Knight of the Knights of Columbus, says that the statement that Deputy Supreme Knight Carmody "entirely ignored Coyle, Dunn and O'Brien and others is absolutely false." He says further, "as to Brothers Coyle, Dunn and O'Brien being ignored in the discussion of the resolution, the facts are that Coyle was recognized". I regret to say that Mr. Carmody's recollection or statement is entirely wrong in so far as it refers to Dr. Coyle. After the resolution was presented by the Committee headed by Judge Moynihan, Deputy Supreme Knight Carmody did

not recognize Dr. Coyle to take part in the discussion, although he arose seven separate times.

Mr. Carmody did recognize, and permit to speak, a gentleman who was, so far as I know, not a member of the Convention, namely, Past State Deputy M. J. McEnery of Pennsylvania.

(Dr.) JOHN G. COYLE
State Deputy

N. Y. City

Doctor Scharf and His Activities

To the Editor:—

Without any desire to prolong the discussion of this nuisance (see F. R., No. 21, p. 413), it may be well to know for our future guidance:

Dr. Scharf and his kind do not work in the interest of any one party, for he just as often proposed to deliver the Catholic vote to the Democratic party as he did to the Republican party, working mostly with Congressmen in Washington, although he would endeavor to deliver the votes by sending letters from Washington with the necessary propaganda to Catholic papers, and at times appearing and making lectures before Knights of Columbus and other Catholic gatherings.

While it is not very complimentary to the intelligence of Catholics, in the 1916 campaign, for instance, the Republicans were busy with exaggerated stories of the outrages in Mexico and the fact of no Catholic being put in the President's cabinet, and especially charging the administration for not suppressing the *Menace* and similar publications, addresses of this character were given everywhere, even in my own K. of C. Council, right before the election. The Democrats were equally busy and would relate in glowing terms the great prominence that Wilson gave to so many Catholics in the Washington government, of the fight he had on his hands to retain Tumulty as his private secretary, and the very great number of post offices and other offices that were filled with Catholics and Knights of Columbus.

One party is just as bad as the other in respect to playing upon our preju-

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APPRECIATIONS

We like the work more as we make use of it more. It gives confidence to one's judgments and interpretations of the text of the code, and reminds one of the things which might be overlooked, and is a general help all around. It is a book we turn to always when in need.—*Bombay Examiner*.

We heartily recommend Father Augustine's treatise. An excellent Introduction of some sixty pages is prefixed to the Commentary, and admirable historical notes are found in the volumes. The printing and binding of the volumes are excellent.—*Catholic Book Notes*, London.

Father Augustine has undertaken to comment on the Code in the manner of a professor of Canon Law, who not only wishes to make his students understand its meaning, but who is anxious to influence their action in its observance. He therefore takes the matter part by part, and after giving the Latin text, explains it in English, by reference to the recognized authorities on ecclesiastical law, and to the official or semi-official declarations of later date. The author displays a wide reading in all pertinent fields that border upon his topic as well as in the immediate province with which he deals. He shirks no labor to confirm his conclusions by reference to erudite sources. And for the pupil in the class, the style is probably the one to be preferred to the strictly didactic method of the ordinary text book of Canon Law. Much of the volume is, of course, simply translation of the text of the canons; and herein the author serves no doubt a large class of readers. The typography and general make-up of the volumes are excellent.—*Ecclesiastical Review*.

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dices, and it is my reliable information that non-Catholics and other groups of our citizenry are played upon in the same way, and for the rank and file of our citizens, who always vote in protest rather than for a man or thing, propaganda of this kind is the most effective means of getting votes.

This nefarious and continuous plan of always keeping the kettle boiling, telling what the other fellow is doing or going to do to you, especially in municipal politics, led me to conclude some years ago that politics in cities is the principal cause of religious prejudice.

P. H. CALLAHAN

Louisville, Ky.

Notes and Gleanings

The "Fraternal Order of Beavers" according to the *Christian Cynosure*, of Chicago (Vol. LV, No. 6), has prepared a ritual and regulations for a side degree, to be known as the "Supernal Order of the Rapids"—which suggests "shooting."

The Berlin correspondent of the *London Daily News* announces that a motion picture showing the basic principles of the Einstein theory of relativity will soon be released in Frankfort-on-Main. Whirling models and beams of light form part of the *modus operandi* by which the picture is made. The plan of illustrating cosmic theories by means of the motion picture camera is a new one, and undoubtedly possesses many possibilities. Why could not pictures be used in the schools to present the relative movements of the sun and the planets?

Mr. M. W. Kreigh, of Washington, an official of the American Mining Congress, has published figures to the effect that the annual cost of collecting the federal taxes is very nearly ten per cent of the total amount collected. "This," says the *Freeman* (Vol. VI, No. 137), "is an outrage and a disgrace. Any tax that costs ten per cent

of its sum to get itself collected is not a tax; it is blackmail. If the American people tolerate that kind of administration, they deserve what they get. The old German bureaucracy was pretty inflexible, but it had three merits which ours has not: it was honest, intelligent, and efficient; and these three virtues look mighty large to the contemplative American to-day."

There is a story current in Washington, the mere circulation of which faithfully reveals the attitude of the intelligent Republicans at the Capitol toward their own party with respect to Democratic rivalry. The acute, rather cynical, Senator Moses, of New Hampshire, is said to have gone to Senator Borah, urging him to take the stump for the Republicans in the Maine election. "Well, George," the straight-thinking Borah is said to have asked, "what shall I talk about in praise of our party?" "Oh, the devil, Bill!" replied Moses. "Don't you know there is but one issue in this campaign, and that is that the Democrats are worse than we are?"

The only way to combat radicalism effectively is to give the square deal to all Americans and primarily to those whom we so patronizingly call the "un-assimilated." "It is because some Americans know that the multitudes are exploited through tariffs and endless other forms of special privilege and legalized robbery," says the *Nation* (No. 2989), "that there is a tide of revolt rising in America—though not along the lines our self-constituted saviors of society dread. Let all 'Sentinels of the Republic' take notice: It is not the foreigner who comes over here to make trouble who is to be feared. The dangerous enemies of the Republic are home born and home bred. They are to be found in every chamber of commerce and in many a bank and trust company—and fingerprinting would reach them not at all." The only thing that can save us as a nation is social justice.

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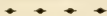
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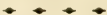
WRITE FOR CATALOGUE AND PROSPECTUS

To those interested in the Coué method, the formula for which is, "Day by day in every way I'm growing better," the following verses from a recent issue of the N. Y. *World* may be welcome:

I have eighty separate ailments by the newest
diagnosis,
Ranging all the way from fever to arterio-sclerosis;
There are pains around my kidneys more severe
than tongue can utter;
My digestion simply isn't and my heart has quite
a flutter;
There is something bent or missing in the strongest
of my vitals,
And the finest organ in me's off the key in its
recitals;
Yet my mind is all unconquered and acknowledges
no fetter,
For in spite of all my aches and pains, I know I'm
getting better.
Oh! I'm really getting better, better, better, better,
better.
Yes, I'm really getting better, better, better, better.



Germany may be on the verge of financial ruin, but her intellectual life continues as vigorous as heretofore. Moreover much of this has its inspiration in Catholicism. From the pages of a monthly publication entitled *Volkskunst*, the like of which English-speaking Catholics know not, there have been gathered in booklet form hints for evening entertainments in the family circle. Thus the cultural life of this stricken nation takes new form. Germany lost her "place in the sun", but fortunately she is finding a place in the homes of her people. Perhaps when American imperialistic strivings shall have ceased, we too may look for "Familienabende," which today have rather become "Strassenabende." "Familienabende," a publication of the Volksvereins-Verlag, M.Gladbach, is but one of a number of similar publications designed to elevate the cultural life of the people. German Catholic families in this country would do well to make use of these splendid publications. English-speaking Catholics must continue to hope that some day they, too, may arrive at the point where such publications will be forthcoming from a press of their own.



Men are carrying in a frail vessel an inestimable treasure—grace—and yet they steer their barques against the rock of every temptation.

BOOK REVIEWS

"Dominus Vobiscum"

Under this title Matre & Co. (Chicago) have just published for the Rt. Rev. Msgr. Francis C. Kelley, President of the Catholic Extension Society, "a Book of Familiar Epistles Addressed to a Young Man who is about to be Admitted to the Ranks of the Priesthood by one Father William, a Venerable and Experienced Pastor, whose own Desires are directed to the End that the Said Good Youth may Show the Fruit of his Counsels in a Happy and Useful Life for God, His Service." The book is in Msgr. Kelley's happiest vein and bristles with epigrams. We like particularly the repeated insistence on habits of study for the young priest. "He is no finished product when he leaves the seminary. In fact, he rarely knows how crude an article he is. Very few seminary graduates are an immediate credit to their training; and too many fast lapse into intellectual inertia." In theology, he gives his readers this bit of good advice: "Use your seminary books until you have need for something bigger, and then jump right into St. Thomas." Some of the chapters of this book are veritable gems, e. g., "Following Christ," "Fitting In," "The Charity of Justice," "The Priest-Gentleman." The book is beautifully gotten up by the publishers, and we can imagine no more appropriate present for a seminarist or a young priest than "Dominus Vobiscum." It is a real pleasure to recommend it. — C. D. U.

Three Novels for the Holidays

Blase Benziger & Co., Inc., have republished Dr. John Talbot Smith's "Saranac," a novel that still reads well and will probably live long because it is a genial, humorous, sympathetic transcript of life on the Canadian border. — In "Mary's Rainbow" (Matre & Co.) the clever writer known as "Clementia" narrates the events leading from the period in which her "Mostly Mary" was written, to the time of "Uncle Frank's Mary", thus satisfying her readers' demand for more about "Berta and Beth," those lovable mischievous "twinnies" who furnish much of the amusement in the "Mary Selwyn Books." It is a splendid tale for Catholic children, especially girls. — "No Handicap," by Marion Ames Taggart, is a novel of "life in a typical American town," invested with an originality that is pleasing and supported by an admixture of Catholic

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principle that is unobtrusive yet impressing. The author sets at peace the hearts of two young men, friends from boyhood and mutually devoted, who are unfortunately in love with the same charming girl. The story is full of vitality and may be read a second time with pleasure and satisfaction. (Benziger Bros.)

"Spiritual Pastels"

It is gratifying to be assured that the "heart talks and meditations" gathered together under the title, "Spiritual Pastels, by J. S. E.," first published in 1918, has gone into a fifth edition. It is a book of real charm and genuine piety, similar to a pastel, which has been likened for delicacy of beauty to the "colored dust upon the velvet of butterflies' wings." In view of the fact that the author is a nun, the dedication takes on particular significance: "In memory of my Beloved Father, whose Example of Solid Christian Virtue has ever been to me a Powerful Inspiration." The daughter's heart-to-heart talks will prove an inspiration, let us hope, to many a Catholic father,—not to speak of religious, Christian mothers, and Children of Mary. The book is beautifully printed and handsomely illustrated. (New York: The Devin-Adair Co.)

"Augustinian Sermons"

Under this title Blase Benziger & Co., Inc., have put out the first of a series of sermons on the principal truths of religion and on the Ten Commandments, by the Rev. J. A. Whelan, O. S. A. There is no explanation of the title. We presume it was chosen because the author is an Augustinian and naturally loves to quote St. Augustine. According to the foreword these sermons were originally intended for the use of missionaries. Most of them are too long for the ordinary preacher, but it is easy to pick out the salient points by means of a synopsis printed at the head of each sermon. Other volumes are to follow if this one is received with favor, as we think it will be.

A Book for Pulpit Use

Joseph F. Wagner, Inc., has published a new edition of "The Gospels of the Sundays and Feasts," prepared by Frs. Charles J. Callan, O. P., and J. A. McHugh, O. P. It has two outstanding features, first, the indication of the pronunciation of difficult Scripture proper names, and, second, the outline of two sermons, one on a dogmatic, the other on a moral subject, based on the

text of each Scripture portion. The matter of these outlines is so distributed that all dogmatic subjects of prime importance are treated within the space of one year, and all moral subjects, likewise, within the limits of a year. Thus, by means of this work, both clergy and laity, while keeping in close touch with the Epistles and Gospels, will be taken every two years over the whole field of practical Christian doctrine. The plan of these outlines is identical with that of the "Parochial Course of Doctrinal Instructions" lately published by the same firm and cordially recommended in the F. R. The present volume is bound in flexible morocco with red edges and has a ribbon marker. The print is large and can be easily read, even in a dark church. We know of no better book for pulpit use.—S.

"The Wonderful Crucifix of Limpias"

The Rev. Baron von Kleist's book, "Auf-fallende Ereignisse an dem Christusbilde von Limpias" has been translated into English by E. F. Reeve under the title "The Wonderful Crucifix of Limpias. Remarkable Manifestations" (Benziger Bros.). We have nothing to add to our previously expressed opinion of this book and the manifestations which it describes. The canonical court of inquiry has not yet pronounced judgment, and until it does we shall cling to our repeatedly expressed view that there is nothing in these "sensational occurrences" which would require the assumption of a supernatural influence. The apologetic value of such books as this is very doubtful (see F. R., XXIX, No. 8, pp. 137 sqq., and No. 15, pp. 278 sq.).

A Complete Moral Theology in One Volume

Herder & Co., of Freiburg, Germany, have begun the publication of a series of "Theologische Grundrisse," in which the entire domain of theology is to be treated in small volumes, very concisely, for the use of students. The first volume in this new series is "Moraltheologie," by the Rev. Dr. O. Schilling of the University of Tübingen. On 555 closely printed 16mo pages it gives a complete survey of moral theology. This *tour de force* became possible only by rigorously excluding all dogmatic, canonical, etc., questions and treating moral theology as briefly as clarity and completeness would permit. The author follows the method and disposition of Linsenmann and Koch and agrees with their teaching in nearly every important point. His book might be called a German Arregui, though it is less skeleton-like in form than the "Summarium" of that able Spanish moralist. (B. Herder Book Co.)

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Fr. Augustine's Commentary on the New Code

Volume VIII, comprising canons 2195—2414, has just appeared of Father Augustine's, O.S.B., "Commentary on the New Code of Canon Law,"—a truly monumental work, both on account of its scope and because of the rapidity with which it has been written and printed. It is to-day, so far as we know, the most comprehensive work of its kind in any language. After what has been said in the F. R. about the previous volumes, there is no need of praising this one, which deals with the sections on crimes and penalties and contains a general index to the whole work. No priest can afford to be without this Commentary, and we know of at least one pastor who would not do without it if he had to pay \$100 instead of twenty dollars for the set. We may add that several of the earlier volumes have already appeared in a third edition. The work is being kept constantly up to date by the addition, in each new printing, of references to new decisions of the Pontifical Commission for the Authentic Interpretation of the Code. (B. Herder Book Co.)

Literary Briefs

—Father Maurus Witzel, O.F.M. (Fulda, Frauenberg, Germany), is publishing a series of "Keilinschriftliche Studien," which is meeting with great praise by Assyriologists, Sumeriologists, and students of the history of religions.

—"His Holiness Pope Pius XI: A Pen Portrait," by Cardinal Gasquet, is announced by Messrs. Daniel O'Connor (London) in a limited edition, with a chapter entitled "The Pope as Alpine Climber," translated from an article by himself. The text is accompanied by a portrait and twenty-eight other illustrations.

—Professor Albert Einstein's new book, "The Meaning of Relativity," translated by Professor E. P. Adams, of Princeton, has just been published by Methuen (London). The same publishers have issued Dr. H. Levy's translation of "The Mathematical Theory of Relativity," by Dr. August Kopff, Professor of Astronomy in the University of Heidelberg, explaining the physical as well as the mathematical foundations of the theory and leading to the latest works on the subject.

—Professor W. M. Lindsay proposes to issue a journal of Latin palaeography, particularly of Latin bookscript, until the middle of the eleventh century. The journal will be cosmopolitan in its contributions. Articles in French, Italian, German, will be as welcome as those in English. The editor hopes that *Palaeographia Latina* will appear each year.

Part I has just been issued by Milford (London) for the St. Andrew's University.

—Mr. Shane Leslie has persuaded the editor of the *Quarterly Review* (No. 473; London, John Murray) to insert an article on James Joyce's much-discussed "Ulysses." Mr. Leslie treats that amazing and unconscionable story with judgment and humor. He finds most of the book "tediously obscure and irrelevantly trivial"; with literature "in patches; but who can wade through the spate in order to pick out what little is at the same time intelligible and not unquotable?"

—Msgr. D. I. Lanslots' popular "Handbook of Canon Law for Congregations of Women under Simple Vows" has been revised and enlarged and brought into conformity with the Code. The tenth edition, just published, contains the new "Normae," together with the latest decrees of the S. Congr. of Religions regarding congregations of women with simple vows. The book is as useful as ever and a copy of it should be in the hands of every Sister. (Fr. Pustet & Co., Inc.)

—Dr. Guilday has had the regulations for students who wish to take up graduate studies in American Church history privately printed as "American Church History Seminar Publications No. 4." This informational brochure shows that excellent work continues to be done in this important department of the Catholic University of America. Earnest young men, ecclesiastics and laymen, who are interested in this field of labor, should write for a copy of Bulletin No. 4 to the Rev. Peter Guilday, Ph.D., Catholic University of America, Washington, D. C.

New Books Received

Mary's Rainbow. By "Clementia." Author of "Mostly Mary," etc. 157 pp. 12mo. Chicago, Ill.: Matre & Co. \$1.

The Story of Extension. By the Rt. Rev. Francis C. Kelley, D.D., LL.D. Prototatory Apostolic, etc. x & 302 pp. 8vo. Chicago: Extension Press, 180 N. Wabash Avenue.

No Handicap. A Novel by Marion Ames Taggart. 348 pp. 8vo. Benziger Bros. \$2 net.

Eighteenth Annual Report of the Parish Schools of the Diocese of Pittsburgh, 1921-1922. 102 pp. 8vo. Pittsburgh, Pa.: The Observer Press.

Dominus Vobiscum. A Book of Letters by the Rt. Rev. Francis C. Kelly, D.D., LL.D. 274 pp. 12mo. Chicago: Matre & Co. \$1.50 postpaid.

Report of the Proceedings and Addresses of the Nineteenth Annual Meeting of the Catholic Educational Association, Philadelphia, Pa., June 26—29, 1922. 564 pp. 8vo. Columbus, O.: Office of the Secretary General, 1651 E. Main Str.

The Fortnightly Review

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ST. LOUIS, MISSOURI

December 15, 1922

CHRISTMAS AT THE CRIB

(A Group of Quatrains by the Rev. Charles J. Quirk, S.J.
Collège St. Jean Berchmans, Louvain, Belgium)

THE PRISONER

Prisoned within frail flesh as you and I,
Leaving His peace and beauty far above,
Wishing to labor, suffer, and to die—
This, this is God and this is Love!

TREASURE-TROVE

All, all is found within this shed:
Faith, Hope, Love, Sacrifice;
Salvation and the veiled Godhead,
And Peace and Paradise!

HIS LESSON

E'en at His birth He taught that pain
And sorrow and the deep dread loss
Which, after life is Life's great gain,
Gives all the victory to the cross.

THE CHRISTMAS GIFT

Christmas brings gifts and joy and mirth,
Yet, what wilt thou, O my heart, give
To God? Who brings to-day to earth
Himself as gift that thou shouldst live!

THE MYSTERY

Only God's love could understand,
Why leaving all for our sad land,
He should by Love be slain for Love
And thus lead Love, the prodigal, back to Love's
Home above!

Is Our Growth Satisfactory ?

By Sacerdos Detroitensis

According to the latest census our Catholic population is slightly less than eighteen millions. Just fifty years ago we claimed to be nine. Evidently the growth is by no means what we might have expected. Under normal conditions natural increase alone should double the population in considerably less than fifty years. Not many of us would be surprised to hear that the surviving posterity of Catholics who immigrated during that time along with the immigrants who themselves still survive might easily total nine millions. How account for the deficit?

Let us take another view of the case. Fifty years ago we were almost one-fourth the entire population—nine million out of thirty-eight. To-day we are little more than one-sixth. Why have we not held our own? Why have our nine millions increased only to eighteen, whilst a non-Catholic twenty-nine million has risen to eighty-seven or eighty-eight? Why have they trebled when we have only doubled?

There are three sources of increase in population—natural increase, immigration, and conversion, or perversion, as the case may be. How have we fared with each of these?

(1) We have always claimed an encouraging list of converts and been very sanguine of possibilities for the future. On the other hand every one recognizes a leakage from different causes. Just how losses and gains in this respect compare no one is very clear.

(2) Can the department of sta-

tistics at Washington tell us exactly how many Catholic and how many non-Catholic immigrants we have admitted since 1872? If so, let us examine their figures. Pending the receipt of such information should we not make a safe guess in supposing that the proportion of Catholic immigrants during those fifty years kept pace with the strength of Catholicity at the beginning of the period? That is to say, have not one-fourth of the immigrants been Catholic? When we remember the unceasing large influx from Catholic countries in Europe—Ireland, South Germany, Austria, Hungary, Poland, Bohemia and the Slav districts generally, Italy and Portugal, not to speak of our indebtedness to French-Canada and to Syria, we should be disposed to assume that more than one-fourth must have been Catholic.

(3) By every law and creed we are obliged to maintain that under similar conditions, climatic, social, occupational, etc., the natural increase among a Catholic population would be much in excess of what is likely to obtain in non-Catholic districts. Else what becomes of our assurance that morality founded on the true Faith presents a barrier against inroads of race suicide, disease and physical degeneracy from sin, etc.? It would seem, therefore, that from both natural increase and immigration the advantage has been entirely in our favor and still results are not in accordance. Why have not these nine millions, of which we boasted half a century

ago, increased to twenty-five millions to-day? Why have not the millions of Catholic immigrants within that time given us at least an additional fifteen millions? That is to say, to-day, why are we not forty millions instead of eighteen? One or both of two things have happened. We have failed to increase, or we have been subjected to an alarming leakage, or we have been losing ground in both ways. We know there has been a leakage, but have we any accurate evidence that would account for a loss of more than a million or two? True, there are found everywhere genuine Catholic names which no longer belong to us. It is a circumstance we are accustomed to associate with the South and scattered districts of the newer West; but from the very beginning but a very small proportion of Catholic immigrants found their way to those parts.

The more we examine the whole question, the more does it seem that we are as few as we are to-day chiefly because we failed to increase. The only question remaining, therefore, is why did we fail to increase?

It is difficult to estimate the rate of natural increase among our more recent immigrants, whose length of stay here has been so varied and among whom there has always been so large a proportion not to be reckoned among the stable elements of our population. Catholics of Irish origin, therefore, constitute the most satisfactory subject for examination in this particular. We are assured that four and one-half million Catholics have migrated from Ireland to the United States since

1776. Calculating Catholics of Irish origin who came here from Canada and the West Indies, along with those already residing here before the Revolution, we can safely fix upon five millions as representing our original indebtedness to the Emerald Isle. How many of Irish origin have we to-day?

Other nationalities can put forward a reasonable claim upon the following number respectively:

	millions
Germans (from Germany	
and Austria)	3
Poles	3
Italians	3
Hungarians, Ruthenians, Bo-	
hemians, Croatsians and	
other Slav races	1½
French (from France and	
Canada)	1
Europeans from other coun-	
tries, England, Scotland,	
Holland, Belgium, Switzer-	
land, Spain, along with	
Asiatics, South Americans,	
Mexicans, Cubans, Indians,	
and Negroes	1½

A total of thirteen millions, leaving only five million Catholics of Irish origin in the United States to-day, or in other words, no increase at all in a population that has been coming in regularly for over a century and a half. The possibility of such is appalling. The above figures are in round numbers and, of course, make no claim to accuracy. Nevertheless it is doubtful if every nationality so listed would not claim a higher representation than that given.

(To be concluded)



The wise are silent when fools ventilate their notions.

Canonical Parishes in the U. S.—An Important Decision

An official communication from Archbishop Hanna, of San Francisco, published in the *Monitor* of that city (edition of Nov. 25th), embodies an important decision of the Commission for the Authentic Interpretation of the Code. It is to the effect (1) that it is not necessary for the erection of a parish which has not the character of a canonical benefice, that the Ordinary should issue a formal decree declaring explicitly that he erects a certain district into a parish, and (2) that it is sufficient, *quoad hoc, i. e.*, for the erection of a parish, that the Ordinary define the territorial limits and assign a rector to the people and the church within said limits. Cardinal Gasparri, the President of the Commission, added that a parish is always an ecclesiastical benefice, according to canon 1411, No. 5, whether it has the proper endowment (resources or revenue) as described and defined in canon 1410, or even if, lacking such endowment (resources or revenue), it be erected according to the provisions of canon 1415, No. 3.

In a second *dubium*, submitted, like the first, by Msgr. Bonzano, it was asked whether after the promulgation of the New Code, a special decree on the part of the Ordinary was necessary to constitute as canonical parishes those which, previous to the promulgation of the Code, had been established in the manner described in the second part of the first *dubium* as set forth above. The answer was that no decree is necessary, and that such parishes became canonical parishes, *ipso facto*, on the promulgation of the Code.

"It is evident, from this official answer," says the Apostolic Delegate in a letter to Archbishop Hanna, dated Nov. 10, 1922, "that all the parishes of the United States having the three necessary qualifications, *viz.*: (1), a resident pastor; (2) endowment (resources or revenue according to the provisions of canon 1410 or 1415, n. 3); and (3) boundaries, are not only parishes in the strictly canonical sense, but are also ecclesiastical benefices. Hence pastors in the United States are real, canonical pastors (*parochi*), having all the duties and obligations pertaining to such an office and according to canon 466 and 399 are specifically bound to apply the *Missa pro populo* on Sundays and on feast-days of obligation (including those that have been suppressed), this obligation binding them in conscience unless dispensation or commutation be received from the Holy See."

In relation to the foregoing declaration Archbishop Hanna directs the attention of his clergy to the following points:

1. The status of National Churches or of rectors attached thereto is not altered. (Canon 216, No. 4.)
2. All territorial parishes in this Archdiocese are hereby declared comprehended in the terms of the final paragraph.
3. The declaration, having the quality of an authentic interpretation, goes into effect immediately upon its promulgation herewith; but is not retroactive, because the matter concerned was for several years involved in a *dubium iuris positivum*, as the introductory paragraph of the Instruction itself admits. (Canon 8, No. 1; canon 17, No. 2).

4. For the present the respective personnel of irremovable and removable *parochi* remains unchanged. (Canon 454, No. 3).

5. The instruction neither makes nor entails any immediate alteration in the prevalent system of parochial and personal finances, which must be continued in the same operation and enforcement as heretofore until the proper authority shall decree otherwise in accord with the sacred canons.

6. Attention is earnestly directed to the duties of *parochi* described in the Codex, especially canons 462 to 470.

7. The list of days on which the *Missa pro Populo* is to be celebrated is given on p. 5 of the Ordo. Approved commentaries on canon 339 will give the correct interpretation of this prescript.

Similar declarations will no doubt be made by the other bishops.

Christmas Caroling

When it is remembered that ten years ago outdoor Christmas eve caroling by itinerant groups through the streets was practically unknown in the United States, the fact that last year there were in the neighborhood of 700 American cities, towns, and villages which revived the beautiful old custom indicates that the love of the picturesque is not entirely dead in America. The National Bureau for the Advancement of Music is largely responsible for this change of attitude among the people, as this organization saw, soon after its inception in 1917, the value of this Christmas singing in arousing the musical sense of the people, and the practice, once started, spread rapidly.

May we not hope that the singers this year will give us some real Christmas carols, songs with Christ and the true Christmas spirit in them?

A Relic of War Hatred

How slowly the war-invoked spirit of hatred disappears in this country is apparent once more from the news that the California State Board of Education has denied the petition of 2,000 San Francisco teachers and students that the board permit once more the teaching of German in the high schools. "It was forbidden during the war," says the *Nation* (No. 2995), "but one would think that four years after the armistice the ban might be lifted, not only in response to certain Biblical instructions, such as loving one's enemies, but because no one can deny the educational value of any foreign language. By no means all the treasures of German literature are translated into English, but, even if they were, the right to study these treasures, which are the heritage of all the world, in the tongue in which they were written ought not to be denied in any city in the Union in which it is demanded. It is inconceivable to us that any such stand would be upheld if referred to a vote of the California electorate. In Nebraska it is admitted that the overthrow of Senator Hitchcock was largely due to an antagonism to the laws passed in war time by Nebraska legislatures. One of these forbids the teaching of German and other foreign languages in the lower grades of the schools; a second forbids teachers appearing in the garb of any religious organization, while a third compels all persons who speak in public meetings to use 'the language of the United States.' Under this last law it would be a crime for Clemenceau or Foch to make a speech anywhere in Nebraska in the French tongue."

The Church and Universal Peace

Fr. J. Keating, S. J., editor of the London *Month*, tells in No. 700 of that excellent magazine (Oct. 1922) of a visit he lately paid to Germany. Among other interesting things he reports an address made by Cardinal Faulhaber at the Catholic Congress held in Munich.

The Cardinal, he writes, spoke of the Church as a power for world peace and of the League of Nations. "His view, which voices, one suspects, that of many in Germany, should be studied by those who see in some such league the only hope of humanity. The League of Nations is a papal idea, but the present League is a mere perversion of the Pope's League. The nations meet, but with revolvers in their pockets: there is no mutual trust, and hence no possibility of peace or of a real league. In its present form, the League is merely a means to weaken still more those that are already weak, and further to fatten those that are already gorged. It is not an instrument of peace, but a servant of the exchange, of the financier, of the capitalist gambling-house. In the assembly of the nations there is lacking a force which transcends nationality and is therefore fitted to be an arbiter. In the Church all nations are united; their saints stand side by side on her altars; she has a common language and a common law: there is no greater influence for union. 'The Church is a world-power, but a world-power which is neutral, having no armies and no need of armies. She is supranational and has no aims in the natural order but the welfare of all

nations. The Pope aimed at nothing else in his peace-proposals, no, not even at the solution of the Roman question.'

"Concluding his statesman-like address, the Cardinal attacked that idolatry of the civil power which is supposed to be a failing peculiar to his countrymen, but which is found everywhere where institutional Christianity is discarded. 'The Church,' he said, 'combats Chauvinism as she fights all other forms of idolatry.' Patriotism should not degenerate into ignorance and contempt of what is done by other nations for humanity's good. Let Catholics all over the world awaken and combine for the promotion of peace. Let them insist upon a League of Nations which shall give his due place to the Pope. The peace of the world will not come from Moscow, nor from Versailles, nor from Genoa, but from Rome. The note of Catholicism is unity, impressed upon it by its Founder. If Catholics are determined to be united the world will at last have peace."

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The Policy of Toadyism

THE FORTNIGHTLY REVIEW has been for sometime expressing doubts as to wisdom of some of the activities of the Knights of Columbus in the United States. We are bound to say that we think some of the points taken from time to time by the REVIEW have been well taken. The Knights have on one or two occasions made themselves thoroughly ridiculous, from a Catholic point of view, in their anxiety gone to extremes in trying to "Get closer to the Protestants," to use a phrase that is in some danger of becoming a senseless shibboleth. Here is a quotation from the REVIEW of a recent date, which itself quotes from a Mystic Shrine paper, called *The Crescent*:

The efforts at Fraternizing with the Freemasons made here and there by Knights of Columbus councils, do not always meet with a favorable response. Thus we read in the *Crescent*, a monthly magazine published at St. Paul, Minn., "in the Interest of the Ancient Arabic Order of the Mystic Shrine, and Endorsed by the Imperial Council," edition of August, 1922 (Vol. XIII, No. 6, p. 20):

"Since the Knights of Columbus have grown active it has become one of their favorite stunts to rush to the Shrine entertainment committee to proffer their club houses for the entertainment of those attending sessions of the imperial council. As soon as the proffer is made the Caseys rush even more rapidly to the newspapers with a story of their 'loyalty to the city,' and their willingness to do their 'civic duty' even toward the Masons. They capitalize it for all it is worth. Their clubs are never occupied by Shrine visitors as headquarters, but the fact that the offer has been made places the Caseys in a position to take a 'dig' at Masonry. In the future the Shriners in charge of entertaining any session of the imperial council should guard against this sort of thing."

In taking this stand, it seems to us, the "Shriners" are quite consistent. Maybe their attitude will teach the "Caseys" a lesson.

It is time to stop this ridiculous eagerness to prove ourselves

"broad" and "loyal," and "patriotic," even if we have to go directly against the traditional policies of the Catholic Church to get our broadmindedness, our loyalty, and our patriotism taken seriously. How many slaps in the face like that related above will it need to make Catholics understand that it is not by a policy of licking boot-heels that the Catholic can make on the Protestant world the impression which it is necessary to make. That impression, if it is to lead to the bringing of all Christ's sheep into one fold and under one shepherd, must be a spiritual impression; and it will never be made by any policy of toadyism, nor by any attempts to undo locally the work which the Catholic Church, as a whole, has been doing generally, and upon a fixed and world-wide policy for centuries. There can be only one result, eventually, of such tactics as are involved in these grand schemes for getting closer to Protestants by throwing down safeguards and treating heresy as a mere difference of opinion; and that result will be a renewed statement of the Church's policy, accompanied by an order to get back into line. We had better think well of that before we get too far out of line.

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CLERGYMEN'S MANUSCRIPT

The Rural Problem

We are more than pleased to extend a welcome hand to *St. Isidore's Plow*, a new monthly published from October to June. This modest four page publication is devoted to the promotion of rural welfare and is under the editorial direction of the Rev. Dr. Edwin V. O'Hara, Eugene, Oregon. The first number presages an efficient and useful future. We trust this new venture will receive from both laymen and clerics the support which the movement it represents deserves.

There is much in the appearance of *St. Isidore's Plow* to give cause for rejoicing. The Catholic social reform movement in America has yet to come forward in its many planks and programmes with even the beginnings of a land reform policy. Perhaps the present publication represents an augury of good resolutions carried out in full. While there is little in the first number to indicate that a real, honest-to-goodness land reform policy has been espoused, we trust that this will appear at the proper place and time. Merely to advocate a reform of the secondary features of our rural life will be of no more avail than the liberalistic policies pursued with regard to industry. This question is fundamental, and we trust that *St. Isidore's Plow* will cut a furrow straight and deep through the heart of it.

The Central Bureau of the Central Verein, under the capable and efficient leadership of Mr. F. P. Kenkel, is sending out rural lecturers to help in the betterment of Catholic rural life. It is to be hoped that this valiant organiza-

tion will develop a truly scientific land reform policy. No American Catholic social reform programme excepting that of the C. V., so far as we are aware, has ever admitted the existence of this fundamental economic problem. H. A. F.

Eugenics Gone Mad

With the promulgation of a plan to have human stock contests every year, similar to the cattle and horse stock contests which are familiar features of State fairs, Dr. F. B. Sherbon of the Kansas State University has shown to what lengths human ingenuity may go in its mania for classifying the human species in an imaginary effort to elevate it. The object of these contests is described as applying to the human family the well-known fundamentals of "heredity and scientific care which have revolutionized agriculture and stock breeding." The Kansas classification of human exhibits is as follows:

Division 366—Human Stock

- Class
 3681—Single adults; 17 years and above.
 3682—Pair; man, wife, no children.
 3683—Small family; man, wife, one child.
 3684—Average family; man, wife, two to four children.
 3685—Large family; man, wife, five or more children.

Quite soon, presumably, it will be conclusively proved—at least to the satisfaction of these investigators—that man is nothing more than a high-grade beast. Indeed, it would sometimes appear that considerable question is felt whether he is even entitled to the attribute "high-grade."

Guilt may be blustering and desperate, but it holds within itself the elements of weakness; only purity of purpose is really strong.

Matter and Electricity

"Within the Atom," by John Mills, is not exactly easy reading, but it assumes no previous knowledge of electricity, mechanics or chemistry, and avoids any mathematical demonstrations. Any reader of good education and average intelligence should be able to understand the theories which are here set forward, and to obtain some idea of the manner in which these researches into the infinitely little have been carried out.

It is almost impossible to form any conception of the minute size of the physical bodies of which men now believe that the universe is made up. Perhaps some notion may be obtained from an illustration which Mr. Mills quotes from an American physicist. The number of electrons which passes in one second through the filament of a 16-candlepower lamp is so large that it would take the two-and-a-half million inhabitants of Chicago, each counting at the rate of two per second, twenty thousand years to count an equivalent number. The electron is the smallest definite quantity, or true atom, of negative electricity, and for every such electron in existence there must be a complementary proton, or atom of positive electricity. It is now believed that all the so-called "atoms" of the chemical elements, between eighty and ninety in number, are miniature solar systems in which a number of electrons revolve about a central nucleus consisting of electrons and protons in close union. The lightest atom, that of hydrogen, probably consists of a

single proton with a single electron revolving round it—or rather it may be said that the two revolve round a common centre of gravity, like a double star. In the heaviest atoms, such as those of uranium, there are hundreds of protons and electrons arranged in a most complicated system. The total number of electrons and protons in existence is supposed to have been unchanged since the dawn of creation.

All the phenomena of chemistry and physics are in process of explanation in terms of this electron theory. An electric current is a stream of electrons. The radioactive elements are those—comparatively few in number—in which the system is unstable, so that occasionally an electron or a group of electrons and protons flies off from the community and voyages out into space like a comet. There is a beautiful simplicity about the electron theory, thus briefly stated, and the best opinion in the world of science is that it is probably in accordance with the facts. Mr. Mills gives a fascinating account of the various methods of research which have brought about so vast an extension of our knowledge in the past generation. His readers will find that they have a clear conception of the latest views as to the structure of matter and the nature of electricity. Incidentally they will be able to appreciate at its true value the nonsense that has lately been talked as to the possibility of "exploding an atom," and the consequent likelihood that the whole world might suddenly flame into one mass of incandescent hydrogen.

The Movement for a New Party

The November elections showed that the material for a new national political movement is available. What is lacking is a set of principles broad enough to bring together all the democratic elements and rigorous enough to exclude the seekers after privilege.

This means, as the *New Republic* (No. 416) observes, that "no mere adaptation of either of the older parties will suffice. For each has its privileged wing. Each draws essential support from the great banks and industrial corporations. Each has its army of job-hunters to look after. Each has its stock of obsolete issues which it must in consistency retain, to darken counsel. We shall not have real issues to settle in politics before a new national democratic party has been formed and has attained to such vigor as to compel a coalescence of the privileged elements in a single opposing party."

Unfortunately, the men who are best fitted to lead a new party, like La Follette, Reed, and Borah, have invested their lives in one or the other of the old parties. "They have repeatedly observed the failure of reform movements within the shell of an old party. They know how Bryan sold the reformers' birthright for a mess of Tammany pottage, and how Roosevelt, in 1916, compromised to the point of accepting Lodge as the Progressive hope. An old party is a rich city to plunder, and it is human to plan its capture. That is what the Progressive leaders appear to be planning now. And since their leadership is for the present indispensable, the

movement for a new party will have to mark time. It must wait at least until after the national conventions of 1924, and probably even longer if those conventions yield, as they may, the two half loaves that are worse than no bread."



Skyscrapers and God's Craftsmen

Mr. B. G. Goodhue, the well-known American architect, is opposed to the skyscraper and pleads for an entirely new utility structure, warm, light, sanitary, and beautiful.

Unfortunately, he says, modern architects are hampered by the disappearance of the old skilled stone mason, who has been replaced by the mechanical carver.

This point will be appreciated by Catholics, who understand the reason for the passing of the craftsman who consecrated his work to the glory of God, working at it with heart, soul, mind, and body. "In the days of the guilds," says the *London Universe* (No. 3219), "there was a purpose above that of wages, hours and union rules, drafted solely for the material assistance of the worker, for the guilds knew that man has a soul and acted accordingly." Mr. Goodhue appears to realise this and regret it. And his complaint is echoed by Miss Enid Dinnis in the September *Blackfriars*. Hers is not a technical article, but a story which illustrates the difference in outlook between the present and the past, a story of an adventure on the roof of a cathedral and an unobtrusive carving that was found there.



The surest way not to fail is to determine to succeed.

Going for a Walk

From the pedestrian's viewpoint, says a writer in the *Chr. Sc. Monitor*, it is rather an ironical achievement of the automobile that it has both so greatly improved the roads and made them so much less desirable to walk on. It is indeed. One can remember when the roads were worse, but the walkers were many. It was a customary form of recreation to "go for a walk." Families did it together, and it served as a simple and inexpensive expedient to entertain company. Such walks used to be common in novels, but no novelist nowadays takes his hero and heroine out for a walk, and the reason is obvious. Romance runs away when the necessity is imperative of watching before and behind for a speeding automobile, and holding oneself ready for the agile, instantaneous spring to safety that has become an accomplishment of the modern walker. And, again, there is the puddle in the road, the passing car, and the sudden, efficient sprinkling. Then, too, when you do go for a walk, somebody you know is always coming along in a motor car and politely insisting upon giving you a ride home. And it is no use to explain that you are out for a walk, none whatever. Your friend in the motor car will decide for you that you have been out for a walk long enough.

All of the above, of course, is not literally true. Some of us still walk for pleasure. It is possible to go for a walk without being insistently brought back to your starting point by an automobile ten minutes after you have set out; and even in this case a re-

sourceful walker can nip out the kitchen door and bravely set forth again. But "going for a walk" is undoubtedly a vanishing form of recreation, and comparatively few can afford golf, which permits walking on green turf from which automobiles are excluded. Golf, moreover, is not walking as walking has been practiced and praised by the best walkers: it introduces a foreign element, the golf ball, and substitutes for the companionable walking stick an assortment of clubs with some one of which the walker is under compulsion to hit that innocent and offenseless object at regular intervals. Golf increases in popularity as walking for pleasure declines, but it does not follow that the walkers have become golfers. A dwindling company of us still keep to the road.

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Correspondence

A Funny Answer

To the Editor:—

Reading the article "A Lay Pope" (F. R., Dec. 1, 1922) I recollect an article which the *Belleville Messenger* published some years ago.

The late Archbishop Quigley, of Chicago, who, before his translation to Chicago, was Bishop of Buffalo, was examining the children to be confirmed in a certain parish. Speaking of the papacy, he asked the question, whether he (the Bishop) could become Pope. A little boy raised his hand and answered: "No." — "Why not?" — "Because you are not smart enough." H. G.

Frequent Communion and the Eucharistic Fast

To the Editor:—

I have read with greatest interest the article entitled "Why Frequent Communion is Declining" (see F. R., Oct. 15, p. 381 and Nov. 1, p. 399), and I feel as though my own premonitions were coming into fulfillment.

Your readers may remember the controversy on the subject of the Eucharistic fast, opened by me in your columns several years ago, and continued until worn out. I have done little or nothing in the matter lately; but now I feel as though what I then foresaw is coming to pass.

Your contributor states that one cause of the decline of frequent Communion is the separation of the Mass from Communion. What caused that separation in early times I do not know, but it is very plain that it is now largely owing to the Eucharistic fast. Persons who must attend Mass of obligation at a late hour in the forenoon are rarely able to fast until after Mass, and, in consequence, cannot receive the Holy Sacrament until some Sunday when they can manage to attend one of the earlier Masses.

On the other hand, Communion without Mass is an exceedingly frequent result of the Eucharistic fast. What parish priest is not obliged to

distribute Holy Communion before Mass on every First Friday to working people who must get their breakfast between the time of receiving and the time of reporting for business? They might very easily remain in Church for Mass did not the discipline of the Eucharistic fast prevent their taking their breakfast before first starting from home.

Again, are there not thousands of semi-invalids and convalescents who must receive the Holy Sacrament at home, not because they cannot go to church, but because they cannot go out *fasting*? Many of these can go to later Masses on holydays of obligation, and might receive weekly with all the ceremony possible to the Church, did not the obligation of fasting compel them to communicate in their bedrooms, and with very scant ceremony during the week.

Now that I am once more in print, may I ask your readers, if possible, to answer a question which has puzzled me for years? On page 400 of your issue of Nov. 1, I read this sentence, which is but a re-statement of a theological principle centuries old: "This reverence (for the Holy Sacrament) should never serve as a barrier between Christ and His children." The Jansenistic heresy was condemned because of placing an exaggerated *spiritual* reverence between soul and Sacrament. Why then, has a law requiring a merely physical reverence been allowed to stand for so long a time (and still continues to stand) between the needy soul and the Source of Grace?

SARAH C. BURNETT

333 Spruce Street, San Francisco, Cal.

Communion and the Mass

To the Editor:—

Permit me to make a few remarks anent your article (Oct. 15 and Nov. 1) "Why Communion is Declining." There is no necessity "to bring poor, weak, human nature . . . to the heights of intense spiritual enthusiasm and at the same instant to a groveling sense of its unworthiness and complete

degradation." All that is needed are the three divine virtues together with humility and a good intention. There is certainly no contradiction in these virtues. The saints, who are the most natural of men, practised these virtues and found no contradiction in them.

If I understand Father Kramp and his interpreter correctly, they want to abolish all communion prayers. This certainly is going too far. If only the prayers during Mass are to be used, why does the Church put extra prayers before and after Mass into the Missal for the use of the priest? Prayers for Holy Communion and the hearing of Mass can easily be united. Every intelligent Catholic will pay special attention to the principal parts of the Mass and then spend as much of the remaining time as necessary for preparation for Communion. Of course, to ignore the Mass and spend all the time for Communion would be an abuse. I admit that many of our so-called prayer books are more of a hindrance than of a help towards devotion. About 75 per cent of them should be abolished. This is especially true of children's prayer books, which are mostly "way above the heads" of children.

It is no abuse to communicate outside of Mass, otherwise the Church would not tolerate it, nor have special prayers for it in her ritual. Already in the early Church there was Communion outside of Mass, as your article plainly states. Why not now? I think there is a "development" in the reception of the Sacraments as well as in pure dogmas. The present method of distributing Holy Communion is certainly more reverent and hence more proper than the old way of placing the Host in the hand of the recipient. Even if Holy Communion was not instituted to do reverence to our Lord, still it should not be a cause or an occasion of irreverence. Hence the Church prescribes the communion cloth, or its equivalent, the paten. For this reason the use of the communion paten is to be encouraged. St. Paul

complains of irreverence at the celebration of the holy mysteries. (Cf. 1 Cor. XI).

Fr. Kramp claims that the better knowledge of Christ through the Christological controversies of the fourth century was the cause of infrequent Communion in later ages. I am of the opinion that it was not reverence springing from knowledge, but negligence, the same as in our days. Beware of the sophism: *Post hoc*,

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ergo propter hoc. True knowledge of Christ, which is a gift of God, will certainly not beget bad practices.

Then there is an objection to "offering up" Holy Communion. If we can offer up the Precious Blood that we do not possess, as indulgenced prayers teach us, why then can we not offer up Christ's Body and Blood in Holy Communion when we possess them? Of course, even a child knows that that is no sacrifice in the strict sense of the word, and hence does not militate against the Sacrifice of the Mass.

If we wanted to abolish all practices and devotions that do not go back to Christ and the Apostles, we should have to abolish a good many, *e. g.*, devotion to the Bl. Virgin, St. Joseph, the Saints, to the Sacred Heart, and even to the Bl. Sacrament itself. As there is a development of dogmas, so there is also a development of practical piety. As we have clearer ideas of many doctrines than the early Christians, as any history of dogma will show, so we also have clearer ideas of practical devotions. W.

Notes and Gleanings

The FORTNIGHTLY REVIEW wishes all its subscribers a Merry Christmas and a Happy New Year.

With the next issue, *Deo volente*, the FORTNIGHTLY REVIEW will enter upon its thirtieth year. "*Schier dreissig Jahre bist du alt, Hast manchen Sturm erlebt!*" Just as we go to press come these cheering words from an old friend of the magazine, personally unknown to the Editor,—the Rev. J. H. Muehlenbeck, of Rome City, Ind.: "Some find much fault with the F. R., as you well know; but as you are always willing to let the other side be heard also, as you are beyond doubt honest in your views at all times, I do not see why they should feel unkindly towards you. You never laid claim to infallibility, although you come nearer to being right all the time than any of your

critics, and twenty-nine years of the FORTNIGHTLY REVIEW prove that your intentions are the best. May the good Lord keep your mind clear, your intentions pure, and your heart as fearlessly courageous for many more years as they have been these twenty-nine years. May He bless you and the REVIEW!"

We have not seen the text of the decree in the *Acta Apostolicae Sedis*, but Canon Barry, who is a good authority, writes to the editor of the *Liverpool Catholic Times* (ed. of Nov. 18th) that the "Life of Antonio Fogazzaro," by Count T. Gallarati-Scotti (see F. R., XXVII, 17; XXIX, 21, p. 420), has been placed on the Roman Index of Forbidden Books.

Joseph W. Eggleston, Past Grand Master of the A. & A. S. Rite in Virginia, informs the *Builder*, a Masonic magazine published in Anamosa, Ia. (Vol. VIII, No. 10), that in writing a history of Freemasonry in Virginia he determined to settle the moot question whether or not Thomas Jefferson was a Mason. He describes the result of his inquiries as follows: "A correspondence covering all the places in which it was thought there might be some indication of his having had some Masonic relations, or in which there might be some indication that he was a Mason, shows a negative result both in Europe and America. His own letters would not suggest that he was [a Mason], even though he wrote to Masons as such." The negative upshot of Mr. Eggleston's researches will not, of course, prevent the knife and fork Masons and their publications from continuing to claim Jefferson as a member of the Craft.

Under the significant title, "Cooked History," a writer in the *Catholic Gazette* (London, Vol. V, No. 11) points out that John Richard Greene's History of the English People, while probably the best work of its kind in existence, and less prejudiced than most others, is nevertheless vitiated by Protestant bias from beginning to end. Mr. L.

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Cecil Lane's statement in the introduction to the Everyman edition of Greene's Short History, that "it is more than a history, it is a literary achievement," should be altered into: "It is a literary achievement rather than a history."

♦ ♦ ♦ ♦

Vol. XV, Part 1 of the *Papers of the Bibliographical Society of America* (Chicago University Press) is devoted to photographic copying and contains a symposium on the photostat in bibliographical and research work. This has revolutionized research work by furnishing a comparatively inexpensive means of comparison between different copies of the same book. A student need not go from library to library to compare various copies; but has only to write for a photostatic copy of such portions of a book as he wishes to see and compare it with that before him.

♦ ♦ ♦ ♦

A decree of the S. Congregation of Rites, published in the *Acta Apostolicae Sedis*, Oct. 31, pp. 556 sq., condemns the abuse of erecting memorial tablets with the names of fallen soldiers in churches. In response to the question: "*Utrum in ecclesiis earumque cryptis divino cultui destinatis apponere liceat tabulas cum inscriptionibus et nominibus fidelium defunctorum quorum corpora inibi tumulata non sunt nec tumulari possunt iuxta canonem 1205, § 2 Cod. I. C.,*" the S. Congregation has decided: "*Non licere, iuxta alias resolutiones et ad tramitem decreti n. 733 et can. 1450, § 1 Cod. I. C.*" Canon 1205, § 1 says that no body shall be entombed in churches except those of resident bishops and prelates or abbots *nullius* (who may be buried in their own churches), that of the Roman Pontiff, royal personages and cardinals. Canon 1450 says that no *ius patronatus* can be validly established by any title in the future. It is plain that the memorial tablets will have to go, just as the "service flags" have gone. This decree removes the last ugly reminder of the fratricidal slaughter from our churches.

BOOK REVIEWS

History of S. Juan Capistrano Mission

To the series of local histories by which he is supplementing his large work on "The Missions and Missionaries of California," Fr. Zephyrin Engelhardt, O.F.M., has just added an account of "San Juan Capistrano Mission," one of the foundations of Fr. Junipero Serra, which has of late been partly restored through the efforts of the Landmarks Club and of Father St. John O'Sullivan, the secular priest now in charge of this mission, to whom the author pays a well-merited tribute. Like its predecessors in the same series, this volume is written from the original sources, some of which perished in the San Francisco earthquake and fire. It is attractive in style and typographical make-up and will, we sincerely hope, not only serve its immediate historical purpose, but likewise the secondary end to which one half of the edition of 2,000 copies is to be devoted, namely, to aid in the complete restoration of this, "the Jewel of the California Missions." (Los Angeles: The Standard Printing Co. Copies can be had from the author at the Old Mission, Santa Barbara, Cal.)

A Jesuit on Kant

Quite the best book we have ever read on Kant and his philosophy—and we have read many—is "Kant und die katholische Wahrheit" by Fr. August Deneffe, S.J. The author, who writes with scholastic clearness and accuracy, first gives a brief biographical sketch of "the Sage of Königsberg" and then enters upon a philosophical criticism of his system. He shows that his epistemology is unreal and his objections to the proofs for the existence of God are unfounded. The question: "Did Kant believe in God?" he answers as follows: In his youth Kant was a theist, but when in later years he composed his famous "Critique," he wrote as an agnostic. If he personally believed in God, he did so in contradiction to his system. In the third part of Fr. Deneffe's booklet the errors of Kant's philosophy are put to the test of Catholic theology and both his agnosticism and his ethical autonomism are shown to be untenable. Kant, therefore, far from being a benefactor of humanity, as his adherents assert, "has done his share to rob men of their most sacred spiritual possessions under the pretext of science." Fr. Deneffe's book is apologetic of the really effective kind, and, as such, worthy of the highest recommendation. (B. Herder Book Co.).

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Literary Briefs

—A new life of Shakespeare has been written by Dr. Raymond M. Alden, professor of English at Stanford University, who has edited several Shakespearian editions and written much on Elizabethan literature. The author has no new theories to propose, his object being to furnish a compendium of the acknowledged facts regarding Shakespeare's life, and to set forth the prevailing critical judgments of modern scholarship on his works.

—Father Francis J. Finn, S.J., spent last year in Ireland studying conditions at first hand and acquiring impressions which he has woven into an interesting tale of the adventures of an American boy in Ireland ("On the Run"). The result is altogether pleasing. While we are no longer in the golden days of Claude Lightfoot, Father Finn deserves well of all those interested in supplying good literature to our Catholic youth. (Benziger Bros.)

—Mr. and Mrs. Sidney Webb have a book in the press entitled, "The Decay of Capitalist Government," in which they discuss the results of the present economic system in Great Britain and the United States. The authors' standpoint is "that down to a certain date (perhaps about 1850) the advantages of Capitalism outweighed its evil consequences, while its subsequent morbid growths and diseases, leading incidentally to destructive wars, now make it essential to effect a radical transformation."

—The life history of the Second Superior General of the Congregation of Marie Reparatrice, Mother Mary of St. Maurice (B. Herder Book Co.), is well told by a religious of the same society. The translation has been acceptably done by Mary Caroline Watt. Into the warp and woof of this history are woven some of the interesting though sad incidents relating to the expulsion of religious orders from France at the beginning of this century. It is also a side-light on the activities of this community of devoted religious in the heathen missions in the Uganda country.

—"The Fairest Flower of Paradise," by the V. Rev. Alexis M. Lepicier, O.S.M., is an explanation of the titles in the Litany of Loretto. The author, after elaborating on the titles, takes an example or examples from the lives of the saints as an exemplification of the virtues of the title. The books concerning our Blessed Lady are legion, but we believe that this is the first to be presented in this form. The author is soundly doctrinal, edifying, and interesting. This is a splendid book for Christians in the world as well as for religious communities. (Benziger Bros.)

—Father C. C. Martindale, S.J., the brilliant English Jesuit, has outdone himself in

the two volumes that have recently come from his pen under the titles of "Jock, Jack, and the Corporal" and "Mr. Francis Newnes." The former is a book of apologetics couched in novel form. It is soundly apologetic and interestingly novel. The latter is a book of applied Catholic sociology under the guise of a story. There is not a little of Dickens at his best in both of these books. May Father Martindale continue to give to the reading public such lovely and instructive creations! (Matre & Company, Chicago.)

—The ninth of a series of books dealing with the spiritual life of Christians in the world has come to us from the pen of the Rev. Edward F. Garesché, S.J., under the title "The Values Everlasting" (Benziger Bros.). Father Garesché has done a splendid work in this series, the last of which is of the same high quality as the others. The reverend author has become the Rodriguez of the Christian in the world—if only the latter knew it. Let us hope that the good old practice of spiritual reading in the family circle will be revived with the excellent material to hand in such books as "The Values Everlasting."

—The Stanton Press has published a beautiful hand-printed English edition of "Abraham," a play by the tenth-century nun Rhoswitha of Gandersheim, whose Terentian comedies make a very important landmark in the history of the modern drama. One of Rhoswitha's plays was translated into English and acted by one of the dramatic societies in London a few years ago; but, so far as we are aware, Mr. Richard S. Lambert's edition of "Abraham" is the first of this learned German nun's plays to be printed in the English tongue. We are glad to note that the Stanton Press proposes to produce Rhoswitha's other plays in a similar form; and we hope that the other volumes of the set may also be illustrated by Agnes Lambert, whose woodcuts catch delightfully the quaint simplicity of the plays.

New Books Received

Cloister Chords. Hope. By Sister M. Fides Shepperson, M.A. 142 pp. 12mo. Pittsburgh, Pa.: Mt. Mercy Academy, 3333 Fifth Ave. \$1.50 net.

The Invincible Prefect. Readings for Members of the Third Order of St. Francis by Father Theodosius, O.M.Cap. 126 pp. 12mo. New York: The Seraphic Chronicle, 213 Stanton Str. (Wrapper).

A General History of the Christian Era. In two volumes. Volume II: Modern Times since 1517. A Textbook for High Schools and Colleges by Nicholas A. Weber, S.T.D., Associate Professor of History at the Cath. University of America. Ivi & 710 pp. 8vo. Washington, D. C.: The Catholic Education Press, 1326 Quincy Str. N. E.

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